

The Living Church.

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

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CHICAGO, SATURDAY, MAY 3, 1890.

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Other Notable Features will be an article on "Track Athletics,"
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a vacation novelette; "A Provençal Pilgrimage," illustrated by Pennell; "Lon-
don Polytechnics and People's Palaces"; English Cathedrals (St. Paul's, West-
minster, etc.); "American Cliff Dwellings"; "The Single Tax," by Henry
George and Edward Atkinson; the conclusion of Jefferson's Autobiography and
"Friend Olivia"; and much else of more than ordinary interest.

THE MAY CENTURY.

This number,
beginning a
new volume,
will be issued May 1st. It contains "Was Either the Better Soldier?" and "Which was the
Better Army?" two articles of the greatest interest to Union and Confederate soldiers as well
as to civilians. There are also a number of martial articles, stories and poems appropriate to
Memorial Day; among the contributors being Walt Whitman, Brander Matthews and others.
"The Women of the French Salons" begins in this number, the illustrations accompanying this
highly interesting series being among the most striking features of THE CENTURY'S summer
months. George Kennan contributes "Blacked Out," a paper describing the methods of the
Russian Press Censor. Other contents of the May CENTURY include two papers on Marie Bash-
kirtseff, with new portraits, and engravings of several of her pictures; a profusely illustrated
article on poultry raising; several articles on Washington, illustrated by hitherto unpublished portraits
and relics; Gole's Engravings; Joseph Jefferson in Australia; brief papers on Consciousness,
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The Living Church.

SATURDAY, MAY 3, 1890.

NEWS AND NOTES.

AN anonymous friend has paid to the treasurer of the London City Mission £2,500 toward the support of ten missionaries in poor and neglected districts of London for five years. The total cost of these extra missionaries will be £5,000.

PERTH, Western Australia, has the distinction of being by far the largest diocese in the world. Its area is greater than that of India and all British possessions in Asia. Of course, only a small part of it is occupied. Its population numbers only 41,699.

THE volume of Church news which presses upon us at Easter is much larger than the capacity of our columns, and it is of necessity that much of it waits its turn to be printed. We thank our correspondents for the valuable news which they have sent us, and assure them that we print the information given at the earliest possible time.

THE opening of the General Synod of the Church of Ireland, took place April 14. By appointment of the Primate, the Dean of St. Patrick's was the preacher. At eleven o'clock there was a special celebration of the Holy Communion by the Primate, the Archbishop of Dublin, and the other prelates, the ordinary morning service being at ten o'clock.

THE LIVING CHURCH last week contained news, specially reported for its columns, from 32 dioceses, notes of Church matters in England, a special letter from Australia, notices of changes in the clergy list, accounts of several ordinations, and one convention; all this in one department of the paper, that of Church news. The highest number of dioceses reported by any of our contemporaries last week was sixteen, by *The Churchman*, which is an admirable family paper.

ACCORDING to reports published by *The Independent*, the vote on revision among the Presbyteries has been as follows: Whole number of Presbyteries, 212; in favor of revision, 82; opposed, 40; declined to vote, 4; to be heard from, 86. A two-thirds vote is therefore assured in favor of revision, but to what extent remains to be seen. It is only the preliminary question, as to whether anything in that way shall be attempted, which has been submitted by the Assembly.

SUCH an outrage as was reported from Rutgers College last week should awaken the indignation of every decent man and mother in the land. The only way open for the institution to purge itself, if the facts are as stated, is to expel the offenders and turn them over to be dealt with by the law which will teach the young desperadoes that there is no "fun" in cruelty and crime. If some of the boys who were driven naked through the streets and thrown into the river should die from exposure, there ought to be a trial for murder.

THE *Lux Mundi* controversy is engaging increased attention. Mr. Gore, whose contribution to the volume is that most questioned, has sought to conciliate objectors by substituting in a new edition several amendments. "The alterations are intended to preclude the supposition that our Lord (1) used knowingly an erroneous premise to bring the Jews to a right conclusion; or (2) surrendered His human will to fallibility." Mr. Gore is not without defenders in the Church press.

The Medical Record, issue of March 29th, contains a paper by Dr. Richard Kalish, Ophthalmic Surgeon, Charity Hospital, New York, upon the arrest and partial resorption of immature cataract. The discovery is one of interest and value, a great boon to many who have been drifting hopelessly into the dark, with only night or a dangerous operation before them. The means employed are instillation and manipulation. Our attention has been called to this article by a subscriber whose sight has been measurably restored by this process, and who desires to give information that may be a blessing to others.

