

# The Living Church.

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

Vol. XIII. No. 7.

CHICAGO, SATURDAY, MAY 17, 1890.

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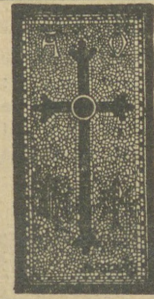
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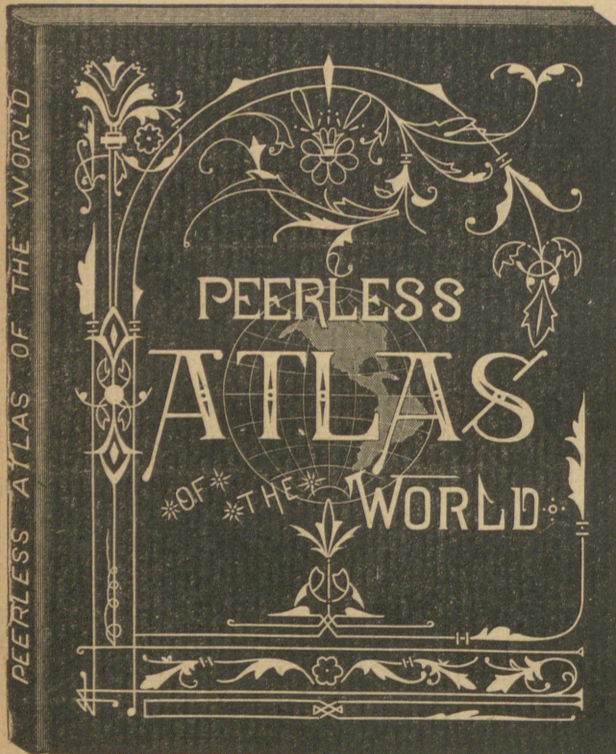
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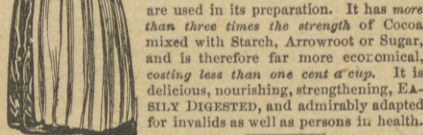
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# The Living Church.

SATURDAY, MAY 17, 1890.

## NEWS AND NOTES.

THE consecration of Archdeacon O'Sullivan, the Bishop-elect of Tuam, is appointed to take place in Armagh cathedral on Ascension Day.

THE Province of York is to have a House of Laymen. This is the most important item in connection with the recent session of Northern Convocation. It should be noted, too, that the Tithes Bill was readily approved.

If our correspondent in Baltimore who persists in writing to us on the margins of newspapers and sending his effusions by newspaper postage, will kindly send us his name, we will call the attention of the postal department to his persistent violation of the law.

NEXT week THE LIVING CHURCH will begin the publication of another serial story, one of the best of those lately offered in competition for the prize. We are pleased to answer several enquiries by stating that "The Merchant's Daughter" (the prize story recently concluded in our columns) is to be published in book form.

THE church of St. Peter, at Little Driffield, which has a stone in the north wall of the chancel, stating: "Here lies the body of Alfred, King of Northumbria, who departed this life January 19th, A. D., 705, in the xxth year of his reign," has recently been restored at a cost of more than £1,100.

PROPORTIONATE REPRESENTATION has met an overwhelming defeat in the diocese of Pennsylvania at the recent convention, an account of which appears in these columns. It is a significant fact that the parishes which would have had the largest representation under the proposed legislation, voted against it, notably the church of the Holy Trinity, of which the Rev. Dr. McVickar is rector. This diocese has been held to be a stronghold of Proportionate Representation, but action of the last General Convention, with subsequent reflection, has been salutary. We earnestly hope that this mischievous proposition may meet a similar overthrow in Milwaukee.

MR. WM. E. F. BRITTEN is completing the designs to fill the spaces between the arches under the Whispering Gallery at St. Paul's cathedral, London. There are eight arches, and consequently eight spandrels to be filled. Of these three have already been completed. Two of them are by G. F. Watts, R. A. They represent the evangelists, St. Matthew and St. John. The third is from the design of the late Alfred Stephens, who, architect, sculptor, and painter alike, executed some twenty years ago designs for four of the spaces, the subjects being the prophets Daniel, Ezekiel, Isaiah, and Jeremiah. All the figures are necessarily of colossal size.

SOME lace on a new altar cloth, just presented to the church of Wicken, Northamptonshire, has a singular history. It belonged to the cathedral of Laon, in France, and was buried in 1789 by the chapter to save it from the Republicans. Subsequently the can-

ons were beheaded, and the cathedral almost destroyed. The only person left to tell the tale was Antoine Bcret, the sexton, who in 1836 told the story to his daughter, living in service of relatives of the late rector of Wicken. She persuaded him to tell the cathedral authorities, who dug up an immense quantity of lace and valuable vestments. Part of the former is now on the altar cloth of Wicken church.

THE diocese of South Carolina claims to have introduced vested choirs in this country. In a historical sketch of St. Michael's church, Charleston, published in 1887, occurs this statement: "The clerk held on till October 1, 1835, when he, too, followed the usual path of old fashions, as did the choir of surpliced boys, who are frequently mentioned, as when, 1798, we find a bill for 'washing the surplices of clergy and children,' and a little earlier, the vestry requesting the rector to entertain, at their expense, six of the orphan boys on Sunday, as 'an incitement for their better performance of the service,' and in 1807 the organist is requested to have at least twelve choir boys. When this form of service was discontinued we do not know."

THE inhabitants of Rome are in a state of consternation. An official Blue-Book has been issued, which shows that within the past four years the population had decreased by nearly 30,000. There are at present 4,000 unoccupied houses which, considering that they are all very large and fitted out in flats, means that they could accommodate some 40,000 families. But the most serious matter is the extraordinary decrease in the number of foreign visitors. On ordinary occasions at this season there are generally 100,000 strangers in Rome, and during the Papal Jubilee the number of pilgrims was so great that the population was nearly doubled. Easter week the number of foreigners in the Eternal City did not exceed 5,500, and several of the large hotels have closed through lack of support.

THE death is announced of Mr. Jas. Roche, the senior member of the choir of the cathedral of St. Fin-Barre, Cork. The deceased had been a member of the cathedral choir for the almost incredible period of 78 years. He entered the cathedral choir at nine years of age, in the year 1812, and has remained in it ever since, with the exception of a short period during which he was studying music in London. On the Sunday before his death he occupied his usual place in the cathedral, robed in his surplice, and stood as erect as if he had borne but half the burden of his 87 years. Mr. Roche served under nine deans and six Bishops of Cork. He had been three years in the choir when the Battle of Waterloo was fought, and during his tenure of office were celebrated two events of most rare occurrence, the jubilees of two British Sovereigns, King George the Third and Queen Victoria. The deceased was noted not only for the excellence of his voice, but also for the fervor and devotion

with which he sang in the services of the Church.

THE Durham memorial to the late Bishop Lightfoot is to take the form of the restoration of the chapter house of Durham cathedral; and a "figure or effigy" of the deceased prelate. It appears that the late Bishop was himself anxious to see the chapter house restored to its pristine magnificence of architecture, and there is a peculiar appropriateness in uniting the name of one of the most learned and eminent nineteenth century divines, himself imbued with reverential regard for the works of the past ages, with the memory carved in stone of a predecessor who left to posterity the marvellous work so ruthlessly destroyed by eighteenth century barbarism. The chapter house, as built, or completed, by Bishop Galfrid Rufus seven centuries and a half ago, was probably the most beautiful Norman edifice of the kind in England. Canon Greenwell, in an address delivered to a joint meeting of local Archaeological Societies some years ago, gives the proportions of the building as having been 78½ ft. long, 25 ft. wide, with an apsidal termination at the east end. It is clear that when the chapter, on the 20th of November, 1795, decreed the destruction of this beautiful work, they were guilty of an act of vandalism inconceivable to their successors.

UP to some twelve years ago, says the London correspondent of *The Manchester Guardian*, there was not an uglier or a duller church in London than St. Margaret's, Westminster. Standing where it ought not, under the very shadow of the Abbey, its outward aspect was that of an architectural impertinence. Within all corresponded to this impression. It was lined with enormous galleries which at the west end towered up towards high heaven, with a lofty organ and tiers of charity children. St. Margaret's is the official church of the House of Commons, and the Speaker's pew, magnificently upholstered in crimson cloth, occupied the foremost place in the gallery. The nave was filled with square pews after the manner of horse-boxes, and the roof of the chancel displayed a spangled firmament of gilt stars on a cerulean ground. With the appointment of Dr. Farrar to the rectory of St. Margaret's came a signal change in the aspect of the church. The galleries and pews vanished; the fine proportions of the Gothic arches and pillars were revealed; light poured in through windows of many-colored glass; a handsomely carved reredos surmounted the altar, and the glorious east window, originally intended by Henry VII. for his chapel in the Abbey, was displayed in its unique magnificence of rich and vivid color.

ON St. Mark's Day the Rev. Edward Noel Hodges, D. D., was consecrated at Lambeth parish church as Bishop in Travancore and Cochin, in succession to Bishop Speech'y, and the Rev. Alfred Robert Tucker, M. A., as Bishop in Eastern Equatorial Africa, in succession to the late Bishop Parker. Bishop Hodges was principal of

the C. M. S. college at Kandy, Ceylon, and Bishop Tucker was curate of St. Nicholas, Durham. The martyred Bishop Hannington, the first Bishop of Eastern Equatorial Africa, was also consecrated in Lambeth parish church in 1884, his successor being consecrated two years later, and in consequence of his death the see has been vacant for two years. Notwithstanding a pouring rain, the church was very full, although the weather kept away about 250 of those who had applied for tickets. Through the darkness the fine terra-cotta reredos, presented by Sir H. Doulton, stood out in bold relief, with its decoration of spring flowers. At a quarter-past ten the Archbishop of Canterbury met the Assistant-Bishops and the Bishops-Designate in the library, and a procession was formed, which entered the church by the west door. The assisting prelates were the Bishops of London, and Rochester, and Mauritius, Bishop French, formerly of Lahore, and Bishop Alford, formerly of Victoria. It is stated that on the same night Bishop Tucker sailed for Brindisi, an unparalleled instance of a bishop leaving for his work on the day of his consecration. The royal mandate which was read at the ceremony by Sir John Hassard, ended: "Given at our Court at Aix-les-Bains (in the Republic of France) the 31st day of March," etc.

## THE CHURCH OF ENGLAND.

FROM OUR CORRESPONDENT.

LONDON, April 28th, 1890.

THE sacred seasons of Passiontide and Easter have come and gone, leaving behind them the many lessons which the earnest worker in the Master's vineyard at such a time does not fail to grasp. True the disappointments are many, that will always be so; but there are encouragements, too, which bear upon the other scale and induce greater determination and perseverance to win souls to Christ. Among these latter I should select as one of the principal causes for encouragement, the more general observance of the Three Hours' service of Good Friday. This service, than which nothing could be conceived more simple and more devotional, was introduced into use in the Church of England by the late Fr. Mackonochie and the clergy of St. Alban's, Holborn, but it now no longer can be claimed as the exclusive "use" of the High Church party. Its absence indeed now-a-days from the list of Holy Week services is rather a mark of slothfulness or indifference on the part of the clergyman who declines to hold it than denoting any party significance. There are a few hopeful signs also that the Nonconformists are awakening to the necessity for a better observance of the day. At present they either entirely ignore Good Friday, or make it the occasion of a tea-fight or some such uninspiring entertainment.

Of the Easter services I might write a great deal, but by the time this letter gets into print, it will be somewhat after date, so I refrain from doing so. It must suffice therefore to say that, taking a general survey,



there are many encouraging signs of an increased devotional spirit in the country. This is seen in the crowded state of the churches, and more especially in the large numbers of communicants. And these gratifying results have been brought about by greater attention being given to instruction in the sacramental life. Still no one can rest content with what has been done when one thinks how little that is compared with what there is to do in order to bring the careless and indifferent into the fold of Christ's Church.

The controversy aroused by Mr. Gore's essay on Inspiration in "Lux Mundi," still continues. Mr. Gladstone is writing a series of articles in one of the magazines, on "The Impenetrable Rock of Holy Scripture." Bishops and archdeacons deal with the matter in their charges delivered to the clergy and churchwardens respectively, but the newspapers having opened their columns to discussion on the points raised, seem to regret it, and now decline to insert any more letters. This editorial action is commendable. A subject which so nearly affects the doctrine of the Incarnation—the correlation of the Divine and Human in our Lord's Person—is scarcely fitted for an ordinary newspaper correspondence, and there is much sense in a remark made by the Bishop of Lichfield in a valuable discourse delivered to his synod recently that a pity it was that all such dissertations on intricate theological subjects were not written in Latin. He gave some good advice, too, to the great body of Christian people who are unable to follow the points raised by the disputants, and yet are unsettled in their minds by the statements put forward with so much positive assertion on matters bearing so very closely to the Faith. His advice is "a cautious attitude of calm suspense" towards all new theories and speculations which indirectly affect the foundations of the Faith. As to "Lux Mundi," he warmly commends the bulk of the volume. "With the removal," he says, "of a comparatively small number of pages, the book would not only be an unexceptionable but most valuable contribution to theological literature. It would be a gift for which we might well thank God. Even in the essay on Inspiration three-fourths of its contents are exceptionally attractive; and its admirable account of the function and operation of the Holy Spirit in the individual life, in the written Word, and the living Church, cannot fail to be most helpful towards a truer, and deeper, and happier faith in the Holy Ghost, the Lord and Life-giver. It is only in the latter portion that the new criticism makes itself unhappily apparent."

And all such criticisms, the Bishop points out, are built upon a large amount of conjecture, and the many critics are all of different minds, and under such circumstances the believing Christian cannot be accused of any excessive timidity or obstinacy if he at least reserves judgment, and is content for the present to think of the Old Testament Scripture and of their writers, as our Lord Himself and His Apostles thought of them and spoke of them, and as the Church of God, both Jewish and Christian, has ever received them.

"Lux Mundi" has now reached a sixth edition, and the public attention which has been called to it has certainly been a useful advertisement. Mr. Gore has, since his return to England, added certain corrigenda, which considerably modifies at least one of the statements relating to our Lord's human knowledge. The author explains that these alterations are intended to emphasize what he meant to express, and to preclude the supposition that our Lord either (1) used knowingly an erroneous premise to bring the Pharisees to a right conclusion; or (2) surrendered His human nature to infallibility. "Whatever limitation of knowledge," Mr. Gore adds, "our Lord submitted Himself to in His Incarnation, were deliberate self-limitations taken upon Himself in pursuance of His purpose of love. It is plain, however, that the bearing of our Lord's language and of the doctrine of the

Incarnation on critical problems, requires fuller treatment."

There was the usual annual debate in the Irish Synod last week on the Ritual question, with the somewhat remarkable result that the members resolved almost unanimously to "proceed to the next business." In the Puritan-ridden Church of Ireland this is indeed a hopeful sign of the times; and the present generation may yet live to see the Catholic Faith once more taught in the church of St. Patrick, and the same teaching set forth in a solemn and dignified ritual. In the London Diocesan Conference, also held last week, a motion was proposed on behalf of the new body styling themselves "Churchmen in Council," to sanction a proposition to the effect that when the Houses of Convocation have passed any measure affecting any rubrics or directions in the Book of Common Prayer such measures shall have legal force if, after it has been approved by her Majesty in council and laid on the table of both Houses of Parliament for a definite time, no address shall have been presented to the Crown by Parliament on the subject.

The proposition is plausible enough. But opinion is very divided upon it. The High Church party will have none of it, they have practically won everything they have contended for, and suffered so much. They demand, and with good cause, a frank admission of the lawfulness of the ancient ritual, combined with the recognition of the old canonical principle, the custom long prevailing which the acquiescence of the ecclesiastical authority, in regard to excess or defect, must be taken as modifying the obligatory character of ecclesiastical directions. These words are the substance of a resolution adopted by a general meeting of the English Church Union. Thus having gained the position against the bitterest opposition, and placed the Church in this country on a surer footing than she has had for a couple of centuries, it is not likely that High Churchmen will surrender at the bidding of a party who advocate a "peace at any price" policy. Nor on the other hand do the Low Church party favor the bill. They are frightened of Convocation, because their influence in that body is a diminishing quantity, and they, consistently enough, cannot acknowledge any toleration of "ritualistic practices" which are expressive of doctrine antagonistic, as they maintain, to the teaching and formularies of the Church of England. But however much "Churchmen in Council" may be divided, their object is a good one, and to be commended, and if the means they suggest to bring it about be not in accord with the general opinion of Churchmen, they are at any rate, by the constant discussion of their proposal, inculcating a pacific spirit, and in course of time a better understanding between all parties may possibly be brought about.

Meanwhile the Archbishop's judgment in the Lincoln case is being anxiously awaited. It will probably be delivered in about a fortnight's time, after the session of Canterbury Convocation.

Mr. Stanley's arrival in England yesterday is the topic of the hour, and a good deal of attention is now being given to the development of missionary work in those parts of Central Africa through which the famous traveller has passed on his last journey. It is only a week ago that news arrived of the death of Mr. Alexander Mackay, whose labors in the kingdom of Uganda for more than twelve years as a lay missionary of the Church Missionary Society have excited the admiration and enthusiasm of all Christian people. Mr. Mackay was a Scotchman by birth and in many other ways resembled his great countryman, David Livingstone. The mission to which he was attached is the same as that which the late Bishop Hannington was on his way to join when he was murdered by the King of Uganda. Bishop Hannington's successor, Bishop Parker, only reached Africa to die of fever, and after a long interval another priest, the Rev. A. Tucker, has accepted a call to the vacant post. He was consecrated to the Episco-

pate along with the Rev. E. N. Hodges, to the dioceses of Travancore and Cochin, by the Archbishop of Canterbury, in Lambeth parish church, on St. Mark's Day. He left on the same evening for Zanzibar, *en route* for Uganda. Bishop Smythies, of the Universities Mission to Central Africa, has just arrived in England, having been compelled to abandon his labors for awhile owing to a breakdown in his health.

I am glad to be able to state that the Bishop of Truro, Dr. Wilkinson, acting on the advice of his physicians, is about to resume work in the diocese. He has been absent from it for a whole twelvemonth, but this long rest seems to have thoroughly restored him to good health, which, let us hope, may be prolonged. Bishop Wilkinson is too good a man and too valuable a bishop to be allowed to resign his place on the English episcopate without careful consideration, and now it may be fairly hoped that this course, at one time threatened, will be avoided.

#### CHICAGO.

The church of the Transfiguration celebrated its fourth anniversary on Ascension Day. Dr. Delafield began services in a hall four years ago. As the work developed it became evident that it could be carried on more successfully if its headquarters were further towards the lake. Accordingly a lot was purchased on 43rd St., near Drexel Boulevard, and a neat building was erected to serve as a house of worship until means are in hand to erect the permanent church. At the anniversary services at 10:30, Archdeacon Bishop preached the sermon. At 12:30 was the benediction of the Swedish mission house under the care of the Rev. John Hedman. After Evensong, the Church Home was blessed. This is a home of rest for aged Churchwomen, a venture of faith which the rector has been encouraged to take by the offer of the house, rent free, by an earnest Churchman. The home is at 4327 Ellis Ave. The day's festivity closed with a reception at the residence of Geo. W. Manning, in Clinton Place.

The Sisters of St. Mary have been carrying on work in connection with the cathedral for a year past. Hitherto the home for the Sisters has been in a rented house in the rear of the cathedral. It is now proposed to erect a suitable building for the Sisters' home and work, on the ground east of the church, and fronting on Washington Boulevard.

At the church of the Epiphany, a vested choir rendered the service for the first time on Sunday last. The innovation seems to have been received with very little opposition. The parish has been long in coming to this desirable improvement, owing to a reluctance to change old traditions. It is said that the parish was started by people who left the cathedral when a vested choir was introduced there. All the churches on the West Side have vested choirs.

SYCAMORE.—On May the 6th, ground was broken for an additional building for the uses of Waterman Hall. During the year the accommodations of the school have been taxed to the utmost, 50 boarding pupils being in attendance, and 53 day pupils. To provide for the many applicants for entrance next fall, in addition to the 45 pupils of the present term who will return, the trustees have made plans to put up a building of stone and brick, finished in keeping with the present one, and finished with every convenience. It will be connected with the rectory and the school building by a covered and enclosed cloister. In this building the entire musical department will be located, and rooms for 30 additional pupils will be provided. In planning it the comfort and convenience of the school have been duly considered and provided for. The ceremony of breaking ground was arranged by the rector, the Rev. Dr. Fleetwood, and participated in with interest by the officers, and teachers, and scholars, each and every one in turn taking the spade and upturning the sod. It is a gratifying evidence of the prosperity of the school that before the close of the first year a building for additional pupils has become a necessity

#### NEW YORK.

CITY.—On Saturday, May 3rd, the Rev. Dr. Huntington placed in the hands of the Rev. Dr. Langford a check for \$50,000 towards the erection of the Church Mission House. The check was "from a member of Grace Church, New York." To complete the subscription of \$200,000, the amount to be raised is now but \$40,000.

The meeting of the archdeaconry of New York was held in Calvary church, on Tuesday, May 6th. The day was stormy, and the attendance did not reach above 35, including not more than four or five of the more prominent city clergy. At 11 o'clock the surpliced choir entered, singing a processional, and followed by the Rev. Dr. Satterlee, Archdeacon Mackay-Smith, and the Rev. Dr. Mulchahey, of St. Paul's chapel. The Archdeacon stated that the Bishop had expected to be present and make an address, but that at the last moment he had been called away to attend the funeral of a friend. The Archdeacon and Dr. Satterlee read the Ante-Communion service, and Dr. Mulchahey acted as Celebrant. The service closed with singing a recessional by the choir. At the afternoon session, in the chapel adjoining, the attendance was considerably larger, Archdeacon Mackay-Smith presiding. The secretary, Mr. Boynton, read a report in reference to the unattached poor, showing how unworthy persons went from one church to another, and urging that rectors send a list of the persons assisted to the headquarters of the archdeaconry, so as to prevent imposition. At the conclusion of the paper, the Archdeacon stated that the past year but a single rector had sent such list, most rectors being unwilling to send the names, among others, of worthy persons. The list, however, would be kept secret. He stated how he had been imposed upon even by communicants of the Church, whom he was regularly assisting, while a case was given of parties who had gone to some ten, or a dozen, churches, getting from each from \$10 to \$20. The Rev. Mr. Mottet said that in his belief the great majority of persons going from church to church in this way were frauds. There was something revolting in the idea of having the Communion alms given to such persons, and it seemed the general feeling that the only way to prevent it was to send a list of the persons assisted. Archdeacon Mackay-Smith followed with his report, showing what had been done in St. Clement's church, at St. Barnabas' chapel, in charge of the Rev. Mr. Sturgis, at the Providence Mission in Essex Street, at the mission connected with Holy Trinity, 42nd Street, and at the chapel on Blackwell's Island. At the latter there is service every day, with a preaching service on Wednesday, it is understood, while there are always two preaching services on Sunday, with from 200 to 300 in attendance. There is no doubt whatever that mission work in New York has received a most decided impulse since the Archdeacon took hold of it. A resolution was also voted in the matter of burying the poor and employing especial undertakers for that purpose at reduced rates. By desire of the Bishop, Mr. Graham, of the Church Temperance Society, spoke of the progress made since the society was started eight years before, and of the different branches of its work. He was followed by a few words from Dr. Huntington and Mr. Irving Grinnell, the latter saying that people would best learn through *Temperance*, the organ of the society, what it was doing. The meeting now adjourned, while it is understood that an annual meeting will in future take the place of the semi-annual meetings previously held.

On the evening of the same day a mass-meeting of working-women was held at Chickering Hall, for the object of creating a public sentiment against the horrors of the white slavery, as the chairman, Mr. Everett P. Wheeler, put it, in the retail dry goods stores of the city. It was a disgrace, he said, to the 19th century that the workingwomen should be so held in bondage by means of long hours and starvation wages



In a forcible, manly speech, the Rev. Dr. W. R. Huntington said the time had come to make a "strike", in the parlance of the bowling alley. The movement should not be taken for that of socialists or radicals. This was a battle for humanity, for womanhood, for future generations. The evil, in addition to causing immediate suffering to thousands, was sowing the seeds of physical and mental misery for generations yet unborn. The demand must be first of all for an eight-hour day. Whatever the wages paid, true, honest labor was more than an equivalent, and it was an outrage when employees were required to work over-time without being paid for extra work. There should be some proportion between the fines paid for unpunctuality and the amount of wages earned by the workers, and the number of minutes out of which the employer was defrauded. In this struggle for emancipation the so-called society leaders should really become so and assist their poor sisters by refusing patronage to commercial enterprises which prosper through the sweating system. With a strong backing of public opinion, these slave drivers could be forced to pay living wages and provide proper sanitary work-rooms. Policy would make men humane when all else failed, and he suggested that a commission of ladies should make a "white list" of houses which treated their employees like human beings. Such list should be sent to every so-called society directory for guidance in the distribution of patronage. Other stores would soon make radical changes in their system of conducting business, and in a very short time the sufferings of working-women would be diminished by a half.

On Wednesday afternoon, May 7th, Miss Jane Brinsmade Potter, daughter of the Bishop, was married to Mr. Charles Howland Russell. The ceremony was performed in St. George's, by the Bishop, assisted by the Rev. Dr. Rainsford. The bride was given away by her brother, Alonzo Potter, Perry Belmont acting as best man. The eight bridesmaids included two sisters of the bride, and were all dressed alike. Seats had been reserved for the members of the Girls' Friendly Society, in which the bride is so much interested. The attendance at the church was, of course, very large.

The Rev. Dr. Dix and wife sailed for Europe on Saturday, May 3rd, the latter being out of health, which it is hoped to restore at the various watering places. They are expected to return in September.

It is announced that the church of the Redeemer, the Rev. Dr. Shackelford, rector, would be opened for divine service on Ascension Day, May 15th. The services were to consist of Holy Communion at 7 and 8 A. M., Morning Prayer at 10:30, sermon and Holy Communion at 11, and Evening Prayer and sermon by the Bishop at 7:30. The last services in the old edifice were held on Sunday, May 11th. The new church is located on Park ave. cor. 82d st.

On the afternoon of the same Sunday, the Bishop administered the rite of Confirmation at the church of the Incarnation.

A meeting of the archdeaconry of Dutchess county was held in the chapel of St. Stephen's College, Annandale, on May 8th. The celebration of the Holy Communion by Archdeacon Zeigenfuss, assisted by various of the clergy, was followed by a lunch given by the college. In the meantime, the diners were delightfully entertained with the singing of college songs by the St. Stephen's Glee Club. The Archdeacon presided at the business session, in the course of which Mr. Robert Graham gave some account of the Church Temperance Society, and especially of the Knights of Temperance, and the Young Crusaders. He will speak again at the meeting in October, the Bishop having unqualifiedly recommended him and his work to the several archdeacons of the diocese. St. Stephen's wants to secure \$35,500 in order to complete an endowment of \$100,000, thus placing the institution on secure foundation. In three years the college has received some \$73,000, the greater part of which has been contributed by the clergy,

one of the chief contributors having been the Rev. Dr. C. F. Hoffman, rector of All Angels', New York.

RYE.—At Christ church, the Ven. Archdeacon Kirkby, D.D., rector, on the fourth Sunday after Easter, a vested choir of 24 boys and 10 men was introduced. They sang at both morning and evening services with great acceptance to all. They showed plainly the excellent training they had received from Mr. R. H. Home, the organist and choirmaster, who has had them in training since Feb. 1st. The new choir stalls, vestments, and all other necessary expenses have been entirely met by four members of the congregation.

INDIANA.

The Convocation of the Northern Deanery met at Bristol on the evening of Tuesday, April 29th. The church was filled at most of the services. Several of the clergy appointed for special duties were detained at home by illness and death in their parishes. Their places were extemporaneously supplied by others. The order of the convocation was as follows: Tuesday, 7:30 P.M., Evensong with sermon by the Rev. Mr. Hughes, of Coldwater, Mich., followed by the Confirmation of two adults. This was the completion of quite a large class presented in February. Wednesday, 9 A.M., Matins, followed by a paper on "Pastoral visiting" by the Rev. Mr. Mead. At 10 A.M., occurred the ordination services mentioned elsewhere. Most of the clergy present assisted in the laying on of hands. At 2, 3, and 4 P.M., there were held successively the business, women's, and children's meetings. The missionary meeting was held at 7:30 in the evening, at which the speakers were the Rev. Messrs. Miller, Cole, Scott, and Hughes.

At the morning service on Easter Day in Grace cathedral, Indianapolis, the Rev. Mr. Swan presented a class of 11 for Confirmation. Liberal offerings were made for diocesan missions. The children gave \$30 for the orphanage and the ladies gave \$100 final payment on carpet. In Christ church, the Rev. J. H. Ranger, rector, the Bishop preached in the evening and confirmed a class of 16. The church was crowded. The sittings in this church were made free Jan. 1st, with a decided increase pledged for the current revenue. The parish is in a most prosperous condition, and all its organizations in vigorous action. Wednesday after Easter, the Bishop visited St. Paul's, Richmond, for a second Confirmation, when the Rev. J. E. Cathell, rector, presented a class of 12, making 28 confirmed for the year. This parish had a very large attendance at Lenten services and a most joyous Easter. The Sunday after Easter the Bishop spent at Evansville. He was also present at the meeting of the Southern Convocation on Friday and Saturday previous in Holy Innocents', Evansville, the Rev. A. A. Abbott, rector. It was a very interesting session. The sermons and papers were all of a high order. On Sunday morning, Apr. 13th, the Bishop visited St. Paul's church, the Rev. Chas. Morris, rector, and confirmed a class of 19. At 3 P. M. in the chapel of the Good Shepherd, a mission of this parish, he confirmed 15, and in Holy Innocents in the evening, 18, making 52 confirmed for the day. He found the Church in Evansville in a most prosperous condition. On Easter Day the congregation of St. Paul's had provided for a debt of \$10,000 incurred in building their new church. The chapel of the Good Shepherd had recently been painted and the interior prettily decorated. Holy Innocents', too, under the ministrations of Mr. Abbott is increasing and developing nicely. The Sunday school has doubled, numbering now about 150 children. The congregation has greatly increased. A vested choir of 22 boys trained by the rector render the music remarkably well. This church and rectory were erected by Mr. and Mrs. Chas. Viele as a memorial of their daughter, and are largely sustained by their liberality.

The 2nd Sunday after Easter the Bishop spent at St. Stephen's, Terre Haute, confirming a class of 18, preaching and celebrating Holy Communion. In the afternoon

he visited St. Luke's chapel, a mission of the parish founded by Dr. Delafield, where is a very nice Sunday school. On Tuesday and Wednesday following, April 22-23, he was with this parish in the joyful commemoration of their semi-centennial. It was a most interesting occasion. On Tuesday evening, April 22, the rector gave a historical sermon, and was followed by the Rev. E. G. Hunter with a paper on "The condition of the Church 50 years ago," and by the Rev. J. Everist Cathell, on "The present condition of the Church in the United States." The Bishop followed with an address on the episcopates of Bishops Kemper, Upfold, and Talbot.

Wednesday at 10:45, there was an address by the Bishop on the difficulties, trials, and obstacles in the founding of the Church in Indiana, especially in the founding of St. Stephen's. The Bishop, clergy, and vestry lunched with the rector, the Rev. J. D. Stanley, at the Terre Haute House, it was a very enjoyable occasion. At 3 P.M., there was a large gathering of the women of the parish who listened with great interest to a paper by Miss Upfold, diocesan secretary of the Woman's Auxiliary, reviewing the growth of woman's work in the Church during the past 50 years. The rector then read a paper by Mrs. Fowler of the parish, giving the history of woman's work in the parish. The Rev. Mr. Morris made an eloquent address. At 4:30, there was a children's gathering with address by Mr. Cathell. In the evening at 7:30, Judge Mack of the vestry gave a history of the parish, reading from the original records. Two of the former rectors present, the Rev. F. S. Dunham, of Albion, New York, and Dr. Delafield, of Chicago, made addresses, as did also the Rev. Thos. G. McClain, of Bay City, Michigan, a former Sunday school scholar of the parish. The commemoration closed with a social re-union at the Terre Haute House, which was largely attended. The rector deserves congratulation on the delightful manner in which every thing was conducted. On Easter he was presented with a fine piano as a mark of the esteem in which he is held by his parishioners.

The Bishop visited Jeffersonville and New Albany, the 3rd Sunday after Easter. In the morning at St. Paul's, Jeffersonville, he preached, confirmed three persons, and celebrated Holy Communion. This parish suffered severely in the recent tornado that did so much damage at Louisville. The homes of 11 families, including the rector's, were more or less damaged. It may delay for a time the erection of the new church. The Rev. A. B. Nicholas, former general missionary in Ohio, is doing good work at New Albany. On Easter Day \$1600 was made an offering for a new church greatly needed in the parish. The vestry and people are taking hold heartily and it will not be long before the foundations of a stone church will be laid. At his visitation on Sunday evening the Bishop confirmed 7 persons.

On the 2nd Sunday after Easter in St. George's chapel, Indianapolis, the Rev. W. H. Bamford baptized 23 persons, including three entire families of children, numbering 7, 6, and 5 respectively, with the mother of the first. Recently he presented a class of 9 for Confirmation, and another class is in preparation for Trinity Sunday.

Grace cathedral, Indianapolis, is to be consecrated at Whitsun-tide.

MICHIGAN CITY.—The completion of the new stone church erected by Trinity parish during the past year, was accomplished late on Saturday evening of May 3rd. Every effort had been made to have it in readiness for the Bishop's visitation May 4th. The church is built of Bedford stone, and is solid and massive, after plans by Starbuck, of Chicago. It will seat 450 or 500, has a spacious chancel and baptistry, and the vestry room and choir room connected by an ambulatory behind the chancel. The chancel is lighted from above. The windows of the church are of very good glass with many scriptural figures. The floor is covered with body Brussels carpet. The inside wood-work, with the

exception of the trusses, is of quartered oak giving the church a bright and cheerful appearance. The church was filled on the morning and afternoon of the visitation of the Bishop. The building of the church had all been under the inspiration of the late rector, the Rev. J. J. Faude, who has recently left there to become rector of Gethsemane church, Minneapolis, and the people deserve great credit for the liberality with which they have responded. The church has cost \$20,000, and the whole amount was pledged and provided before the work was begun. It is a spacious, comfortable and churchly building, with massive tower, a model parish church. The church, the rectory, and Barker Hall adjoining, make a very complete and desirable church property.

DELAWARE.

WILMINGTON.—The corner-stone of the new Trinity church, the Rev. H. Ashton Henry, rector, was laid on the feast of St. Philip and James, by the Bishop. Service was said in the chapel at 5 P.M. The Bishop made a brief address, in which he spoke of the laying of the corner-stone of Old Swedes church, nearly 200 years ago, and the progress which the Church had made despite difficulties, in that time. The clergy, choirs, and congregation then proceeded to the corner of the edifice where the stone was to be laid. The choir sang "The Church's One Foundation," accompanied by Mr. B. F. Rawnsley, as cornetist. The rain poured down in torrents, but all stood reverently with uncovered heads. The proper collects were said, when the Bishop, assisted by the builder, Mr. A. S. Reed, placed the corner-stone in position, with the usual formula. The congregation then returned to the chapel. The singing was by the combined vested choirs of St. John's and Trinity churches, under the leadership of Mr. T. Leslie Carpenter. Among the articles placed in the box in the corner-stone were pictures of Bishopstead and the chapel of the Good Shepherd; of Bishop Coleman, and of the rector of the church; a history of the church; copies of the Wilmington daily papers, and THE LIVING CHURCH; and the Bible, etc. The stone is of the same material as the church. It is about 24x18x-20 inches, and simply bears "1890," with a cross above.

The Rev. G. A. Carstensen will preach a ten days' Mission in St. James' church, commencing May 11th.

The annual festival of St. John's church choir, Wilmington, was held in the church, before an immense congregation. In the chancel with the rector, the Rev. T. G. Littell, D. D., were Bishop Coleman, and the Rev. Messrs. H. Ashton Henry and K. G. Hammond. T. Leslie Carpenter, organist at Trinity chapel, presided at the organ. Part of the Easter music was sung by special request, and a male quartette of students of Trinity College, Hartford, Conn., sang several beautiful selections. The choir-master read his semi-annual report, which showed the following: Number of services attended, '52; number of members, 20 boys and 8 men. The silver cross, for best conduct, was awarded to Edward R. Stewart.

LONG ISLAND.

BROOKLYN.—On Monday evening, May 5, was held the annual meeting of the Guild of All Saints', when the rector, the Rev. Melville Boyd, was elected master for the ensuing year. The guild was organized in 1886 to do such parochial work as might be assigned by the rector or be done with his approval. Its contributions last year amounted to \$1,925 to ward current expenses and enabling the vestry to pay off in January last a mortgage for \$1,000. The balance of the mortgage was paid off at Easter.

On the same day was observed the 7th anniversary of St. Phebe's Mission, the Bishop presiding. The exercises consisted of a brief service and the singing of several hymns, addresses by the Bishop and the Rev. Dr. Darlington, and the reading of the annual report by the Rev. Dr. Drowne. The work is purely missionary in which



St. Phebe's sends its workers to aid the spiritually destitute in their homes, and also to minister to the unfortunate and infirm in prisons, alms-houses, asylums, etc. The charitable side of the mission work is supplementary to the religious work. The mission house though not being a hospital or home, has sheltered, fed, and clothed, many thousands of the poor, and is the headquarters of its work. Especial interest is shown in the young of both sexes, and every effort is made to guard them from evil associations and teach them right habits. The mission is unendowed and is wholly supported by voluntary contributions, a large number of guilds and associations connected with the various churches being yearly contributors. The officers embrace several standing committees, while there are five associates, Miss Katharine B. Latham being the associate-in-charge, and Miss Sarah F. Brown, the acting associate-in-charge. The mission includes fresh air work, over 100 women and children having been sent last year to the country or on excursions. The mission is located on De Kalb Ave., opposite Fort Green Place.