AT a meeting of the Joint Synod of Tuam, Killala, and Achonry, Ireland, held to elect a successor to the late Bishop Bernard of Tuam, three candidates were brought forward, Archdeacon O'Sullivan, Canon Wynne, and Dean Skipton. Neither of them, however, obtained the requisite two-thirds majority of both clergy and laity, and eventually it was left to the bench of bishops to decide between Canon Wynne and Archdeacon O'Sullivan. They chose the latter, who consequently becomes the new Bishop of Tuam, by which he will vacate the Archdeaconry of Tuam.

THE consecration of the Rev. J. C. Whitley as first Bishop of Chota (or Chutia), Nagpore, took place at Ranchi, on Sunday, the 23rd of March. The Metropolitan was assisted by the Bishops of Bombay and Lahore. The church of St. Paul was crowded, and the communicants (at three celebrations of the Holy Eucharist) amounted to several hundreds. After the consecration service the eighteen clergy of the new diocese—all, with three exceptions, natives of Chota Nagpore—took the oath of canonical obedience to their new bishop. Bishop Whitley has labored in Chota Nagpore for more than twenty years, having previously been a member of the Delhi Mission. The number of Christians now in communion with the Church of England in Chota Nagpore, is 13,900. The German Lutheran Mission has a still larger number of adherents. The Roman Catholics have lately established themselves in the province, and in Ranchi alone there are twenty-three priests, besides nuns and other agents. It is hoped that the consecration of a bishop will be followed by the strengthening of the Anglican Mission, which, besides the Bishop, has only three European clergy.

THE death is announced of the Rev. Edward Parry, Bishop of Dover, Suffragan of Canterbury.

The deceased Prelate had been ill for fifteen months. The funeral took place at Canterbury. He was the only surviving son of the late Rear-Admiral Sir Edward Parry, K. C. B., the well-known navigator and explorer of the Arctic regions. He was ordained deacon in 1854, priest in 1855, and in 1856 he held the curacy of Sonning, Berkshire, under the Rev. Hugh Pearson. On the elevation of Dr. Tait to the see of London at the close of that year, Mr. Parry became his domestic chaplain. In the ten years that followed from 1859 to 1869, he held the rectory of Acton, Middlesex, and took an active part in all London diocesan matters. In 1870 he was appointed Bishop Suffragan of Dover, for the diocese of Canterbury, being consecrated in the chapel at Lambeth Palace, on March 25, under letters patent from the Queen and a commission from the Primate. It is worthy of note that he and the Bishop Suffragan of Nottingham (Mackenzie), in the same year, were the first suffragan bishops consecrated in the Anglican Church for nearly 300 years. In 1882 he was elected by the Australian bishops to the bishopric of Sydney, as Metropolitan of Australia and Tasmania, but he declined the nomination.

ABOUT 6,000 persons were in St. Paul's cathedral when the Bishop of London took the Three Hours' service on Good Friday, and that function was held in some 130 churches. In some churches there were four sermons besides the "Three Hours," and many were never empty from ten in the morning till ten at night. The "Way of the Cross" was preached out of doors in St. Peter's, London Docks, and several churches in South London. At St. Paul's, Knightsbridge, a new feature was a Litany of the faithful departed, in which many persons recently dead were mentioned by name. The "Way of the Cross," set to music, was sung at some afternoon services, while at others Palestrina's *Stabat Mater*, the office of the *Tenebræ*, Stainer's cantata, the *Crucifixion*, Spohr's "Calvary," and Bach's "Passion Music" were sung in the afternoon or evening. The *Tenebræ* appeared upon the list of the services of an increased number of churches which are generally remarkable for their elaborate ritual. This office consists of a number of Psalms, with antiphons and passages from the Lamentations of Jeremiah. A pyramid is formed of thirteen lights, and the ceremonial part of the *Tenebræ* consists in extinguishing one of the thirteen candles at the end of a Psalm or group of Psalms, and at each alternate verse of the *Benedictus*, until the lights are extinguished.

THE American bishops in attendance at the Lambeth Conference, having presented a cross to the Archbishop of Canterbury for Lambeth Palace chapel, as a memorial of their visit, his Grace forwarded the following letter in acknowledgement of the gift, to the Bishop of New York: "On Ash Wednesday I received the cross,

the precious gift of the American Bishops to the chapel of this house, which is already so adorned by their brotherliness. I thought it was a good day for placing the memorial of our Lord's Passion upon His Holy Table, and I did it with humble prayer for 'the family of God,' 'all estates in His Holy Church, their vocations and ministries,' and for all that are 'ignorant or contemptuous of the Word,' but especially for our Churches, between whom this cross 'given and received,' is a 'new token and pledge' of love. You will, I know, offer the same prayers when you receive this, and think of the cross in its home. The cross itself is very beautiful. In dimension and manner it suits itself exactly to the beautiful and modest lines of the ancient candelabra which now flank it on either side. Nothing could more harmonize and centre sight and thought than our religious and thorough artist, Pearson, has made this to do. It is a comfort to have it drawn by a sympathetic artist, and Barkentin & Krall's workmanship is excellent. Lastly, the quiet inscription is like a firm grasp of hand at parting; yet there is a history in each of the three lines. I know you will tell the bishops what a feeling is given me every time I pass it. When the chapel rose first, not a Christian soul dreamed of the dominion which they have won, and are yet winning, to Christ and His Church. They will say to themselves for us all, we feel with more clearness than we can say it ourselves: 'It is a pledge of *agape asbestos*.'