The dissenters from St. Stephen's have organized a guild in order to unite the followers of Dr. Pelham Williams. They hope to get at least a small church, and secure Dr. Williams as rector, or if he will not accept, a priest of similar views. Beginning with Sunday, May 11th, they will attend the church of the Redeemer, the Rev. Dr. Stevens Parker, rector.

The Rev. Dr. H. B. Walbridge has resigned from Emmanuel church, having been 21 years its rector. By a singular coincidence he was the same number of years rector of a church in Toledo, Ohio.

#### CONNECTICUT.

NORWICH.—The Rev. E. B. Schmitt, rector of Trinity church, was married at St. Ann's church, Dorchester, Mass., to Miss Lizzie Beecher. The ceremony was performed by the Rev. A. H. Wright, of Dorchester, and appropriate music was rendered by a surpliced choir of boys and young men, making the ceremony very impressive and beautiful. The wedding reception followed at the home of the bride; and Mr. and Mrs. Schmitt received congratulations from many friends, including quite a number from Lynn, Mass., where Mr. Schmitt was formerly assistant pastor at St. Stephen's. They will make an extended tour through the South.

#### OHIO.

COLUMBUS.—An unusually large class was confirmed by Bishop Vincent on Sunday, April 27th, at Trinity church, the Rev. R. E. Jones, rector. Eight were deaf-mutes of the Rev. Mr. Mann's mission.

#### WASHINGTON.

SEATTLE.—The services at St. Mark's on Easter Day, were impressive, elaborate, and beautiful. The floral decorations were very fine and the choir rendered the music in good style. The altar was covered with a very handsome altar cloth, made and presented by a lady of the parish. The Holy Eucharist was celebrated at 8, and at 11 A. M. The Knights Templar attended in a body at the mid-day service, the sermon, appropriate to the occasion, was preached by the Rev. Mr. Vivian. In the afternoon, a short choral service was rendered by the children of the Sunday school and an address delivered by the Rev. Mr. Parker of Victoria.

On the 19th April, the Rev. D. C. Garrett, of Davenport, reached Seattle in response to the invitation of the vestry and preached the two following Sundays. He will return there the first of July and assume his duties as rector of the parish. The acceptance of Mr. Garrett has infused new life and vigor into the struggling parish. The services have been so well attended that the vestry have determined to enlarge the church; a noted organist and choir trainer has been engaged and will be there on the first of June, and a vested choir put into the church as soon as possible after Mr. Garrett's arrival. The Sunday school continues to increase in membership and in-

fluence, the parish is thoroughly united, all working together, and before very long St. Mark's will take its place as the largest and most influential parish on the Pacific Coast.

#### WYOMING AND IDAHO.

Work in this jurisdiction is steadily advancing and the clergy list increasing. The Bishop recently bought by telegram a Congregational church, a parsonage, two valuable lots, and the foundation of a stone church carried up several feet, for \$900. The church is carpeted and seated and completely furnished, including lights and an organ. The lots alone are worth the money. There was a mortgage on the property to that amount and the congregation petitioned the Bishop to buy it, and will identify themselves with the Church work and interests.

Two beautiful Communion sets have recently been received from friends. One comes from the Episcopal mission schools of Philadelphia, through Miss Biddle, and the other was presented by the ladies of St. John's church, Brooklyn, to the mission at Moscow, Idaho, under the care of the Rev. Wm. Gill. An elegant surplice and embroidered white stole, together with a full set of altar linen, accompanied the latter gift.

The early prospect of Statehood, both for Wyoming and Idaho, has already imparted much activity in material things. The Bishop sees opportunities on every hand, where, with a little money, investments could be made in town lots which could not fail to yield much towards the endowment of the jurisdiction. Here are three instances: 1. In one place, six months ago, \$900 were placed in lots. For these \$1,600 could now be had. 2. In another, six lots purchased for \$75. He could now get \$600 for them, or \$100 apiece. 3. In still another, less than a year ago he secured for the nominal sum of \$25 a few lots on which he could now realize \$800. A devout Church lady from Philadelphia recently sent him \$100 to be invested in lots. He has no doubt that in less than a year that \$100 will have quadrupled in value. Such are some of the opportunities for the Church in these new fields.

#### TENNESSEE.

A regular meeting of the Convocation of Nashville was held at St. Barnabas' church, Tullahoma, on April 15th and two following days. The Convocation sermon was preached by the Rev. Dr. Pettis. An essay was delivered by the Rev. Dr. Sharp on "The Scope and Limits of Skepticism." The Rev. Chas. T. Wright as leader on discussion took for his subject "The best method of teaching the masses." At the missionary service, addresses were made by the Rev. Mr. Winchester, and Archdeacons Metcalf and Perry. During the session of convocation, several business meetings were held and important measures discussed for the support and extension of missionary work within its bounds. Bishop Quintard was present at the convocation.

#### PITTSBURGH.

The new church at Osceola, Clearfield county, which has recently been completed, is a marvel of beauty for its cost, and a monument of the faithful labor and self-denying zeal of the Rev. A. S. R. Richards, the minister in charge, and T. J. Brereton, the architect, who is the lay reader. Although deeded to the diocese, the chapel which bears the name of St. Laurence was built without aid therefrom, and neither asks nor receives aid from the Board of Missions. It is built of wood and has a seating capacity for 50 people, the chancel which is 22x14 being larger than the nave. The chancel furniture is of solid oak with high altar, retable and dossel, credence table, bishop's and priest's chair and choir stalls, the whole being of hand-carved material, including the litany desk; the pews are of yellow pine and natural wood. The retable bears a brass cross, vases, and candlesticks, which have their proper use. The vestry room is 8x16 and the entire cost of the building was a little over \$600. A full service is rendered and the Eucharistic

vestments are used. The work was commenced in the fall and brought to its present successful standing in less than six months. The offering at Easter was \$22, \$10 thereof being for the general missionary and the balance for diocesan missions. The work in Clearfield county, under the direction of the Rev. Mr. Agnew, rector at Houtzdale, assisted by the Rev. Mr. Richards, is making rapid and solid progress. At Ashcroft there is a Sunday school of 180 scholars, all of miners' children, under the able superintendency of Mr. John A. Mull, of Philipsburg, who is the father of the work, and regular services are maintained there, clerical or lay, every Sunday, as also at the mission at Decatur.

#### CALIFORNIA.

SAN DIEGO.—St. Paul's, the Rev. H. B. Restarick, rector, is one of the live parishes of the State. Mr. Restarick is filled with true missionary zeal, and has been instrumental in starting missions throughout San Diego county, a territory much larger than several of our Eastern States. The parish of St. Paul's has been able, through the generosity of a late parishioner, to start a much-needed hospital, which is doing noble work.

RIVERSIDE.—This parish is one of the most wide awake and active of all the parishes in the diocese, and is rapidly taking a front rank. The Rev. B. W. R. Taylor has been the rector ever since the parish was organized, and it has steadily increased and grown until it has reached its present standard of efficiency. Three years ago it had 40 communicants, now it has over 140. During that time have been built a beautiful church, one of the handsomest and best arranged in the State, and a commodious rectory. A correspondent visiting Southern California writes: "It was my privilege to spend Easter in this truly Arcadian spot, and I shall never forget the day. The fragrant odor of orange blossoms floated into my bedroom window at the Glenwood, while roses bloomed and palm trees waved beneath me. I attended the sunrise celebration of the Holy Eucharist at All Saints' church, and was astonished to find so large a number of worshippers. There was also a Celebration at 8, and choral Morning Prayer, sermon, and high Celebration at 10.45. At this latter service the church was crowded, and many could not obtain admission. The decorations were beautiful, chaste, and effective. The singing by the surpliced choir was equal to some of the best in large cities, and the behaviour of the boys vastly superior to anything I had seen. The congregation was evidently well instructed, for they stood during the offertory—something not very often seen. The Celebrant, the rector, wore alb, girdle, stole, chasuble, amice and maniple, and the deacon wore alb and girdle. The Eastward position was used throughout, the Eucharistic lights were lighted at the proper time, wafer bread was used, and the mixed chalice, as was customary in the early Church. It was a revelation, in a little country parish in California, not noted as a diocese for strong Churchmanship, to see such a splendid representation of true Church principles. It shows what the Church can do, when her clergymen properly present her to the people in the fullness of her beauty and dignity."

#### KANSAS.

The Bishop after spending some weeks in Topeka, has set out on a spring visitation of two months. For St. John's church, Wichita, appears the dawn of a better day. At the Bishop's recent visitation he was greeted by large congregations both morning and evening, and a class of 10 for Confirmation was presented by the Rev. R. W. Rhames, rector-elect. At a vestry meeting, liberal subscriptions were reported, and plans proposed by which the new church, at a comparatively small expense, may be fitted for divine service. Efforts will be earnestly continued until the amount needed is raised, and the new church completed according to original plans.

At St. Paul's, Wellington, the occasion

of the Bishop's visit was one of unusual interest. There seemed to have been a special outpouring of the Holy Spirit in the parish. Twelve persons, nine men and three women, were presented by Dr. Beatty for Confirmation. That nearly all who thus renewed their baptismal vows, were heads of families, made the service a very touching one.

On April 29th, the Bishop visited Runnymede, accompanied by Dr. Beatty, for the purpose of consecrating the new church recently erected in this English settlement. St. Patrick's is a frame church with porch and apsidal chancel, and cost about \$1,500, most of which has been contributed by friends in England. At 3 o'clock the service was held, the sentence of consecration being read by Dr. Beatty. The sermon preached by the Bishop was followed by a celebration of the Holy Communion. For a rector this parish pledges \$600 and a rectory. It is proposed to unite with Harper and Freeport in the support of a clergyman, who can give each place stated services.

At Harper a hall has been fitted up, and lay services held every Sunday. Five lots have been secured in a desirable location, and at no far distant day the few communicants here hope to be able to build a little church.

The diocesan paper which for two years past has been called *The Sentinel*, with the May number begins a new volume, and resumes the name of *The Kansas Churchman*. Its editor is the Rev. E. P. Chittenden, rector of Christ church and St. John's School, Salina.

The diocesan schools have each had a prosperous year, carrying their respective numbers evenly throughout the year. St. John's is rejoicing in the payment of a \$6,000 lien which threatened it, and is grateful to the friends who have assisted in lifting the burden, beginning with \$3,000 from Grace church, New York. Both schools are preparing for their closing exercises and Commencements. That of Bethany College, Topeka, takes place June 4th; that of St. John's, June 11th.

#### MASSACHUSETTS.

The subject of a diocesan house was discussed by members of the Clerical Association at their regular meeting in the church rooms, Boston, on Monday, May 5th. The meeting was addressed at some length by A. J. C. Sowden and Dr. Robert M. Lawrence, the latter gentleman dwelling upon the details of the project and asking the co-operation of the clergy and laity of the diocese. Plans for an ideal diocesan building were submitted and examined with interest. The association afterwards passed a vote endorsing the undertaking and thanking the laymen present for bringing the subject to their attention. About \$8,000 has already been raised. The Clerical Association elected as its executive committee for next year, the Rev. Edward Abbott, the Rev. Dr. Harris, and the Rev. Prof. Nash. The Rev. L. H. Merrill was elected secretary in the place of the Rev. A. Codman, who resigned.

The Rev. Dr. Chambré, rector of St. Ann's church, Lowell, during last Lent asked his congregation for an offering of \$6,000 for carrying on the good work of the Theodore Edson Orphanage. The contributions of Easter Day amounted to \$9,000. Dr. Chambré may well be congratulated upon his success in this effort and in the many ways in which his influence as clergyman is being felt in the diocese.

The Rev. Thomas F. Fales, rector of Christ church, Waltham, has resigned after a rectorship of 40 years. Mr. Fales has been a hard, but unostentatious worker and one whose influence has been felt and respected in the whole diocese.

The 10th annual report of the Girls' Friendly Society Home on Temple St., Boston, has just been circulated, and that which was started as an experiment, is now recognized as an important factor in the work of the Society in Boston. The house accommodates 20 girls, who pay from \$3 to \$4 a week, for their room, board, and



washing. The home is usually full, and yet is a sort of an "Omnibus" in which the kind matron can always find a place for transient and unexpected guests, who come with satisfactory recommendations. The home entirely pays its current expenses, including fuel and gas bills; but on account of the smallness of the house, the rent is paid by private subscriptions and donations. The increase of work of the Society calls for larger accommodations, and it is hoped that in the near future the way may be opened for the securing of a more commodious building, to meet the demands of those who need just a home in the great city.

The Church Temperance Society held its annual meeting in Trinity chapel, Tuesday evening, May 6th. The Bishop presided and the secretary read his report. The four coffee houses sustained by this society have been well patronized and regarded a valuable part of the work. Addresses were made by the Rev. Charles H. Babcock, D.D., rector of Grace church, Providence, R. I., on "The relation of the Church Temperance Society to the State;" by the Rev. Wm. B. Frisby on "The relation of the Society to the homeless classes;" and by the Rev. Augustine H. Amory on "The relation of the Society to the Knights of Temperance."

The widow of Dean Gray has given \$15,000 to the Cambridge Theological School as a fund for the education and support of needy students.

BOSTON.—For some weeks workmen have been engaged in making extensive alterations in the chancel of the mission church of St. John the Evangelist, putting the new organ in the chamber, in place of the one which has done service for so many years. All was completed, and the organ was blessed and dedicated to the service of Almighty God, on the fourth Sunday after Easter. It was built at a cost of \$5,000. It has a double bank of keys, is provided with 27 stops, controlling 1,700 pipes, and the bellows are filled by means of a powerful water motor, although there is also a hand lever attachment. The key-board is on the reversible-action principle, so that the organist faces the choir, and has his back to the organ. The tone is rich and full, notwithstanding the newness of the instrument, and the organist, Mr. Greenwood, states that there would be a marked improvement in the course of a few weeks.

SOUTHBOROUGH.—Easter Day was a very happy one for St. Mark's parish. Over 100 made their Communion. The choir sang uniformly well, and showed the faithfulness of their work of preparation. The rector used, for the first time, a very beautiful linen lawn surplice, elaborately embroidered, an "Easter greeting" from the ladies of the parish. All five of the services were very well attended. The offerings amounted to \$245. It is proposed to enlarge the church, and the rector and wardens have been empowered to obtain plans and estimates. Whitsun Day, May 25th, will be the 30th anniversary of the foundation of the parish.

MARLBOROUGH.—The parish of Holy Trinity, under its energetic rector, has been active during the Lenten weeks, as shown by the work and offerings. Besides diocesan missions, three other mission fields have been remembered by special offerings. A box valued at \$50, has been prepared, by the missionary guild, and sent to the Freedmen, under the Rev. A. W. Pierce, Mobile, Ala. The Rev. F. L. Bersh, of Pittsboro, N. C., who held services and administered the offices of the Church in the upper room of the Marlborough Block, 15 years ago, visited the parish on the 3rd Sunday after Easter, and preached morning and evening. The friends who knew him in former years turned out, despite the storm, and gave him a hearty welcome. Four of the boys singing in the choir he had baptized as infants. Other corresponding changes were noted.

NEBRASKA.

On Thursday, May 8th, St. John's church, Albion, was consecrated by the Bishop, assisted by Canon Whitmarsh, the Rev. G. W. Flowers, priest in charge, and the Rev. O. Ferris. The Bishop preached the

consecration sermon. The Holy Eucharist was celebrated, the Bishop being celebrant. Gen. Montgomery read the request for consecration. Confirmation was administered in the evening, after a sermon by the Bishop. Canon Whitmarsh preached on Wednesday evening, after Evensong by the Rev. J. O. Ferris.

During the diocesan year just ending, seven new churches have been built in the deanery of the North Platte, making the number of churches now within its limits the same as last year before the division of the diocese. Nearly, if not quite, as many new missions and parishes have been organized during the year as have been lost to this deanery by the division of the diocese.

St. John's church is a peculiarly neat and effective building seated for about 200. The windows are of stained cathedral glass. The church at present has but temporary chancel furniture. The devotion and energy which within a year has raised free of debt this beautiful little church in a new mission in a small town, will soon provide fitting furniture for the sanctuary. The mission is the result of the faithful labors of the Rev. G. W. Flowers, who has driven 32 miles between his morning and evening services at Cedar Rapids every Sunday to plant the Church in this little town.

AUBURN.—The consecration of Ascension church took place on April 17th, a large congregation having assembled at an early hour. An excellent choir, composed of ladies of the mission, furnished appropriate music. Bishop Worthington was assisted in the service by the Rev. F. M. Cary, of Nebraska City and the rector, the Rev. R. C. Talbot. The instrument of donation was read by Hon. David Campbell, and the sentence of consecration by the rector. The Bishop preached a very beautiful sermon, and touched all hearts with his eloquent appeal for the restoration of that devout reverence due the "House of God," so rapidly dying out of men's minds under the superficial teaching of the times. The Bishop administered the holy rite of Confirmation, and celebrated the Holy Communion. There were 15 participants. The church of Ascension is the result of a year's fostering care of very small beginnings. The Rev. Mr. Talbot held his first services in the court house fifteen months ago and has the realization of his hopes in the erection of the church, and the gathering of 20 communicants in an entirely new field. Nine persons were confirmed on April 30th. The devotion and interest of a few laymen have overcome many difficulties.

EASTON.

The Northern Convocation met in North Sassafras parish, Cecil county, Tuesday and Wednesday, April 29th and 30th. The convocation comprises the parishes in Cecil and Kent counties. The opening service was held in St. Stephen's chapel, Cecilton, when the subject, "The Life of the world to come," was discussed by the Rev. William Schouler, (Dean) and the Rev. Jacob Miller. There was service at St. Stephen's church, near Earlvile, Wednesday morning, and a sermon preached by the Rev. Jacob Miller. The closing service was held in the chapel at Cecilton, at night, the topic, "Missionary Motives," being discussed by the clergymen in attendance.

The 59th session of the Middle Convocation was opened in Christ church, Cambridge, Dorchester county, on Tuesday, April 15th, and continued in session until Thursday, April 17th. The opening services consisted of Evening Prayer, and addresses taken from "The Parable of the Tares." On Wednesday, there was morning service, with a sermon by the Rev. Charles E. Buck, of Easton, followed by the administration of the Holy Communion. At night, a mission service was held, followed by several addresses. The services on Thursday, the last day, were opened with Morning Prayer and sermon; at night there was Evening Prayer, and addresses on "The Obstacles to the extension of the Gospel in our day." The Bishop and about 15 clergymen were present.

PENNSYLVANIA.

By the will of the late George S. Pepper, his whole estate, amounting to about \$2,000,000, is divided among 59 institutions and charities, ranging in sums of from \$3,000 to \$150,000, the latter for the establishment of a free public library in the city of Philadelphia, east of the river Schuylkill, and south of Market st. Church institutions are benefitted as follows: Hospital of the Protestant Episcopal Church, \$50,000; Hospital and Dispensary of St. Clement's church, \$10,000; the Christmas Fund, \$5,000; the Church Home, \$10,000. The special bequests aggregate \$1,082,000. The balance of the estate is to be distributed *pro rata* among the institutions named in the will, to be held in trust as an endowment fund, the interest only to be expended for the use of the said institutions.

The will of the late Thomas Drake names 20 charities as recipients of his benefactions, among which are Christ church Hospital, Germantown; Episcopal Hospital, Sheltering Arms, House of St. Michael and All Angels, each \$5,000.

PHILADELPHIA.—The Rev. Father Benson, superior general of the Order of St. John the Evangelist, was present at the meeting of the Guild of the Iron Cross held at St. Clement's church, on the evening of Tuesday, May 8th, when he made an address. The question of the withdrawal of the Cowley Fathers from St. Clement's, we are informed by a member of the order, rests on their ability to maintain their present work. If the Rev. Duncan Conners shall have so far recovered his health as to be able to return and resume his work in the fall, the order will be continued in charge of St. Clement's, but should he not be able, the retention of them is very doubtful.

During the month of April the City Mission dispensed from its sick diet kitchens 4,906 meals, 25 institutions were visited, and 90 services held; 1,071 visits were made by the clerical and lay missionaries.

There will shortly be erected by a member of the church of the Holy Apostles, upon three lots which he has purchased, a substantial three-story building for the use of this parish, the upper story of which is to be fitted up as a gymnasium for the Boys' Guild. On the second floor there will be four commodious Bible class rooms, ladies' and boys' toilet rooms, etc. The lower floor will have two rooms for social gatherings, guild, and other meetings as well as a large kitchen and pantry. It will be connected with the present parish building on the first and second floor. It is intended to be open every evening when service is not being held in the church and to be a means of keeping boys off the street and from improper associations.

The sad death of the mother of the Rev. R. A. Edwards by the explosion of a can of nitro-glycerine which she picked up on the lawn of her home in Butler Co., Penna., has caused much sorrow among his many friends and brought forth many expressions of earnest sympathy.

By a member of the congregation pledging \$300 a year for the maintenance thereof, St. Peter's church, Germantown, supports the first "free bed" in the Home for Consumptives at Chestnut Hill.

There was a large attendance representing most of the chapters of the Brotherhood of St. Andrew in the vicinity of Philadelphia, at the quarterly meeting of the local council held at the mission of St. Simeon on Friday evening. Addresses were made by Mr. Guy W. Hogg of Chicago, the general secretary of the Brotherhood of St. Andrew of the United States, and the Rev. William F. Nichols, assistant Bishop-elect of California.

The Philadelphia School of the American Institute of Sacred Literature, which has taken the place of the summer schools of Pennsylvania, beginning Thursday, June 12, at 9 A. M., and closing Wednesday, July 2, at 5 P. M. The Rev. Loring W. Batten, 61st and Hazel Avenue, is the secretary.

MARYLAND.

A conference to discuss the situation of the Church in Southern Maryland, Upper Marlboro', was held in Trinity church, the Rev. Jas. B. Avirett, rector, Thursday, April 24th. Sermons were preached by clergymen of the diocese, each evening from April 21—24. After the celebration of Holy Communion on Thursday, the Rev. James B. Avirett took the chair. The Rev. C. J. Curtis of St. Thomas' parish, and the Hon. Fendall Marbury, of Croom, P. O., who were prevented from attending, had enclosed to the Rev. T. J. Packard, the following preamble and resolution, which were adopted on being presented by him:

Inasmuch as the present condition of the Church in the majority of the parishes in Southern Maryland is very depressed, as is plainly indicated by the saddening frequency of the changes among the clergy, resulting largely from the inadequacy of their support; and inasmuch as it is to be taken for granted that there is a deep-seated love for the Church of his fathers in the breast of every true and loyal Churchman, and a corresponding willingness to maintain the same, if only the right methods can be devised; therefore

Resolved by us, a portion of the clergy and laity of the said section of the diocese of Maryland, gathered in informal conference in Trinity church, Upper Marlboro', April 24th, A. D. 1890, that we respectfully, yet earnestly, urge on the various congregations in Lower Maryland to do all they can by way of helping themselves in the matter of parochial support, especially in the two items of principal obligation—first the support of the rector; second, the two-fold assessments authoritatively imposed by the diocesan convention on the several parishes (a) for the Bishop's salary and convention fund, and (b) for diocesan missions.

Speeches on missions were made by the Rev. Messrs. T. J. Packard, James E. Poin-dexter, T. C. Gambrell, C. E. Smith, Jno. Barrett, J. C. Anderson; and by Messrs. Stanley, Sasser, Perry, and Mullican. The sermons preached by the clergymen and the missionary addresses delivered by laymen, it is thought, will accomplish much good. The next meeting will be held May 14th, at St. James' rectory, Anne Arundel County.

SOUTH DAKOTA.

SIoux FALLS.—The Rev. George Wallace, the new dean of the cathedral, has been for some years ministering in the cathedral at Honolulu. The congregation of St. Andrew's cathedral have recently forwarded to him a letter expressing their profound regret at his departure and their warm appreciation of his long and faithful ministry.

WESTERN NEW YORK.

The deanery of Batavia held its 41st regular convocation in Zion church, Avon, on the 7th and 8th of May. This convocation was of more than ordinary interest, owing to the very encouraging nature of the missionary reports. The Principal of Cary Seminary was present and made a report showing the noble advance both in the school and in the church at Oakfield. Two items from his report indicate sufficiently the great progress which is being made in this part of the deanery. The membership of the school has doubled since last year, and the Confirmation class recently presented, numbered 25. The Rev. J. E. Battin showed in his report that there was a grand opening at Rock Glen. The missions at Attica and Corfu are to be supplied in June, through the appointment by the Bishop, of Mr. Jones, of Geneva, at present a candidate for Holy Orders, to be ordered deacon on Trinity Sunday. The next convocation will be held in LeRoy, some time in August. The late dean, the Rev. W. A. Coale, having vacated the deanship by becoming rector of St. Luke's parish, Baltimore, Md., a new dean was nominated. A motion was made and unanimously carried, that the secretary cast the ballot of the convocation, nominating the Rev. A. M. Sherman, of Batavia, as dean for the unexpired balance of the year. The Rev. C. A. Ricksecker was elected to fill the place in the standing committee on appropriations and new business, made vacant by the choice of the Rev. A. M. Sherman as dean. A resolution of regret and esteem was made and unanimously carried by a rising vote in regard to the late dean.

For Convention Reports and other Church News, see pages 113 and 114.



# The Living Church.

Chicago, Saturday, May 17, 1890.

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

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As announced above, the subscription price of THE LIVING CHURCH will, on July 1st, be raised to \$2.00 a year. To the clergy the price will remain unchanged. During more than seven years, while the dollar rate has been maintained, the paper has been improved in form and quality, and the scale of expenditure has constantly increased. Other improvements are required to meet the needs of our large constituency and to maintain the paper creditably. The publisher thinks that he can best serve the Church by establishing this journal on such a basis that it will not be dependent upon the life or liberality of any individual, but will go on doing the work of the Church after his removal by death or disability. Recalling the many assurances of appreciation received during past years, he cannot doubt that present subscribers will cheerfully pay what will still be a very low rate for a weekly paper like THE LIVING CHURCH.

EVERY Christian in the land should rejoice and take courage at the defeat by the Senate of the iniquitous Chinese persecution bill. It is not a question of the right or expediency of restricting immigration from the East or from the West, but of treating humanely, not to say equitably, all men who dwell among us. The letter we published recently from our missionary in Wuchang, which has been widely quoted, indicates the outcome of such oppressive legislation. Our Christian missions and missionaries must suffer from such

fanatical folly, and the civilization of the most populous region of the globe must be delayed. For all that, China will move on in learning the art of self-defence, if nothing else. Even as a matter of policy this nation cannot afford to disregard the rights of humanity in dealing with a people whose trade and good-will must be of inestimable value to succeeding generations.

*The Catholic Champion* utters a timely expostulation against "bare-headed women in church," and enforces it by sound argument. We have heard of the violation of the apostolic rubric by gay bridal parties, but only of late that girls with uncovered head are placed to sing in church. We hope that the report is in error, as it is very possible that small caps are worn which at a distance are not noticed. But it will do no harm to recall the teaching of Scripture and the universal custom of the Church, that women should have their heads covered in the house of God. As to the vesting of women singers, if that is to be done, surely the aim should not be to make them look as much like choir-boys as possible. What could be more appropriate than the long, flowing, white veil, covering the head and falling gracefully over the shoulders?

## THE TRADER AND THE MISSIONARY IN AFRICA.

In *The Contemporary Review* for March, Mr. Joseph Thompson makes it certain that the missionary in Africa will have a long and difficult task in undoing the detestable work of the European trader. One would suppose the task would be sufficiently great if the former had only to contend with centuries of native depravity and superstition. But his task has been immeasurably added to. As if the millions who occupy the Dark Continent had not sunk to sufficient depths of heathenish and brutish degradation, the trader from Christian countries has come in to make them in the name of legitimate commerce still more barbarous, vicious, and God-forsaken. The story is a shameful one and ought to make Christendom burn with indignation.

First, Mr. Thompson tells how early in the fifteenth century the Portuguese started out, desiring to do noble deeds and build up the kingdom of God in Africa. Before the close of the century they had surrounded almost the entire coast line in the Congo and Zambesi regions with missionary stations. Then came a weakening of the power of Portugal by which the

good work was interrupted. Meanwhile, Portugal, Spain, France, and England, had discovered that a harvest was to be reaped in Africa other than a harvest of souls, and for four centuries the natives were treated as wild beasts and transported in vast numbers to other countries, and especially to the American plantations. Mr. Thompson estimates that at least 20,000,000 were killed or captured for purposes of European gain. This was one way in which the traders gave the Africans a taste of civilization, and prepared the way for the self-sacrificing missionary.

The next thing was for the trader to fill the country with deadly weapons and flood it with gin. With the one, the Africans could more successfully kill their neighbors, and with the other make themselves more beastly and degraded. This wretched traffic, Mr. Thompson says, has taken the place of the slave trade, and in his belief is likely to work more deep and lasting injury. He tells how these two things have intensified every barbarous, blood-thirsty propensity in the negro, and aroused more bestial appetites; how Hogarth's picture could be placed over hundreds of public houses with the sign: "Drunk for a penny, dead drunk for two pence," though the "clean straw for nothing" would have to be left out; how the air reeks with gin, while piles of bottles in the villages are about the only thing to bear witness to imports from foreign countries; how over large areas spirits are almost the sole currency, and together with tobacco—"eternally gin and tobacco"—are the only things asked for or desired. "On the Kru coast, women and children with scarcely a rag on their filthy, besotted persons, follow one about eagerly beseeching a little gin and tobacco." "The west coast negro has been transformed into the most villainous, treacherous, and vicious being in the whole of Africa." Things were different on the east coast inasmuch as spirits were prohibited under the Mohammedan rule; but now that the Sultan has been forced to abdicate and the Germans have got control, there is no telling what will follow.

Here, then, is a fine chance for the missionary to follow up the trader! After gin and fire-arms have taken possession and transformed the negro into a devil or a beast, in addition to what ages of sensuality and superstition had made him, what is the prospect for the Gospel herald? Let Mr. Thompson answer. "What is a Bible or a bale of useful goods, in opposition to the myriad cases of gin, the thous-

and guns, which compete with them? What chance has a Christian virtue where the soil is so suitable for European vice, where for every influence for good by the missionary, there are a thousand influences caught up in the styx-like flood of spirit-poison and swept off hopelessly to perdition."

In the course of his article, Mr. Thompson says that in comparison with Mohammedan rule in Africa, Christian missions have very nearly come to a stand-still. The question is whether they ought not to come to a standstill until Christian nations can learn to be other than heartless and worse than heathenish in dealing with an ignorant, degraded people. What do they think? That the Gospel of Greed is to go hand in hand with the Gospel of Christ, or rather that the one is to be the other's fore-runner? But the time will come when that indignant protest which made them ashamed of the inhumanity of transporting slaves from Africa for purposes of gain will find repetition in a protest against transporting things to Africa which make the people hardly less enslaved, and which would subject them to depths of degradation from which they could find no deliverance.

## "THE SAVIOUR'S GOING, GAIN."

With Ascension Day, culminates the briefest yet most significant cycle in the spiritual history of the human race. It numbers but forty days, from the Resurrection, and yet within this brief space, the Son of God in His glorified humanity lays the foundations and establishes the constitution of that body of believers, even the Church of His own sacramental and spiritual presence, the Kingdom of God here upon earth and among men.

There is swiftness and finality, when the Almighty lays to His hand in shaping events; so we need not wonder at the consummation of His kingdom, its institution, authority, and mission, in these "Great Forty Days." The sequence of nearly two thousand years attests the sufficiency and completeness of the work. The promise and fulfillment of the present triumphantly announce that coming day when the knowledge and faith of the Lord shall cover the earth, even as the waters cover the great deep.

The spiritual significance and larger instruction of Ascension-tide seem, at times, to be overlooked.

In our hymns and liturgic devotions this disposition of a great and general festival to private and personal edification, is strikingly apparent, while our preachers often



seem cramped within these lesser and interior lines of interpretation. Manifestly the personal appropriation of Ascension-tide finds expression in the words of the collect, "that we may also in heart and mind thither ascend, and with Him continually dwell." But there is a larger and comprehensive interpretation, in the fulness of which the Ascension prefigures the ascension of the whole Church from lower to higher planes of experience and activity; and together with the Church the going up to higher levels of the great world-life which environs the Church, within which she lives and moves and has her being, and of which by widening and insensible gradations, she is become an integral and inseparable part. The Church life penetrates and modifies all morals, all ethics, all sociology. It is the germinal and dominant energy of current civilization. There can be no line of demarcation between them which is separative and exclusive. The world is not absorbing the Church in the way of conquests and subjugation as the scoffers will have it. The rather is it true that the Church is possessing, penetrating, and overcoming the world, its institutions, philosophies, and life-currents, and steadily communicating to them one and all, the divine, upward trend of her own spiritual life. More leaven is at work, and in broadening circles, than ever before. The valleys are being exalted, and the hills are going down into them; the waste places are becoming fruitful, and the rough places smooth, and the crooked things becoming straightened out, all with fewer cataclysms and under more benignant processes. The material advances of civilization are, after all, only a living, ever-growing metaphor of providential order and ascension, brightening more and more until the perfect day. Not that subduing continents, reclaiming desert-wastes, multiplying incredibly the productive and nutritive energies of nature the suppression of brute forces, by mechanical and ideal energies, can alone lift up and rescue civilization from its inherent infirmities and short-comings. These all become helpful and regenerative only as they are fertilized and transfigured under the truth and love of a divine administration. And this is the Ascension trend under Christian civilization. Short-sighted sciolists and the pessimistic myopia of a handful, here and there, may dwell upon special and local deteriorations, sporadic failures, and miscarriage of social ethics and equities. But all this does not alter or affect the

tremendous aggregate of advancement along all lines and in all directions. The exaltation of humanity through the exaltation of individual life and the re-modeling of institutions, customs, and laws, after divine ideals, is the *terminus ad quem* of the providential order as unfolded in civilization. But few underlying facts and ultimate truths are at work for this vast consummation. The Mosaic Law, the ethics of Christ, the intervention of His Divine Humanity through the Incarnation touching human life with healing hands, and ministering to its darkened understanding with the light of the everlasting Gospel through the sacramental and evangelic offices of the Church—even these few "smooth stones from the brook" prevail against all inertia and obstruction, for they are in the hands of "great David's greater Son."

The great laureate saw and felt all this as he mused and sang of

The world's great altar stairs  
That slope through darkness up to God,

even as the ancient prophets and seers saw and sang, and these tremendous visions and forecasts of a transfigured civilization are clearer to us, gathering distinctness and outline with all the growing years. It is a long road to purity, faith, and love, in the individual experience, not as men count by years, but in spiritual development. So it was a long road from Paganism to Christianity, from ignorance and denial to belief in the Unseen and Eternal

The conflict is not over. Battles are yet to be fought, and victories determined. But the swiftness of divine working through the great Forty Days, promises a swift solution of pending problems. The Lord's hand is not shortened that it cannot both punish and save. Modern crises are maturing with portentous celerity; and questions that have hitherto obstructed the providential order of development, will harmlessly and seasonably disappear. Great reservoirs of heaped up sin-breeding riches will come to inundate sterile wastes, and the greater glory of God will be revealed in the commonwealth of His people. The powers that be are all ordained of God, and nothing shall thwart or withstand His will in the day of His coming. Even the wrath of men shall praise Him; "and the glory of the Lord shall be revealed, and all flesh shall see it together." The outlook of the day is brighter than when we believed, and the days that our children's children may see shall be brighter than ours. This is the message of Ascension-tide, as re-

vealed to us in the spirit of prophecy and evangel.

NOMADIC CLERGY.

I am thoroughly convinced that attention should be called to the nomadic character of many of our clergy. The pastoral relation, in its normal state, is a permanent one. The best churches in the diocese to-day are those that have had the fewest changes. Why have the changes been few? Simply because good sense, mutual charity, and a firm purpose, have promoted permanent relations. No man is fit to be a priest at all who is not qualified to spend ten years in a particular field. What an absurdity it is that a clergyman should seek another parish just as he has become acquainted with the one he is so ready to leave! But is the blame altogether with the clergy? Are not many of our people of a fickle mind, and often wickedly critical towards their pastors? There is no help for this crying evil but in a better appreciation of the necessity of the Christian minister to the integrity of the Church and to the well-being of the people. It is impossible to dissociate the Incarnation, the Church, and the ministry; they are the three angles of a perfect triangle. Emphasize one, and you emphasize all, and all to the glory of God; depreciate one, and you depreciate all, and so abstract from our religion its full significance. If the people would realize the primary source of the priest's mission, that he is sent from the Head of the Church, with sacraments and messages to be delivered upon the principle of ambassadorship, then they would find less temptation to set themselves over those whom the Lord has set over them. These rights must be observed loyally and as a matter of religious principle, under the penalty of degrading the ministry to the hiring level. Such a ministry can accomplish but little for men's souls, and such a ministry will be absolutely devoid of that kind of attractiveness which draws men to fill up the ranks as they are depleted by death. A great many young men to-day decline the ministry, in the very face of an inward desire, because they see priests treated as hirelings, hear them cruelly dissected by critical tongues, and dealt with as though they constituted a menial class. That we have any candidates at all is, I think, due to the fact that constraining motives of a high order so possess some souls, that they willingly accept the penalties, while they also enter upon the holy duties. I do not believe this evil is as serious among us as in other bodies, but its influence is sufficiently disastrous to justify pointed and frequent reference to that fundamental principle of our holy religion, whereby primarily the powers of government, teaching, discipline, and administration of sacraments, are lodged in the hands of a three-fold ministry thereunto called, ordained, and set apart. The practical application of this thought would inspire the clergy with a holy persistence, a manly determination to obey the law of God's Providence which has placed them in the fields where they are, and to obey that law until its manifest repeal by the very Hand which made it.—*Bishop McLaren's Convention Address.*

THE FINE ARTS IN THEIR RELIGIOUS RELATIONS.

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

XV.

MUSICAL MENTION.

The second annual festival of the Chicago Diocesan Choir Association is appointed to take place May 21st, in St. James' church, Chicago. The Service Kalendar set forth is as follows: Processional, "Saviour, Blessed Saviour," West; Choral Service, Tallis; Psalms 148, 149, 150, Trinity Psalter; *Magnificat* and *Nunc Dimittis*, Smart in B; anthem, "I was glad," Horsley; anthem, "Lo! Summer comes again," Stainer; recessional, "O what the joy and the glory must be!" Seventeen choirs will render the service.

Our Washington correspondent sends an account of an interesting choral festival held in that city on the 24th of April, unfortunately omitting to send the Service Kalendar. More than one hundred vested choristers assisted, delivering the entire service with unexpected vigor and satisfaction. It was held in St. Paul's church, the rector, the Rev. Alfred Harding, acting as precentor. Mr. D. B. MacLeod, the organist, was assisted by Mr. F. E. Camp, of St. John's, and Mr. D. W. Middleton of St. John's, Georgetown, D. C. The address was delivered by the Rev. J. A. Register. After service a meeting was held, which resulted in the organization of the Choir Guild of D. C. Six choirs were represented. The organization will be further perfected in details, on the 12th of May. This is an important movement, in the right place, and in the right direction. Other things being equal, the influence of this guild if intelligently directed, should reach all parts of the Church in a helpful and educational way, radiating along lines permanently defined. This Washington guild will undoubtedly give a good account of its industry at its first regular festival next fall.

Another correspondent sends a cheery sketch of irrepressible enterprise in Cedar Rapids, Iowa, west of the Mississippi river. He continues: "A city of 25,000 inhabitants, we organized in Grace church, on the 21st of April, 1889, a vested choir of men and boys, which consists of twenty-five trebles, ten altos, four tenors, and four basses. We have now in process of erection a \$60,000 church edifice, contracted to be finished by next Christmas. In addition to this regular choir, we have a cadet choir in constant rehearsal which will join the regulars at the midnight service, Christmas Eve, making an aggregate of eighty voices. We are expecting to open on that occasion a new organ of three manuals. The rector is the Rev. Dr. Thos. E. Green, late of St. Andrew's, Chicago, to whose untiring energy we are indebted for the very good condition of the parish. We sing all the standard anthems, Stainer, Tours, Goss, Whitfield, Elvey, etc., have full choral Evensong every Sunday night, choral Communion each month, and have besides, a repertory of about twenty-five standard choruses and glees for concert use, all of which have been learned within the past year." With this letter came a copy of the Easter "Chat," published in Cedar Rapids, containing an interesting portrait of Master Eddie Leo, the boy-soloist, and son of Prof. Ernest Leo, the organist and choirmaster. We gather from the accompanying article that this promising lad has a brilliant as well as a useful future, and will take his place along with Kavanaugh, Forbush, Hall, and the rest of our fledgeling artists, who now and then capture the hearts and turn the heads of our congregations.

There is a world of practical encouragement in such glimpses of choral history; since under favorable conditions, what has been accomplished in Cedar Rapids within a year, may be accomplished in hundreds of other cities and towns where similar enthusiasm and enterprise exist. It may be hardly necessary to remind such an indefatigable worker as Prof. Leo, that "the tug of war" is developed not so much in organizing a vested choir and getting it at work, as



in keeping it up to a high and uniform standard of efficiency. After two or three seasons of "moulted voices" and collapsed soloists, the Professor will favor us by another chapter of his choral experiences, if not sooner. A correspondent writes of a year's work in the Davenport cathedral, Iowa, in which much the same results have been realized, and there are good reasons for believing that such histories of parochial revival are continually taking place that do not find way into print.

The Rev. Dr. Shinn, of Newton, Mass., generally known as a choral and Sunday school worker, kindly permits us to print in this department the following valuable and suggestive table of "Instructions for Choristers." If they may not precisely meet the requirements of all other choir-rooms, they will everywhere serve a valuable purpose. If you have made no such provision, why not cut out these well-considered "Instructions" and post it conspicuously where it will do the most good, and is possibly, very much needed?

#### INSTRUCTIONS FOR CHORISTERS.

1. Regard the office of chorister as a high and noble calling in which you can please God by using the musical talent which He has given you for His glory and for the welfare of others.
2. Always do your best when you sing in church, so that your singing may be a beautiful offering poured out before the Lord.
3. Have a real love for your work so that you may improve your voice and gain a greater knowledge of music by study, practice, and rehearsals.
4. Do not be disconcerted by the presence of the congregation but think of yourself as helping to put holy thoughts into their minds and right feelings into their hearts.
5. While in church, conform to all the usages, such as kneeling down in the prayers, and responding aloud at the proper places. Be careful not to disturb the devotions of others by any trifling.
6. Listen attentively to the service and the sermons that you may gain spiritual profit from them.
7. Put your heart into all you do, so that your worship may be not mere lip service, but may be sincere.
8. Have your music and Prayer Book ready where you can easily reach them, and begin at the start. Do not drop books on the floor, or put them on the seats. Preserve your vestments in order.
9. Keep everything out of your every day life that would be inconsistent with the life of a Christian. The lips that sing God's praises must not defile with evil.
10. Finally, think of your work as a chorister as helping to prepare you to take your part hereafter among the blessed ones who are to sing the song of redeeming love in Heaven.

The Cincinnati Biennial Music Festival which takes place during this month at an early date, is the supreme musical event of the United States in the dignity and high importance of its productions, as well as in the distinction of its artistic interpretations. No such choruses and no such orchestral work can be heard elsewhere. Among the soloists who will grace the occasion will be heard the greatest English tenor living, after Sims Reeves. No amateur who can command such a great opportunity for study as well as recreation will neglect or forget the Cincinnati Biennial.

The annual festival of the Boston Choral Guild will also be held at an early date in the Church of the Advent, Mr. S. B. Whitney, director. From the splendid material at hand, the widely-diffused musical culture of Eastern Massachusetts, and the exceptional ability of the director, the approaching meeting will elicit the liveliest interest among Church musicians.

Prof. F. Norman Adams, of the Cleveland, O., Conservatory, gave his fifth organ recital in Trinity Cathedral, assisted by Mr. John Marquardt, violinist, and Mr. Chas. R. Hawley, baritone. The programme was in five numbers: *Marche Pontificale*, organ, Lemmens; "The Palms," vocal solo, Faure; *Andante con moto*, organ, Guilmar; *Chaconne*, violin, Bach; and a movement from a Schumann overture, for the organ.

#### CHORAL DIRECTORY.

##### FOURTH SUNDAY AFTER EASTER.

ST. CLEMENT'S, Chicago, vested, P. C. Lutkin,

organist. A. M., canticles with *Te Deum*, chants; Service for Holy Communion, Dr. Armes; offertory, "I will go unto the Altar of God," Dr. Gauntlett, P. M., *Magnificat* and *Nunc Dimittis*, Field; anthem, "The Lord hath been mindful of us," Chipp.

TRINITY CHURCH, New York, vested, A. H. Messiter, organist. A. M., *Te Deum* and *Benedictus*, Stainer in B; anthem, "He will swallow up death in victory," Wesley; Service for Holy Communion, Carter in G; offertory, "The marvellous works behold amazed" (from the Oratorio of the Creation) Haydn, P. M., cantata and *Deus Misereatur*, Garrett in E; anthem, Jeremiah 1: 17-19, and Psalm xlii: 14-15, Benedict and Mendelssohn; *Magnificat*, Gregorian.

CHURCH OF THE HOLY TRINITY, Middletown, Conn., vested, H. de Koven-Rider, organist. A. M., Service for Holy Communion, Alfred J. Eyre; offertory, "Jesu, Word of God incarnate," Mozart; *Nunc Dimittis*, *Tonus Peregrinus*, P. M., Psalter, Gregorian; *Magnificat* and *Nunc Dimittis*, Tours in F; offertory, "No shadows yonder! all light and song," Dr. Gaul.

ALL SAINTS' CHURCH, Omaha, Neb., vested, A. M., Litany; hymn, Florio; Introit, "The Lord is my light," Ps. xxvii: 1, 16, 5, 7, Dr. Hiles; Service for Holy Communion (full) Stainer in F; Evensong, *Magnificat* and *Nunc Dimittis*, Florio in G.

DR. GILMAN, secretary of the American Bible Society, writing in *The Independent*, says: The traditional reluctance of many churches to observe the festivals and fasts of the Christian year has so far yielded to the influences of the present day that Christmas and Easter are sure of a well-nigh universal recognition. The event of our Lord's death on the cross is no less worthy of commemoration; but, partly because it is not festive, and partly because it falls upon a week-day, it occupies far less of Christian thought, although a Good Friday observance is growing in favor, and may easily be turned to edification by the devout. But there are two other days which are entitled to be regarded as cardinal points in the Christian year, against the observance of which no good argument can be urged. These are Ascension Day and Whitsun Day; the one recalling to mind our Lord's departure from His disciples, and the other the fulfillment of His promise in the advent of the Comforter.

#### PERSONAL MENTION.

The Rev. A. H. Barrington resigned the rectorship of Trinity parish, Watertown, S. D., to accept that of Grace, Boone, Iowa. Address after May 1st, Boone, Iowa.

The Rev. Robert Howland Neide having resigned St. Peter's, Cazenovia, to accept the call of St. Mark's parish, New Canaan, desires all mail matter to be sent to New Canaan, Conn.

The Rev. A. J. Fidler has resigned the charge of St. Bartholomew's, Buffalo, N. Y., and has accepted a call as assistant minister in St. Paul's Cathedral of the same city. He will enter upon his duties on Trinity Sunday. His address will be 128 Pearl st., Buffalo, N. Y.

The city address of the Rev. F. M. Clendenin, rector of St. Peter's, West Chester, is "The Florence," New York City.

The address of the Rev. J. B. Whaling hereafter will be Hope, Ark.

The Rev. J. A. Mills for nearly a year the assistant at St. John's church, Boston Highlands, has resigned and accepted a similar position at the church of the Advent.

The address of the Rev. H. J. Broadwell is changed to Lawrenceville, Pa.

The Rev. W. A. Alrich, of Orange, N. J., has accepted a call to St. George's parish, Harford County, Md.

#### TO CORRESPONDENTS.

L. M. C.—1. The key is the emblem of the power to bind and loose. 2. The cross which you describe is a variation of the Latin cross. 3. We should say that it was a sign of a lack of humility in a priest to propose himself for a bishopric. If he is called to that office and work, it will be made known without his assistance. Very often a man's opinion of his own fitness does not coincide with the judgment of the Church or the election of the Holy Spirit.

J. T. W.—It is in the bishop's discretion to decide as to the reception of a candidate for Orders. In some dioceses a fund enables the bishop to provide for the support of a candidate pending his ordination. If your bishop is not able to do this, application might be made to others. Western bishops who need men urgently, make a way to provide for a candidate who promises to be a valuable worker.

A PARISH PRIEST.—We should be inclined to take the position that the rector of a parish has a legal right to all fees which may be included under the term "temporalities." See Letter of Institution.

D. W. C. L.—The emblems commonly used for the Evangelists are: the man for St. Matthew; the lion for St. Mark; the ox for St. Luke; and the eagle for St. John. The ox is usually appropriated to St. Luke as he dwells upon the sacrifice of Calvary.

QUESTIONER.—We have seen the service "The Way of the Cross" in the Treasury of Devotion, an

Anglican manual of prayers. Whether it is identical with a service of the same name in the Roman Church, we know not, as we never attend the services of that Communion. We thought the devotion as given in the Treasury quite helpful and edifying. 2. We quite agree with you as to the non-desirability of making Good Friday a public holiday. Our population is too largely Protestant to reverence the day.

ENQUIRER.—Darwin, in his "Descent of Man," tries to show that the mental powers and the moral sense, as well as the physical organism, are evolved or developed from a lower original form of life. He calls Spencer "Our great philosopher." Huxley undoubtedly agrees in this view, but Wallace, who agrees with Darwin to a great extent, parts company with him here, and holds that these elements of our nature cannot be accounted for on the principle of evolution.

#### ORDINATIONS.

At Bristol, Ind., April 30th, the Rev. William Turner was advanced to priest's orders, being presented by the Rev. Frederick Thompson of South Bend. The Rev. Dr. Van Antwerp, of Charlotte, Mich., preached the sermon, from the text, Zech. xi: 7.

#### OFFICIAL.

A REGULAR meeting of the Archdeaconry of New Orleans, La., will be held at Grace church on Wednesday, May 28, 1890, at 11 A. M. Celebration and sermon followed by business meeting. Missionary meeting in Grace church at 7:30 P. M. Addresses by clergy and laity. By order of the Archdeacon.

S. M. WIGGINS, Secretary.

THE 15th annual meeting of the Free and Open Church Association will be held in the church of St. John Baptist, Germantown, Sunday evening, May 18th, at 7:30 o'clock. The annual sermon will be preached by the Rev. Dr. W. Welles Holley, of New Jersey. The annual meeting will be held immediately after the service.

#### A WARNING.

The clergy are warned against an impostor who claims to be a Churchman from Elkridge, Md., and who has solicited and obtained aid from several rectors for the alleged purpose of returning to his home. He has given various names, and has been heard of at Cincinnati, Martinsburg, W. Va., and Trenton, N. J.

F. M. GIBSON,

Rector of Grace church, Elkridge.

#### APPEALS.

THE Brothers of Nazareth appeal to their brethren in the Church to aid them in extending their work. Twelve thousand dollars is needed immediately to secure property offered them, which is worth very much more. A home for "All Saints' Convalescent Home" (one of the works of the order) has been promised as soon as land is bought. Contributions will be thankfully received and acknowledged by Brother Gilbert, 521 East 120th St., New York, who will also gladly give further particulars of the work and purpose of the Brotherhood, and by the Finance Committee: MR. EDWARD P. STEERS, President Twelfth Ward Bank, 153 East 125th Street; MR. DONALD MCLEAN, Attorney and Counsellor-at-Law, 170 Broadway; MR. VERNON M. DAVIS, Assistant District Attorney, 109 West 129th Street.

#### THE GENERAL BOARD OF MISSIONS.

The clergy are particularly requested to inquire whether the children's offerings have been forwarded. It is desired that all the Lenten offerings may be received before June 1st, in order that they may be acknowledged together.

Appropriations for the year beginning September 1st will be made at the June meeting of the Board. The contributions for the twelve months ending June 1st will form the basis of the new appropriations, hence it is important that all collections that have been made should be remitted before that date.

Remittances should be made to Mr. George Bliss, Treasurer, 22 Bible House, New York.

#### 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.

#### ACKNOWLEDGEMENTS.

CONTRIBUTIONS to the Chinese Church League, forwarded to the Rev. Sidney C. Partridge, Wuchang, China, May 7, 1890:—Trinity church Sunday school, New York, per the Rev. D. J. Odell, \$100; the Rt. Rev. W. E. McLaren, Bishop of Chicago, \$25; Easter offering from M. T., Ballston Spa, N. Y., \$25; the Rev. Alfred Harding, Washington, D. C., \$25.10; St. Paul's church, Ithaca, N. Y., \$25; H. F. C., Bay City, Mich., \$14; St. Mark's church, Evanston, Ill., \$10; M. B. Peabody, Boston, Mass., \$10; Easter offering, St. Mary's church, Knoxville, \$14; Miss Gillender, New York, \$10.50; Miss Anne Gillender, New York \$5; church of St. Matthias, Omaha, Neb., \$5; the Rev. E. P. Newton, Holy Trinity church, Pueblo, Col., \$5; the Rev. M. Van Rensselaer, New York, \$5; Richard H. Thornton, Portland, Oregon, \$5; Christ church, Sunday school, Short Hills, N. J., \$5.13; the Rev. W. Bardens, Warsaw, Ill., \$5; the Rev. J. H. Kidder, Owego, N. Y., \$3.16; Miss Guion, New York, \$5; the Rev. E. B. Taylor, Vergennes, Vt., \$3.86; the Rev. B. S. Sanderson, New Hartford, N. Y., \$2; the Rev. J. H. McCandless, Smethport, Pa., \$5; K. C. Poughkeepsie, N. Y., \$4.90; Mrs. A. C. Claremont, N. H., \$3; the Rev. Theo. B. Foster, Great Barrington, Mass., \$4.90; St. Paul's church, Newburyport, Mass., \$15; Miss Mary I. Linzie, New Haven, Conn., \$15; the Rev. G. G. Carter, D. D., Nashotah Wis., \$5; Mrs. E. G. Westervelt, Bridgeboro, N. J., \$10; the Rev. Chas. E. Taylor, S. Bethlehem, Pa., \$20; House of Prayer, Lowell, Mass., \$5.50; Mme. M. J. Mettke, Media, Pa., \$1; Mrs. J. H. Whiteman, Seattle, Wash., \$0 cts.; the Rev. N. Barrows, Short Hills, N. J., \$0 cts.; the Rev. W. S. Barrows, Little

Neck, N. Y., 50 cts; Mrs. Coleman, Blissfield, Mich., \$1; C. A. Grummon, Newark, N. J., \$2; Miss Cooke, Catskill, N. Y., \$1; the Rev. J. Benson, Peoria, Ill., \$2.50; Mrs. John Holiday, Sterling, N. Y., \$1; the Rev. W. Rede, Westminster, Md., \$2; J. W. White, Irving Park, Ill., \$3; Mme. M. J. Mettke, St. Mary's Hall, Faribault, Minn., \$2; Miss Mary Penfield, Kalamazoo, Mich., \$1; Miss Laura P. Smith, Warren, O., \$1.10; A Churchwoman, Peoria, Ill., 50 cts.; the Rev. G. S. Pine, Marlborough, Mass., C. C., Lock Haven, \$2; N. W. P., New York, \$2; Miss Julia Merritt, Medina, N. Y., \$1. Total, \$421.65.

C. W. LEFFINGWELL, Treasurer,  
Knoxville, Ill.

#### MISCELLANEOUS.

A CLERGYMAN, young, single, and energetic, seeks a parish. Best of testimonials as to character and ability. Address CLERGYMAN, LIVING CHURCH.

WANTED, next fall, commandant for a Church school in the West. Unmarried, communicant, references. Address "OPPORTUNITY," this office.

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.

An experienced teacher (a Churchwoman) desires position as principal of public or private school. Best of references given. "E.", care of LIVING CHURCH.

WANTED.—At Elkhart, Indiana, a young unmarried Episcopal clergyman to take charge of the parish. Correspondence solicited. Address J. W. PATTERSON, secretary.

WANTED.—Summer board for lady, three children aged six, four, and one, with nurse, in some cool and healthy Wisconsin town. Address, with full particulars, giving railway facilities, B. S. F., Lehigh, Ind. Ter.

ORGANIST (English, communicant,) at present engaged in a well-known church, desires a position now or next fall. Very successful in training boys. First-rate testimonials and references. Address, ANTI-PHONAL, care of THE LIVING CHURCH.

F. W. MILLS, organist and choirmaster of St. Peter's church, Albany, N. Y. Disengaged in May. Vested choir training a specialty. Would deputize for summer months. Address, 151 Jay St., Albany.

GUTHRIE Oklahama, population 8,000, needs a rector. Bishop Pierce will allow \$300 for 6 months. Some money can be raised here. A promising field for an active worker. Address FRANK R. PHISTER, secretary of vestry.

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

#### 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.

#### "SUGGESTIONS TO BAPTIST CHRISTIANS,"

(10 cts., 3 for 25 cts., \$1.00 per dozen).

FROM GRAND RAPIDS, MICH.—Delighted with your most admirable S. B. C.

FROM MASS.—The tract is A. No. 1, and knocks the Baptist doctrine cold as a wedge.

FROM TENN.—It is about the best thing of the kind I ever read. Am glad you have written this splendid work.

FROM CLEVELAND, OHIO.—Your pamphlet is calculated to do a great deal of good, and should knock the Baptist sect all to pieces.

MISS MARY E. JONES, Agt.  
Columbus, Polk Co., N. C.

#### 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 & Palen, 1529 Arch Street, Philadelphia, Pa., or 120 Sutter Street, San Francisco, California.

#### 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—MAY, 1890.

18. Sunday after Ascension.	White.
25. WHITSUN DAY.	Red.
26. WHITSUN MONDAY.	Red.
27. WHITSUN TUESDAY.	Red.
28. EMBER DAY.	Violet.
30. EMBER DAY.	Violet.
31. EMBER DAY. (White at Evensong.)	(White at Evensong.)

## ALONE AT SEA.

BY TASKER POLK.

I dreamt I was alone at sea:  
A storm raged on the waves,  
And all the billows laughed in glee  
Above their gaping graves.

'Twas night: no star shone in the sky,  
Nor moon, nor light was there;  
And every wave that leaped on high  
Fell back and cried: "Despair!"

I had no pilot at the wheel;  
There was no shore in sight,  
And I could almost seem to feel  
The darkness of the night.

Lost! lost! The loud winds roared: "Lost!  
lost!"  
"Lost! lost!" the mad waves cried—  
My helpless vessel, tempest-tost,  
Sped o'er the raging tide.

And then my life, in swift review,  
Did pass before my gaze,  
While spectral forms of hideous hue  
Cried out: "Your misspent days!

"We are your Past! our breath, the blast  
That curses you to-day!  
You lived us wrong! and now, at last,  
We come to claim repay!"

I heard in speechless agony,  
Nor had the strength to cry—  
Around me raged an angry sea:  
Above, an angry sky.

I tried to raise my voice and speak,  
But something closed my lips;  
And then I heard the shrill winds shriek:  
"No hope for sin-cursed ships!"

Each giant wave did lift its head  
And seem to glare at me,  
As with a fearful force I fled  
Across the foaming sea.

And on, and on, still on and on,  
I kept my guideless way:  
No sign I saw of breaking dawn,  
No sign of coming day.

The howling, shrieking, cursing blast  
Was tearing every sail,  
And bending down each lofty mast—  
And still raged on the gale.

I felt the lightning's burning breath;  
I heard the thunder's peal; I  
I felt the mad waves underneath,  
Grate curses 'gainst my keel.

I saw the tongue of tempest leap  
Across the bleak, black sky,  
And with its flash light up the deep—  
Great God! the rocks were nigh!

And then my voice was loosed at last,  
I cried: "Reef every sail!"  
Still stood the canvass on the mast—  
"O God, speak to the gale!

"O Saviour Christ, take Thou the helm,  
Help, Lord, I humbly pray!  
Still Thou the waves that overwhelm;  
And guide me in Thy way!"

And then I heard a voice as soft  
As cooing of a dove:  
"Oh, trust in me, and look aloft!  
God rules, and God is love."

The waves grew calm, the Master's Will  
Did hush the raging sea.  
As, once before, His "Peace, be still!"  
Did silence Galilee.

The waves grew calm, and backward rolled  
Obedient to His Will;  
The storm, in dying echoes, told  
His message: "Peace, be still!"

As wave from wave this message took,  
And bore it back to shore,  
The sea grew calm as a summer's brook,  
And the storm was heard no more.

And on and on, still on and on,  
I kept my peaceful way,  
Until the breaking of the dawn,  
The coming of the day.

Warrenton, N. C., 1890.

A GOOD story about Vieuxtemps was lately printed in the *New York Sun*. The amiable violinist, taking a ride about New York, was particularly impressed, as he afterward said, by the

courtesy and politeness of the inhabitants, who at the upper part of the town sat at their front windows and saluted him by an inclination of the head, so that the gallant Belgian was perpetually lifting his hat. Alas, poor man! he knew nothing of that great national institution, the rocking chair. Hence the bows.

SPECIMENS of eccentric logic are recorded in the sentences pronounced by Sergeant Arabin, who was a commissioner of the Central Criminal Court. In sentencing a prisoner who had been convicted for stealing property from his employer, he thus addressed him: "Prisoner at the bar, if ever there was a clearer case than this of a man robbing his master, this case is that case." Again, he had to pass judgment on a middle-aged man, who had been tried and convicted upon two or three indictments, and had then pleaded guilty to more. Arabin said: "Prisoner at the bar, you have been found guilty on several indictments, and it is in my power to subject you to transportation for a period very considerably beyond the term of your natural life; but the court, in its mercy, will not go so far as it lawfully might go, and the sentence is that you be transported for two periods of seven years each." It is further recorded of Arabin that in sentencing a man to a comparatively light punishment he used these words: "Prisoner at the bar, there are mitigating circumstances in this case, that induce me to take a lenient view of it, and I will therefore give you a chance of redeeming a character that you have irretrievably lost." Again he once said to a witness: "My good man, don't go gabbling on so. Hold your tongue and answer the question that is put to you."

## CATARITA OR THE FOUR P'S.

A TRUE STORY OF TO-DAY.

BY I. L. CANDEE.

### PART IV.

Although a temporary gloom had been cast over the gaiety of the occasion, and Kathie's little heart ached over her loss, she was an unselfish little girl who would not allow the pleasure of others to be spoiled by her misfortune, and turned about to try and comfort the others.

But even greater consolation unexpectedly appeared. At that very instant the express wagon drove up to Mr. Cedane's front gate just across the street.

Harold Cedane, who had arrived from college, for his vacation, the week before, and had been of great assistance in preparing and arranging the menagerie, to say nothing of purchasing any number of tickets and inviting all the young ladies in the neighborhood to attend the fete, went out to meet the express man, and a moment later came across the road carrying in his arms a good-sized box covered with slats, and marked in large plain letters for "Miss Kathleen Cedane."

What was that young lady's delight, and the other children's pleasure, to find that it contained a pretty little Scotch Collie puppy, "the fourth P," Kathie's mamma dubbed him at once, who although black and a delicate fawn color, prettily marked, could by a vivid stretch of the imagination be made to answer very well for the

"Polar Bear" in place of the recreant Carlo.

The lawn fete, as I said before, proved a great success financially and socially and the little girls tired out, but very proud and happy after the receipts had been counted and the money safely put into Mr. Cedane's hands for the children's window in the new church, tore themselves reluctantly away from the pretty grounds, gay with flags and Chinese lanterns, and musical with the strains of Harold Cedane's violin and Fred Colville's flute, accompanying Lily Schuyler's piano.

Only Kathie gave a mournful thought to poor *Catarita*, wandering far from her comfortable perch on the back piazza, alone in the night, and could hardly be comforted by mamma's assurance that it was a warm and pleasant night, and Polly would not be at all timid, and was quite able to take care of herself, with her sharp, strong beak and claws.

Even the remembrance of the dear little collie which had been sent four hundred miles to her, by the kind lady who had heard, away off in Cuba, several months before, of her desire for a dog, and the mute sympathy of Pitti Sing who on account of her dear little mistress' affliction did not close her wide open eyes the whole night, could not quite console her aching heart, but the sweet angel of sleep with trailing garments soon passed by, and forgetting all her sorrows Kathie soon slept peacefully.

Several days elapsed and the wandering truant, although now and then making herself heard, thereby raising anxious hopes in the breasts of the small boys of the neighborhood in view of the liberal reward offered for her safe return, by Mr. Celane, had not yet been captured.

Had it not been for the affectionate, winning ways of the new puppy, who was so playful and full of cute tricks, Kathie would have found the suspense very hard to bear.

One morning, with all her numerous family, she had set up housekeeping out on the corner of the lawn, near the street, under the syringa bushes, and with the dolls and the "three Ps," Pearl, Pitti Sing, and Puppy, was as cosy as could be.

The latter had a more pretentious and dignified name now, for the kind lady who had sent him, but called "Rex" for short, or more often "Puppy" as a title of endearment by Kathie who loved and petted him devotedly.

All at once Rex began a vigorous barking which met with a shrill response and there on the other side of the fence, was a very ragged, dirty, and vicious-looking colored boy, with an old wire bird cage in one hand and a battered straw hat in the other.

Kathie had recognized the melodious voice of her beloved *Catarita* at once, and sprang across the green grass joyfully. "O, you have brought back my darling Polly, you good, kind boy! Come in, and I will give you a piece of cake! Come in, please do, quick!"

"Is dis yore bird, suah, Miss?" said the boy, suspiciously eyeing the appetizing-looking "tea-party," through the fence with a hungry look.

"O, yes!" said Kathie eagerly, "indeed it is, and I am so glad to have her back again!"

"Is'e dun had a dredful time a catchin' her, and she's bit my finger to

de bone, and you can't hab her widout you pay for her," said the boy sullenly.

"O, that will be all right, my papa will pay you well," said Kathie, no wise daunted by the evil look on the boy's face, and his ugly, bullet-shaped head across which was a long, unsightly scar, anxious to have her dear *Catarita* safe home again.

As the boy still hesitated, she caught sight of the dirty rag wrapped around one finger, bloody and wet, and her tender heart melted into her eyes.

"O, you poor boy!" she cried, "you are badly hurt by that naughty Polly! Come in, do come in, and let Dinah put some salve or extract of witch hazel on your poor finger;" and before the boy realized it, she had the gate open, and was leading him across the lawn, by his arm, to the piazza, with Rex very noisily, and Pearl very sedately, bringing up the rear, while Pitti Sing and the other dolls were left disconsolately and patiently to wait for their tea.

"Bress my soul, chile!" ejaculated old Dinah, rolling up her eyes as this abject specimen stood before her, "whar did youse get such a ragamuffin as dis? and whar did you, sah, get dat bird? You dun stole yit, I spec!" with great severity.

"I nebber stole it," said the boy sullenly. "I clomb up to de top ob Squire Colville's big pecan tree over by de park, and laid out'n de limb, and grabbed it by de tail feeders, and dun got it all by myself!"

"O, Dinah, don't scold him, please!" pleaded Kathleen; "he did get it himself, I am sure he did, see her tail feathers are partly gone, and his poor finger is bitten to the bone, and he is so hungry and ragged, and I don't suppose he has any mother!" said tender-hearted Kathie.

This proved too much for both Dinah and the boy, who, for the first time, probably, in his poor, wretched, and ill-spent life, was believed, trusted, and pitied.

He put down the old cage to which he had tightly held until this time, and drawing his ragged sleeve across his grimy face, began to cry.

Mrs. Cedane came out just then, and soon learned the facts of the case, and her motherly heart began at once to devise some benefit for the boy, beyond the money reward for his services.

He was truly what one would term a "tough customer," and looked as if all his past had been one of ignorance, vice, and misery. His story was elicited in fragments, during a cleaning-up process at the hands of Dinah, who half pitiful and half contemptuous at the whole affair, soon made a more respectable-looking lad out of him with the aid of some of Harold's long outgrown clothes, while he ravenously partook of a good hearty meal.

He had no home except the empty freight cars and dry-goods boxes where he slept, and no occupation but that of picking up coal on the railroad tracks and selling it for food; "when I can't fin' nothing' I can steal," he said, with a sudden sense of relief at being able to confess his past in full.

"Poor boy!" said Kathleen pitifully, "don't you know how bad it is to steal? Would'nt you like to go to St. Michael's Sunday school and learn to be a good boy?" St. Michael's was a new mission recently started among the colored people, of whom there were several thousand in this city, and the



old church in which Kathleen's papa and mamma had worshipped for a quarter of a century, had been bought by the bishop, for the colored work, and as soon as the new church was finished and occupied by the members of St. Saviour's, the other was to be given up for the use of St. Michael's congregation which now occupied a neat chapel in the school house which had been lately erected for the mission as a gift from a wealthy and devoted Churchman in the East.

All the Cedane family were deeply interested in the work, and Mr. Cedane, who was a licensed lay reader, often read services in the mission chapel in the absence of the missionary, and in other ways aided and encouraged the work.

Loudry Comin' Goodun, for this was the boy's name ("It ought to a bin Loudry Goin' Badun," said Dinah, under her breath), was not quite sure whether he would like to go to Sunday school or not, at first, but a second look at Kathie's sympathetic face, so bright and kindly, decided him that he would, and he said: "If he done had any clean close to war, and some shoes, he would be mighty glad to go somewhars to larn to be good."

At this sensible conclusion, Miss Polly who had been entirely overlooked all this time, and had been sitting dejectedly in her limited quarters, with much the air of a very naughty girl who had been playing truant and had lost her sash and new hair ribbons, and knew she deserved to be punished for it, suddenly became quite cheerful, and lifting up one claw, still bedecked with a faded and dragged bit of red ribbon, last remnant of her lawn fete finery, said most politely: "I'll go too!" "I'll go too! *Catarita! Catarita!* I'll go too!" and began to talk Spanish very fast and very sweetly, as if to drown all remembrance of her late escapade, and as tho' claiming all the credit for the impression produced upon her new friend.

Who could be angry with Polly when she was so cute and sensible?

Certainly not Kathie, who, with the hope of making a good boy of Loudry Comin' Goodun, (and of the success of her experiment I may tell you some other time,) and the safe and happy possession of her four P's, all of whom were so interesting and had such remarkable histories, "good enough for a story book," Kathie thinks, is one of the best and happiest of little girls, and wants all her friends to know about Rex, Pearl, Pitti Sing, and Catarita—

"The Four P's."

THE END.

### DESTRUCTION OF MONUMENTS AND THE LOSS OF INSCRIPTIONS.

BY WILLIAM C. WINSLOW, D. D., D. C. L., VICE-PRESIDENT OF THE EGYPT EXPLORATION FUND.

The most ruthless, high-handed, and shocking iconoclasm conceivable to the historical scholar and refined taste, has been recently perpetrated in Egypt by relic fiends, and by those who undertake to "fill orders," at any sacrifice, for public and private collections. Let me chiefly cite the data of two authorities of undoubted standing in all respects. Prof. A. H. Sayce, of our Egypt Exploration Fund, writing in February from Assouan, says of the ancient monuments that "more

havoc has been wrought among them during the last three months than during the whole of the last half-century." I can quote but part of his letter:

The famous tombs of Beni-Hassan have been hopelessly mutilated, the curious bas-reliefs of Tel el-Amarna have been hewn from the walls, and the cartouches have been cut out of the tombs of the Sixth Dynasty at El-Bersheh. It is, however, in the well-known "Tomb of the Colossus," and its immediate neighborhood, that the hand of the destroyer has been most ruthless. The floor of the tomb is strewn with the fragments of the paintings and hieroglyphs with which its walls were once adorned. The hunting scene, carved in delicate relief on a stone at its entrance, and interesting on account of certain figures in it being drawn according to the modern rules of perspective, has been wantonly smashed to atoms. Just below the Tomb of the Colossus was another and smaller tomb of the XIIth Dynasty, the walls of which were covered with inscriptions in a perfect state of preservation. It is pitiable to enter it now. Of a large part of the text nothing remains but a hasty copy made by myself four years ago. Even the tablet of Thothmes III., at the entrance of the quarries near the tombs, has not been spared; it has been defaced beyond recognition. The work of destruction has been carried out in order to provide the dealers in Ekhmin and Luxor with fragments of inscribed stone which they may sell to tourists.

Lieut-Colonel J. C. Ross, of the Egyptian government, is also quite as explicit. He writes of his recent trip up the Nile:

I went on to Der el-Barsha, where on a length of some six kilometres there exists a set of rock-cut tombs with inscriptions and paintings of the VIth, XIIth, XIIIth, and XVIIIth Dynasties. Among them is the celebrated Tomb of the Colossus on a Sledge—one of the few well preserved fresco-paintings of the XIIth Dynasty which really shows us how the Egyptians moved these great statues. Last year the Colossus was intact; and the tomb, though ruined in its southern wall, had many fine examples of cattle, and on the outer wall delicately executed reliefs of ostriches and other birds. I regret to say that the spoiler has visited this and cut away three quarters of the vertical-lined inscriptions. He has also destroyed the face of the Colossus and the head of the slave-driver on its knee. He has cut away all the Usartasen name-ovals, save one which is grooved all round with an irregular gash, four to six inches wide. He has also cut out several of the fine bulls in the bottom line; and not content with this, he has hacked to pieces the left wall of a little tomb, apparently by its style of the XIIIth Dynasty. Here his efforts have not been crowned with a commercial success, for the inscription is mauled and hacked to bits, and beyond a few hieroglyphic signs he cannot have got much of marketable value. He has also destroyed, in a roughly hacked cut, two-thirds of the interesting dedicatory inscriptions of Thothmes III. in the large cave on the north side of the ravine.

Colonel Ross intimates that "if the face of the Colossus or the stolen cartouches are found in any European or American museum, its curator, if cognizant of the robbery, should be held up to the execration of the scientific world." Will not our people be more careful, whenever they give *carte blanche* orders for monumental remains, as to the way or manner in which they are to be obtained? Is an infinite charm of the Nile excursion—that of the pictorial representations and ethnographic bas-reliefs of a great people and contemporaneous races of 2,000 to 6,000 years ago—to be barbarously destroyed or largely lessened?

But more. Dr. Sayce declares that "it is evident that whatever inscriptions there are above ground in Egypt must be copied at once, if they are to be copied at all." This is precisely what the Egypt Exploration Fund is trying to do. For its work is above as well as under ground. Let the press, in the interests of knowledge and education, present this matter and our cause in some earnest form to hundreds of thousands of readers.

### WITHIN THE VAIL.

BY C. W. W.

"Whither our Forerunner, even Jesus, is forever entered."

Within the vail, this form of clay,  
A hidden soul-life dwells,  
A breath creative power once breathed,  
A drop from life's pure wells;  
A flame upon the hallowed shrine  
Where love's pure censor burns—  
Like incense still, that soul's deep prayer  
To Thine Who gave, returns.

Within the vail, hope's anchor lies,  
And faith the cross has reared.  
The day-star's glorious light has risen  
As heaven's bright dawn appeared,  
For He hath passed forever there,  
The lowly Lamb of God,  
To guide us in the way of Life  
Those blessed feet once trod.

Within the vail, where glory dwells  
In joy's unclouded sphere:  
And music of Redemption's song  
That thou one day shalt hear,  
O then, to see Him face to face  
When flesh and heart shall fall,  
Forever with my Saviour then  
To dwell, within the vail!

Ascension-tide, May, 1890.

### LETTERS TO THE EDITOR.

#### THE SIN OF GAMBLING.

To the Editor of The Living Church:

I know that it is taught authoritatively that gambling, lotteries, and playing games for money are in themselves wrong, but I should like to learn on what ground they are condemned, and whether it can be proved conclusively from the Bible that they are wrong. I should like to have some one give me a catena of texts proving the sin of gambling. This I ask, not because I am defending gambling, but because I expect to be soon in charge of boys, when it will be my duty to teach them on this matter. Consequently, I appeal for help from my brothers in the Church. I have never seen satisfactory proof of the wrong of gambling, and it seems to me that it ought to be shown clearly wherein the sin of gambling lies.

PETER DEACON.

#### AN APPEAL FROM SCOTLAND.

To the Editor of The Living Church:

Being an American priest I know the feelings of American Churchmen towards the ancient Church in Scotland—we do not forget her gift through Seabury. Family matters unavoidably detain me here, and I am now in charge of a mission at Stranraer, in the diocese of Glasgow and Galloway. This is a town of 7,000. Our people are mostly of the poorer class and unable to do much for themselves. We have no church, and worship in a small, inconvenient, and badly located hall, for which we pay a high rent. A site for a church has been promised if we can raise the money to build. Eight hundred pounds or \$4,000 will build all we need. Will not readers of THE LIVING CHURCH, and others help us to build a church in this, the hardest part of the country to plant the Church. Old traditions are strongly against us and the fact that this is covenanting ground helps to keep them alive. Small sums will be most

helpful. Remittances can be sent by International P. O. O. to the Bishop of Glasgow and Galloway, 25 Burnbank Gardens, Glasgow, Scotland, or to the undersigned.

JOHN H. FORREST-BELL,  
St. John's Mission,  
Stranraer, Scotland.

#### "THE KING'S DAUGHTERS."

To the Editor of The Living Church:

Those of us who have looked with some misgivings on this organization as one suitable for being entrusted with our Church work, will have their suspicions increased by recent developments of the Central Council, which is divided on the fundamental question: "What think ye of Christ?"

It seems that this order is an association which knows not the Apostolic and Historic Church from any of the multitudes of sects; which knows not the historic Faith once delivered to the saints; which aims "to promote Christian activity and to develop spiritual life" without any recognition as an association, of the institutions and the means of grace which our Lord has appointed for that very end.

Why should we call in a society whose voice gives an uncertain sound on fundamental truths, to represent and to carry on our Church work? Do the pastors of the Church wish to see their young people drawn into associations over which they have no control, and in which there are such uncertainty and divergence of views. Every organization for Church work should be, theologically and absolutely, under the direction of those pastors to whom Christ has committed that work; but how can that organization be under their direction which must be non-committal upon a matter so fundamental as the nature of that very King they profess to follow?

We have our guilds, our Woman's Auxiliaries, our Sisterhoods, and our St. Andrew's Society for young men—all under the banner of the King which floats from the fortress of His Church. Why not have our daughters united in work and spiritual growth under the same banner, and do the King's work in the King's way?

We do not criticise or quarrel with the methods which others adopt; but as Churchmen, let us have no entangling alliances.

RAVENS CROFT.

#### GO WEST!

To the Editor of The Living Church:

Is it not time to call a halt on the movement for putting female singers, vested ecclesiastically, into our chancel choirs? Are all the traditions of the past and the proprieties of the present to be sacrificed to mere musical effect? Are we to force our choirs of men and boys to sing sensuous operatic music, and when they fail to do so, or when the well-trained, phenomenal, sensational boy chorister loses his voice, are we to turn at once to some woman who can supply his place, and put a surplice on her, or something that looks as like one as possible, and put her and it into the chancel choir?

Surely it would be better to return to the discreet and modest custom of twenty-five years ago, and place our choirs of men and women in the west gallery over the entrance, than to turn our chancel choirs into the sensuous shows they are fast becoming.

The introduction of women into surprised choirs makes that kind of



music easily possible which should never be sung in church.

The use by women of any make-believe surplice or white dress in choir is a degradation of an ecclesiastical vestment, and a make-shift at best.

Common sense has always put the work of Church music upon men and boys, they are always ready, and not apt to be ill.

It may be a necessity in some places to have choirs made up of girls alone or of men and women. In such cases ancient custom will be repeated, and propriety preserved by placing such choirs, without uniform or make-believe surplices, in the front seats of the church, at the head of the main aisle, among the people; or else in the old-fashioned way, in a gallery in the west end.

It is time to call a halt, or our surpliced choirs in America will develop into something very different from the true ecclesiastical choir, with its simple, grand music, free from suspicion of either the world, the flesh, or the devil, but devotional and passionless, as the children who take the leading part, clad in their vestments of purity and propriety.

Let the women singers go West!

BOTTICELLI.

CHURCH TITLES.

To the Editor of The Living Church:

It would seem impossible for writers in our Church papers to speak too often against the careless habits of our people in the matter of speech. Many who profess to believe in "the Holy Catholic Church," on going outside of church, apply the grand title of Catholic to the Roman part of the Church, whose errors these same people would probably be among the first to denounce. And careful as is the Book of Common Prayer, and most of our clergy are as well, never to term Sunday the Sabbath, how many of our lay people understand that the Lord's Day is not the Sabbath in origin, authority, nature, or rules, and by every argument of consistency is not in name?

And how many of your readers noticed and laid duly to heart the forcible and earnest plea of one of your recent clerical correspondents for the proper title of his order? But there are always a select few who really do care for correctness of speech. May we not hope that such will see and carefully remember the points so vigorously urged by your correspondent, and will discourage both by example and by precept the habit of calling our presbyters or deacons by the name popularly selected to denote a preacher of every sect down to the most heretical, the name "minister," to wit, in itself a harmless one, and in derivation even a beautiful word, but both indefinite, and, in modern usage, degraded?

Some persons do not probably know that the word "priest," however much associated in thought with the doctrine of the Holy Eucharist as a sacrifice, is in origin only a shortened form of the Greek title, "presbyter," which denoted, not one who sacrifices, but an elder.

Equally bad is the use of the word Episcopal for Anglican. It ought not to be necessary to tell people that the word is a common adjective and should therefore generally begin with a small letter, and that it means of or pertaining to a bishop or bishops;

hence an "episcopal minister" is a bishop, that is, he is a minister of the episcopal rank or grade. What, then, can be more absurd than the common habit of using the compounded name to mean one of our presbyters?

The moral of it all is plain. Call any one of our clergy a bishop, a presbyter or priest, or a deacon, rather than a colorless "minister." Use Anglican for "episcopal." Protestant preachers are best so termed, or pastors, a title held by them in much honor and esteem.

HILL.

DIOCESAN CONVENTIONS.

PENNSYLVANIA.

The 106th annual convention assembled in St. Luke's church, Philadelphia, on the morning of Tuesday, May 6th, when, after Morning Prayer, the convention sermon was preached by the Rev. George F. Bugbee, his text being, "The truth as it is in Jesus," Eph. iv: 21. The Holy Communion was celebrated by Bishop Whitaker, assisted by the Rev. Leverett Bradley and the Rev. James S. Stone, D.D. At the conclusion of the service, the Bishop called the convention to order. The Rev. John A. Childs, D.D., was elected secretary and, James C. Sellers, assistant secretary.

In the afternoon the Bishop delivered his address in which he showed that there had been 200 more persons confirmed than in any previous year, that it had been a year of generous gifts, as instanced in the gifts of a parish building for St. Simeon's mission, from Mr. John E. Baird; St. Mary's memorial church, Wayne, from Dr. Conrad; the Hutchinson Memorial House, from Miss Hutchinson; the Memorial Hospital and House of Mercy of St. Timothy's church, Roxborough, from Mr. J. Vaughn Merrick. It has been a year of energetic parochial work, as the new Grace church, Mount Airy; the parish building of St. Elizabeth's church; the rectory of St. David's, Radnor; the new church of the Saviour, West Philadelphia; the new church of the Good Shepherd, the new chancel of the church of the Ascension, the rectory of St. Mark's, Honeybrook; the rebuilding of St. Andrew's, Yardley; the completion of St. Asaph's, Bala; and the tower and chimes of bells for Holy Trinity, West Chester, are illustrations. It has been a year of missionary enterprise, as exemplified in the progress of St. Martin's mission, Oak Lane, the erection of the chapel of St. John the Divine, the daily Lenten services in St. Paul's, and the completion of Emmanuel church, Quakertown. He said that he had received, since the Bishop's Fund began, nearly \$3,000. He referred to the noble work done by the Woman's Auxiliary, the increase of the endowment of the Episcopal Fund, the need of establishing a boarding house in connection with the Seamen's Mission, the progress of the Italian Mission and the need of entirely rebuilding the present chapel as well as erecting a parish house, the importance of the Divinity School Mission, and urged the clergy to avail themselves of the benefits of the Corporation for the Relief of the Widows and Orphans. The official acts of the Bishop were as follows: Candidates for Holy Orders admitted, 6; candidates for Holy Orders received, 1; candidates for Holy Orders in the diocese, 20; ordained to the diaconate, 4; ordained to the priesthood, 5; clergy received from other dioceses, 22; clergy, transferred to other dioceses, 11; number of clergy deceased, 5; number of Confirmation services, 148; number confirmed, 2,702; Holy Communion celebrated, 30; sermons and addresses delivered, 223; churches and buildings consecrated and dedicated, 10; corner-stones laid, 9; lay readers licensed, 41.

The following officers were elected: Registrar, the Rev. J. W. Robins, D.D. Treasurer, Mr. B. G. Godfrey.

The report of the Commission on the Work among the Deaf showed how very important it was, what great good it is ac-

complishing, and the severe loss it met in the death of its late missionary, the Rev. Henry Winter Syle, M. A.

The 21st annual report of the Board of Missions showed total receipts were \$13,224.83, while the appropriations amounted to \$13,000; also raised by the convocations for special objects, \$4,447.20, making a grand total of \$16,876.60. A legacy of \$5,000 had also been received by the will of Mrs. Hannah C. Flickwir. This report, and the resolutions which grew out of it, led to a thorough discussion of the work of diocesan missions. It was

Resolved, That the proposed changes in the Book of Common Prayer agreed upon by the last General Convention, and to be voted upon at the Convention of 1892, be referred to a committee of five to examine and report on the same at the next annual convention.

A resolution was also adopted that a committee of five be appointed to present to the lay people the necessity of a diocesan house, and to secure contributions for the same.

The report of the Committee on the Increase of the endowment of the Episcopal Fund, showed that \$30,000 had been subscribed on condition that the other \$45,000 be secured by July 1, 1890. After considerable discussion, the committee was continued, and a resolution looking to the appointment of a committee to draft a canon on the capitalization of the assessments, and an annual collection in each parish for the increase of the Endowment Fund.

The report of the Committee on the House of Rest for the Aged showed that they had been so successful in their work that a house with ample grounds placed at their disposal, had been fitted up and was now ready to receive inmates, having accommodation for 14. The thanks of the convention was tendered to the committee for their efficient work and to the family of H. H. Houston for their very liberal gift.

The old Standing Committee were re-elected, except that the Rev. G. H. Kinsolving takes the place of the Rev. D. R. Goodwin, D. D., LL. D., deceased.

The most important business and that which took up nearly all of both sessions of Thursday, was the matter of Proportionate Representation, a subject which had been referred to a special committee by the last convention. There were majority and minority reports; the latter asking the discharge of the committee and that the present mode of representation be continued. The majority offered the following:

To amend Art. IV. Sec. 2, of the Constitution, so that it shall read as follows:

No church shall be admitted a member of the convention, which does not by its charter or articles of association expressly accede to the constitution, canons, doctrines, discipline, and worship of the Protestant Episcopal Church in the United States, and to the constitution and canons of the Protestant Episcopal Church in this diocese. Each regularly established Protestant Episcopal church in this diocese, now a member, or which shall hereafter be admitted a member, of the convention, may send to the convention one lay deputy, to be elected by the vestry of said church. And each such church may send additional lay deputies, elected as aforesaid, in such proportion to the number of its communicants as the convention may from time to time, by canon prescribe. Provided, however, that the ratio of representation when fixed by canon shall not be changed except by a two-thirds vote of each order. That on all questions the lay deputies shall vote as individuals. No deputation from any church shall be entitled to a vote at the same convention at which the church shall be admitted a member.

A vote being taken by orders resulted as follows: Clergy, ayes 59; noes 63. Laity, (parishes), ayes, 29; noes, 45; divided, 5. The discussion was able throughout, and was carried on in the most courteous manner. It was a notable fact that the parishes who, had the measure passed, would have been given the largest number of deputies, St. Mark's, Frankford, and the church of the Holy Trinity, the latter being by many supposed to be the strongest advocate of it, voted no. The result is looked upon by most members of the convention as settling this question, at least for some time, in the diocese of Pennsylvania.

The 4th day of the session was begun by the report of the committee on the inadequate support of the clergy, presenting

their report through the chairman, the Rev. John Bolton, who urged the passage of a canon creating a sustentation fund for augmenting the salaries of inadequately paid rectors, contributions for which shall be requested annually from the various churches in the diocese, the gross amount to be asked for each year being fixed by resolution of the convention. A Board of Stewards was provided by this canon, who shall annually apportion the amount desired to be contributed for said fund among the various parishes. From the funds at their disposal the Board of Stewards shall, at their discretion, make appropriations in augmentation of the inadequate salaries of rectors. No appropriation shall be made to a rector unless the church or churches under his charge shall pay him a salary of at least \$500, or at least \$400 if a rectory be provided. The appropriation made to any rector shall not exceed such sum as will augment his salary to \$1,200. No rector who receives, directly or indirectly, an appropriation from the Diocesan Missionary Fund, shall be awarded anything from the Sustentation Fund. The canon was adopted, as also a resolution to raise \$3,000 to carry out its provisions. A long canon, having 21 sections, was presented as Canon XVII, on the trial of a clergyman not being a bishop. The discussion was long, yet governed by a desire to secure the best that could be devised. In view of this a number of amendments were offered. As passed, it provides for the trial of a clergyman before a court of three triers selected from 10 clergymen elected triennially, over which a chancellor shall sit as judge, having also a church advocate. The charges must be presented by at least one clergyman and one layman who is a communicant, the final determination to rest with the Bishop. The discussion was continued until late in the evening and the canon was finally adopted by the following vote: Clergy, ayes 16; noes, 11. Lay, ayes, 25; no 1.

In accordance with section 1 the Bishop nominated to the convention the following gentlemen learned in the law: W. S. Price, R. C. McMurtrie, and George M. Conaroe, of whom W. S. Price was elected chancellor of the diocese for seven years. On nomination by the Rev. Robert Ritchie, Mr. Francis A. Lewis was elected church advocate for the present convention year. The Rev. S. D. McConnell, D. D., nominated the following 10 clergymen from whom the three triers are to be selected, and they were unanimously elected: The Rev. E. T. Bartlett, D. D., Leverett Bradley, A. A. Marple, Isaac L. Nicholson, D. D., Wilbur F. Paddock, D. D., Wm. N. McVickar, D. D., Samuel Upjohn, D. D., Thomas K. Conrad, D. D., James S. Stone, D. D., and R. E. Dennison.

KENTUCKY.

The 62nd annual council convened at Versailles, on the 10th of May. Pre-council service was held Monday. The Rt. Rev. C. C. Penick preached in the evening, and also on Tuesday morning. Tuesday night Bishop Dudley preached, his text being Acts viii: 15, 16, 17, and administered [the apostolic rite of Confirmation to a class of nine persons at St. John's church. The church services during the session were: Wednesday, Morning Prayer at 10 A. M., with the celebration of the Holy Eucharist, the Rev. J. G. Minnegerode delivering the sermon. After service, the council met and organized. At night a meeting was held in behalf of Diocesan Missions, addresses being delivered by the Rev. Messrs. W. H. Hampton, F. M. S. Taylor, and J. G. Minnegerode.

Thursday, Morning Prayer was said at 9 A. M., with an address from the Rev. R. H. Peters. At night, a meeting in the interest of Sunday school work was held, when addresses from the Rev. Messrs. Rolla Dyer, F. W. Baker, and W. A. Robinson, were read.

Friday, morning service and an address from the Rev. D. J. Hobbs; at the night service the meeting was in behalf of Foreign Missions, with addresses from the Rt. Rev. C. C. Penick, the Rev. Messrs. E. H. Ward, and Geo. C. Betts.



The address of Bishop Dudley represented the diocese as highly prosperous, with more Confirmations the past year with one exception, than ever before. His animadversion as to the great prevalence of the spirit of congregationalism was spirited and piquant; no special locality was indicated, yet the pointed manner in which the subject was handled and presented, it is hoped, will have a beneficial effect as to the future working of the different parishes of the Church.

A lengthy report from the Committee on mission work among the colored people of the diocese was read, wherein the duty of the Church to this class of people was set forth with much effectiveness.

Paducah has been selected as the place for the holding of the council next year.

#### MASSACHUSETTS.

The 105th annual convention met in Trinity chapel, Boston, Wednesday, May 7. The opening service was held in Trinity church, and consisted of a celebration of the Holy Communion with a sermon by the Rev. Dr. Charles Arey, rector of St. Peter's, Salem. After service, the convention assembled in Trinity chapel, where the committee on qualifications made their report. The Rev. W. H. Brooks, D.D., was re-elected secretary, and he appointed as his assistant, the Rev. L. C. Manchester. The Bishop then announced the usual committees. The following parishes were admitted into union with convention: St. John the Evangelist, Hingham; church of the Ascension, Waltham; St. Mark's, Worcester; and St. Barnabas', Falmouth. After other business, the convention adjourned to 3 P. M., when the Bishop read his annual address, which was of unusual interest in referring to the growing work of the diocese, and the doings of the late General Convention.

The new order of business being adopted, the reports of committees and various organizations in union with the diocese were not read but moved to be incorporated in the journal. This saved much time and was a good way to avoid much needless debate. Mr. Henry M. Lovering, from the special committee on the diocesan house, reported subscriptions to the amount of \$7,380 had been made, and \$6,100 paid in, while some \$600 not included in the above had since been subscribed. The committee were thanked for their services and asked to continue the work. The Rev. F. B. Allen gave the annual report of the City Board of Missions.

Thursday, the session was largely concerned in discussing the report of the committee on legislation giving to the convocations a more active part in the missionary work of the diocese. The following persons were elected members of the Standing Committee: *Clerical*—The Rev. Messrs. Phillips Brooks, D.D., George S. Converse, A. St. John Chambre, D.D., and A. C. A. Hall. *Lay*—George C. Shattuck, John C. Ropes, Francis C. Foster, and Howard Stockton.

The Rev. Reginald Howe presented the annual report of the Diocesan Board of Missions, which showed the receipts to be \$9,769, of which \$7,787 was from parish offerings. The Rev. J. B. Wicks, general missionary, afterwards made his statement, which is part of the report of the Diocesan Board of Missions. Here the majority and minority reports provoked much discussion and were referred to the Committee on Constitution and Canons. After a recess the convention was called to order and listened to the report of the committee on clerical support, which was well presented by its chairman, the Rev. Samuel H. Hilliard. The Rev. H. T. Allen was elected a provisional deputy to the General Convention, and the Rev. Phillips Brooks, D. D. and the Rev. Harry I. Bodley to serve four years on the Diocesan Board of Missions. The committee on Lay Representation presented its report through the Rev. Mr. Kidner, and a vote taken to continue its work.

Another incident of the convention was its recognition of the faithful and long-continued services of the Rev. Dr. Lambert who has been a member of the Stand-

ing Committee for many years, and resigns this year on account of increased infirmities of age. Short addresses upon the labors of this brother, were made by the Rev. Drs. Chambré, Converse, Sprague, and Mr. Edmund Rodman, and the convention by a rising vote showed its appreciative feeling of the good and honorable service.

After a vote of thanks to the authorities of Trinity church for the use of Trinity chapel, and the reading of the minutes, the convention adjourned.

#### MISSISSIPPI.

The 63rd annual council met in St. Andrew's church, Jackson, according to appointment. After Morning Prayer and Holy Communion, the Bishop read his annual address, with a charge to the clergy. A majority of the clergy being present, and of the parishes and missions being represented, the council was duly organized by the election of the secretary, the Rev. Nowell Logan, and the appointment of the usual committees.

The trustees of the Episcopal Fund and Church Property submitted a very important and interesting report, showing good and faithful work. Capt. L. M. Tucker was re-elected treasurer of the council and also of the diocese.

The Bishop read the summary of his episcopal acts for the year, showing an advance in the work of the diocese, and a decided increase in the number of Confirmations.

A few important changes in the canons were made and a special committee appointed to codify the same.

The Standing Committee was re-elected, and so with all the diocesan officers, except in cases of vacancies. The Rev. W. P. Browne was added to the ecclesiastical court in place of the late Rev. E. C. Laughlin.

The secretary submitted to the council the official notification of the alterations and additions to the Prayer Book. The several reports from the Treasurer, Finance Committee, and Committee on the State of the Church, show a favorable growth and advance throughout the diocese.

The council will meet in Holy Trinity, Vicksburg, Tuesday, May 5, 1891.

The statistical report is as follows: Clergy actively employed, 31, whole number, 34; candidates for Holy Orders, 4; whole number of families, 1,823; whole number of souls, 6,493; Baptized: infants, 276, adults, 74; confirmed, 317; communicants, 2,907; marriages, 94; burials, 122; Sunday school teachers, 252; scholars, 1,756; total contributions, \$39,988.66. This is not a full report.

#### SOUTH CAROLINA.

The centennial anniversary of the diocesan convention was celebrated May 7th, in the beautiful church of the Holy Communion, Charleston, made radiant with exquisite floral decorations. In the absence of the rector, his son, the Rev. Theodore A. Porter, was in charge of the service, which was opened with a procession of the choristers, clergy, and Bishop Howe, preceded by the cross, and singing the stirring hymn, "The Church's One Foundation." In the chancel there was already a choir of female voices—making about 65 voices in all—and an orchestra of string and wind instruments besides the organ. The music of the service was certainly the grandest that has ever been heard in Charleston on any occasion, civic or religious. The sermon of Bishop Howe was followed by the celebration of the Holy Communion, which was also administered every morning during the session of the convention, at 7:30 A. M.

On Thursday, among the items of business transacted in brief were the reports of the trustees of the diocese, the report of the Standing Committee, and the discussion of the composition of the missionary board. On the motion of the Rev. Dr. Wilson, three laymen were added to the board, one from each convocation. Then came the Bishop's address which referred to the clerical changes and official acts during the year, the resolution of the General Convention in regard to the status of the colored race in the Church, and stated his ruling upon appeals made to the chair on disputed ques-

tions. He appointed the Rev. Theodore A. Porter, registrar *vice* Mr. J. J. Pringle Smith, resigned.

The election of the Standing Committee resulted as follows: *Clerical*—The Rev. Messrs. C. C. Pinckney, John Johnson, J. B. Kershaw, Robt. Wilson, D. D., and A. Toomer Porter, D. D. *Lay*—Messrs. A. M. Lee, F. A. Mitchell, H. P. Archer, R. W. Shand, and F. L. Frost.

A handsome gavel, the work of the students in the Porter Industrial School, was presented to the Bishop and convention, the Bishop accepting the same on behalf of the convention. It is a beautiful piece of work and reflects credit both on the school and the thoughtful young men who presented it.

On motion of Dr. Capers, of Greenville, the matter of the amendment of Article 3 of the Constitution was brought up for final action, it having passed the last convention. Dr. W. W. Anderson, of Statesburg, delivered an eloquent speech on the "white" side of the question. Dr. Anderson's speech was exhaustive, and consumed over a half hour, the ten minutes rule being suspended unanimously in his favor. He spoke to an amendment, the object of which was to draw the line distinctly between the "white" race and all other colors in the diocesan convention. He believed that no colored clergyman has ever been admitted to all the privileges of the floor of the convention legally and constitutionally, and that to effect this end a specific amendment to the constitution would be necessary. Then followed scriptural argument to show the distinctions and differences between the races. God, he said, has shown in His revealed word, the Scripture truth, that He has not endowed equally all the races of man, nor does he hold them all in equal estimation.

The Rev. J. D. McCulloch stated why he intended to vote against the amendment. Here, said he, we have no party organization. Newspapers and individuals have spoken of the clerical party and the lay party, but I recognize no such distinction, and claim that in this assembly each man is bound only by his own judgment and conscience as in the sight of God. In conclusion Dr. McCulloch said: "If this amendment be adopted, as I assume it will be, I shall respectfully ask leave to record my protest against it."

The venerable Mr. Bellinger also delivered an address, in which, while he hoped for peace in the diocese, he stated that he could not give up his convictions, and especially on the question of the disfranchisement (as it were) of the missionaries of the Church. He spoke with great feeling, earnestness and conviction. He was obliged, he said, to vote against the amendment.

The Rev. T. A. Porter also spoke. He said among other things: "I feel in bringing myself to vote in favor of this amendment that I am not giving up any principle that I have held. On the contrary it is but an expedient, and that which brings about the amendment to-day may be changed to-morrow." The speaker said that in the main he agreed with the Rev. Mr. McCulloch, "yet for the sake of peace I will vote aye."

Speeches were made by the Rev. Mr. Allston, Mr. Bratton, Mr. Phelps, and others, and then there was a call for the question.

The vote resulted as follows:

Yeas—Clergy, 23; parishes, 29.

Nays—Clergy, 4; parishes, 10.

The question then being decided in favor of the amendment by a two-thirds vote, the convention, after prayer by the Bishop, adjourned.

#### NEWARK.

A meeting of the archdeaconry of Jersey City was held in St. Matthew's church, Jersey City, on Monday, May 6th, at 3 o'clock. About 25 parishes and missions were represented. The meeting was called to order, and opened with prayer by the Ven. Rev. W. R. Jenvey, archdeacon. The reports of the missionaries were very favor-

able, and showed that earnest and hard work was being done by them. The treasurer's report showed a deficit of \$230 in consequence of several parishes having failed to remit promptly their assessments. The archdeacon reported the establishment of a new mission at Hillsdale, which is in a prosperous condition; it has 77 communicants, and has raised \$1,000 towards the erection of a church. Dr. Warren, of St. Mary's mission, Jersey City Heights, gave a brief historical sketch of the parish, as it formerly existed under the name of "the Holy Trinity;" when that corporation ceased to exist on the resignation of the rector, wardens, and vestrymen, the church became the property of Judge Beach, who held a mortgage upon it. The rector, with the consent of the Bishop, remained at his post and worked the field as a mission with such success as to warrant the assertion that the mission will soon become a self-supporting parish. The old church has been purchased from Dr. Beach, and greatly improved. There are 150 communicants.

The Rev. F. J. Clayton, rector of Grace church, Rutherford, reported good work in the mission of Lyndhurst. The cornerstone of a new mission chapel was laid last June, and now the building is finished and richly furnished. The receipts for the year were \$2,278.

The Rev. T. W. Nickerson, of St. Paul's church, Patterson, stated that he had retained his missionary offerings of \$300 for mission use in his own parish instead of sending it out for western work. One of the most hopeful and inspiring reports was submitted by the Rev. O. Valentine, of Bayonne, he has 96 communicants, baptized 10 during the year, and presented a class of 16 to the Bishop for Confirmation. He has raised \$1,000 towards a mission church, all coming from his own people with the exception of \$200. The Rev. Jas. A. Cameron, of Jersey City, reported 108 families in connection with the mission church of the Ascension, 24 Baptisms, 7 confirmed and a class of 20 in preparation, 135 communicants, collections from all sources, \$1,312. Favorable reports were also submitted by the Rev. G. F. Flichtner, of work at Nordhoff, the Rev. Jos. Sherlock, of Union Hill, and the Rev. Geo. Mead, of St. John's, West Hoboken. The archdeacon reported that a valuable stone church had been purchased at Fort Lee. After a three hours' session, a recess was taken, during which the rector of St. Matthew's entertained the clergy and delegates at his residence. In the evening a missionary meeting was held in St. Matthew's. Evensong was said by the rector. The vested choir rendered the musical portions of the service in a very excellent manner. After the service the archdeacon introduced the Rev. Dr. Osborne, who spoke on the duty of supporting foreign missions. The Rev. Geo. S. Bennitt in a most interesting manner reviewed the progress of the Church within the limits of the archdeaconry during the past 30 years. In 1836 the archdeaconry had three churches and missions with 27 communicants, now there are 36 churches and missions, with a communicant list of 7,000.

St. Matthew's is the mother church of the archdeaconry, having been founded by the Rev. Dr. Barry in 1809. It now has a communicant list of 195, and 500 free sittings.

TENAFLY.—Bishop Starkey visited the church of the Atonement, on Wednesday, 7th May, and administered the rite of Confirmation. The congregation completely filled the sacred edifice and joined heartily in earnest prayer and praise. The rector, the Rev. M. M. Fothergill, presented 15 candidates, 8 male and 7 female. The Bishop's address replete with instruction, kindly advice, and helpful words, was listened to with marked attention. After the service the Bishop received at the rectory all who desired to pay their respects to him.

#### MISSOURI.

LOUISIANA.—The Rev. Chas. H. Canfield of Kirksville, has just held a Mission of a week in Calvary church, in this city. There was an excellent attendance. The Mission has done good, and it is hoped from the faithful sowing of the seed to have grand



results in the future. Mr. Canfield is possessed of an earnest and impressive manner, and his stirring appeals to his hearers to become Christians, and his eloquent addresses on Church doctrines will long be remembered by those who heard them.

BOOK NOTICES.

THE POETRY OF TENNYSON. By Henry Van Dyke. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Cloth, price, \$1.50.

Tennyson has been fortunate in finding in this country, where his poems have always been held in the highest esteem, a critic full of sympathy, and at the same time keenly judicious. While a profound admirer of Tennyson, Dr. Van Dyke is not a blind worshipper. He points out the youthful failings, but also shows how the poet from those early puerilities culled the gems of thought and wove them, after years of changes, into the exquisite music of the "Poems" of 1842. Dr. Van Dyke is a critic of a different type from Lockhart and Christopher North whose icy censure and cutting sarcasm lashed the earliest productions of the poet. The growth of Tennyson's poetry to its full beauty and perfection is traced in seven essays in which the chief poems are reviewed. "Maud" and "The Princess" are reckoned as two splendid failures. Of the Bible, Tennyson has been a devoted student, and Dr. Van Dyke cites three hundred direct references to the Bible in his poems, and shows the poet's firm faith in the Word of God and a future life.

THREE cash prizes of fifty, thirty, and twenty dollars respectively, are offered by Public Opinion, the eclectic weekly magazine of Washington, D. C., for the three best essays, not exceeding two thousand words, on the subject: "The Study of Current Topics as a feature of School, Academic, and College Education." The papers must reach Public Opinion prior to June 15th, and the award will be made by a committee of three well-known educators, to be selected and announced before the close of the competition. The prize essay will be published over the signatures of the contest may be had by addressing the editor of Public Opinion.

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

BOOKS RECEIVED.

ENGLISH MEN OF ACTION.—Peterborough. By William Stebbing. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Price, 60 cents.

ILLUSTRATED NOTES ON ENGLISH CHURCH HISTORY. Vol. I. From the Earliest Times to the Dawn of the Reformation. Fiftieth thousand. Vol. II. The Reformation, and Modern Church Work. Thirtieth thousand. By the Rev. Arthur C. Lane. London: S. P. C. K.; New York: E. & J. B. Young & Co. Price, 40 cents each volume.

EKKEHARD. A Tale of the Tenth Century. By Joseph Victor von Scheffel. Translated from the German. New York: W. S. Gottsberger & Co., 11 Murray St. 1890. In two volumes. Paper covers. 40 cents each.

HEREWARD THE WAKE. TWO YEARS AGO.

By Charles Kingsley. London and New York: Macmillan & Co. 1890. Paper covers, 25 cents each.

NORA'S RETURN. (A sequel to "The Doll's House" of Henry Ibsen). By Ednah D. Cheney. Boston: Lee & Shepard. Price 50 cents.

FOUR SONGS OF LIFE. Two Voices of Faith and two of Doubt. By Matthew Arnold, John Greenleaf Whittier, William Ernest Henley, Alfred, Lord Tennyson. New York: Anson D. F. Randolph & Co. Price, 25 cents.

FIVE SERMONS. By the late Dr. Lightfoot, Lord Bishop of Durham. January (1890) extra number of The Contemporary Pulpit. New York: Thomas Whittaker. Price 15 cts.

The tortures of dyspepsia and sick headache, the sufferings of scrofula, the agonizing itch and pain of salt rheum, the disagreeable symptoms of catarrh, are removed by Hood's Sarsaparilla.

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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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THE CHILDREN OF THE HOUSEHOLD.

LOOKING AFTER THE FIRST TEETH. While listening to an interesting conversation between two dentists, eminent in their profession, it seemed to the writer that much suffering among children might be prevented if some of their observations and suggestions were given to those as yet ignorant of the matter. In order that we may realize the necessity for earnest consideration of the subject, let us recall two out of the many incidents related from their long and varied experiences. A note was one day brought Doctor W., requesting him to come as soon as possible and remove an aching tooth. The little patient of seven years was soon relieved of the offending tooth, but was in wretched physical condition, thin as to flesh, sallow, fretful, complaining of headache most of the time, and with exceedingly variable appetite; restless at night, often unable to sleep.

"I am doctoring her for worms, but she is no better than when I began," said her grandmother.

"If you will bring her to my office and let me fill her teeth, she will be well in forty-eight hours," was Doctor W.'s reply. "What! fill a child's first teeth? You must be crazy, doctor!"

"No, madame; a child's first teeth should always be filled upon the slightest appearance of decay; then they will fall from the gums without pain, and you will never need to fill the second set, so you see you lose nothing, but gain a great deal."

"Well, it seems mighty foolish to me to waste filling on first teeth."

"I fear you will regret not following my advice, but of course I cannot insist."

Weeks passed away, and one day, upon entering his office, Doctor W. found the old grandmother awaiting his return with intense anxiety. Her grandchild was too ill to leave her bed, and the family physician had given up her case in despair, so as a last resort she had come to ask Doctor W. to try what filling of the defective teeth would accomplish for her. The busy dentist could not resist the tearful appeal, and in a few moments was on his way to the suffering child. He filled a mouthful of defective teeth, removed some decayed roots, left a wash for the fever-tainted gums, and then returned to his office to await results. In less than a month the child was as healthy and happy as could be desired. One by one her teeth dropped out without giving her any trouble, and a beautiful new set took their place. The grandmother could not say

enough, could not do enough, to show her gratitude for the salvation of her granddaughter.

"There are many substitutes for gold which can be used in such a case," said Doctor W., "as the teeth are but temporary, so the expense need not prevent parents from affording the child relief."

"Was this a solitary case, Doctor W.?"

"By no means, by no means; I have seen the most violent convulsions caused by decaying teeth in a child's mouth; in fact I do not exaggerate in the least when I say that two-thirds of all the diseases which prey upon children from five to twelve years, and often longer, are the direct result of defective teeth, and could be entirely avoided by filling the teeth as rapidly as decay appeared. Nor does the evil cease when the first set is crumbled away. By contact with these decaying teeth, the gums are rendered unhealthy and the new set comes in predisposed to decay. Often the gums are so badly diseased as to remain so until the second teeth are removed, and even then a long time may elapse before a plate can be worn. I have known some cases in which they never healed, but developed a painful affection of the jaw-bone, thus causing intense suffering throughout the whole life."

The second case mentioned was that of a young girl for whom a not too careful dentist had filled teeth. The peculiarity of this trouble, most noticeable at first, was that the teeth themselves did not ache. Several days after the filling, Jennie complained of headache; nothing remarkable in that, so little attention was paid to her complaint beyond the application of the usual remedies. Later she became insane, with lucid periods in which she would press her hands upon the back of her head and say: "It feels so full, so queer." When she became quite unmanageable her friends carried her to a private asylum. The treatment, however, failed to cure her. One day she complained of toothache, and was taken to Dr. W.'s office. He examined her mouth carefully, and gave it as his opinion that if the front teeth were removed, Jennie's mind would probably recover its wonted tone. At last, rather than see her a confirmed lunatic, her parents consented to the removal of the teeth. So the offending ivories were removed. When the profuse bleeding ceased, Jennie pressed her hand over her mouth, saying: "O, my pretty teeth are all gone!"

"Never mind, replied" Doctor W., "I will make you some new ones that will look just as pretty and that won't hurt you."

Presently the girl exclaimed: "Why the heavy feeling is all gone from my head! It doesn't hurt any more!"

And it never did hurt any more; reason resumed her sway, and a few years later she became a happy young wife. "What was the trouble?" Why, the filling

pressed upon the sensitive vessels leading from the teeth to others which communicated with the brain. Intense inflammation was produced, which increased until that most delicate of organs gave way completely and lunacy was the painful result. —Ruth Argyle in Good Housekeeping.

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THERE is a seamen's superstition that a clergyman on ship-board brings it ill luck. The Rev. Robert Hallock, of the Presbyterian Church, in South Hampton, Long Island, was one of a company that started in their boats one day to capture two whales that were seen close to the shore. He rowed well and did his part with the other seamen; but when they caught up with one whale, and Captain Burnett attempted to throw the harpoon, the whale was under water; and when he came to the surface, oarsman Edwards hit him with an oar, which is not a deadly weapon and which scared him off to sea. Then the wind blew such a gale that the seamen were glad to get ashore without the whale. As a fisher of whales, the Rev. Mr. Hallock has not proved a success; but the practice may help him in his regular profession as a fisher of men.—The Independent.

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