CANADA.

The Bishop of Ontario held a Confirmation on Holy Thursday at the church of St. John the Evangelist, Ottawa, when 31 candidates presented themselves. The number of communicants on Easter Day at the various services was very large, and the floral decorations in many of the churches very beautiful. Those at All Saints', Kingston, were particularly noted. The Easter Monday vestry meetings in the diocese of Ontario have, as a rule, passed off harmoniously, the financial statement in most cases showing affairs to be in a prosperous condition. The Board of the Domestic and Foreign Missionary Society met in Ottawa on April 16th. Holy Communion was celebrated in St. John's church at 9:30 A.M., in which service members of the Board took part. A new association, the Canadian Indian Research and Aid Society was inaugurated in the same city on April 18th. The Rev. E. F. Wilson, whose work in establishing homes for Indian boys and girls is well known, has done much to promote the new Society.

A striking service, especially for children, took place on the afternoon of Easter Day, in All Saints' chapel, London, diocese of Huron. While the opening hymn, "Onward, Christian soldiers" was being sung, over 100 children marched up the aisle carrying their offerings of flowers which they laid upon a table provided for the purpose. The flowers were intended for the city hospital. At the

Easter vestry meetings in the London city churches, the accounts presented of the work done in the past year were most satisfactory. At St. Matthew's it was stated that the church had never been in such a good financial condition, and the rector's salary was increased. The vestry of St. Paul's church, Woodstock, have declared for free seats and are also taking steps to build a mission chapel in the west end of town. A ten days' Mission was recently held in the parish of Mitchell. The services were well attended. The Bishop held Confirmation services on Palm Sunday, at London West in the morning and London South in the evening. A large number, chiefly adults, were confirmed, many of them from the denominations.

The Easter meetings of the six Anglican Churches in Winnipeg, diocese of Rupert's Land, were most harmonious. A year's leave of absence was given Archdeacon Fortin, from Holy Trinity, for the re-establishment of his health. In most of the churches there were three Celebrations on Easter Day.

The Bishop of Algoma was in Ottawa at the time of the meeting of the Mission Board, giving some of his powerful addresses, in which he pleads the cause of his missionary diocese. This year there is a deficit of \$2,000 in the annual income. He is to speak on behalf of the same object in Montreal. The vestry of All Saints', Huntsville, Algoma, present a statement which is very encouraging. They are making a great effort to build a church.

The congregation of All Saints', Hamilton, diocese of Niagara, have decided on building a chapel of ease in the west end of the parish. Nearly half the money needed has been already subscribed. The reports to the vestry meetings in other churches in Hamilton show a healthy condition of affairs.

In the diocese of Nova Scotia the past year seems to bear a good record as to the work done in the churches. St. Andrew's, Mulgrave, was beautifully decorated on Easter Day, as was St. James', Pictou. A second church building in the former parish is about completed, and a third to be erected soon.

The wardens of St. John's, Wolfville, report the whole debt remaining on the church paid off, and a balance in the bank to their credit. The finances of St. James', Kentville, were found to be in such a prosperous state that an increase of salary was unanimously voted to the rector.

A conference was held lately by the Archdeacon of Quebec, in St. Peter's parish, Cookshire, in that diocese, which was pronounced most successful.

In Montreal, the city churches were crowded on Easter Day. The music in most of them was particularly good, and the decorations beautiful, lilies, palms, roses, and rare hot-house flowers, were plentiful. Five services were held in Christ church cathedral. In St. George's church there were two celebrations of the Holy Communion, the number of communicants being over 500. The Bishop held a Confirmation service at the church of St. James the Apostle, in the afternoon, when a large number of candidates presented themselves, and in the evening, at St. Stephen's church, he confirmed a class of 49. The amount taken up in the offertory during the day, in the different churches, was large. The financial statements made at the Easter vestry for the 14 city churches, were on the whole very satisfactory. The monthly meeting of the diocesan Woman's Auxiliary was held on April 2nd, when letters of thanks for donations and bales of goods were received from Algoma and the North-west.

On Good Friday afternoon, a large number of the scholars of the cathedral Sunday school, in charge of their superintendent and many of their teachers, visited the jails, and gave a service of song to the Protestant prisoners, who listened with evident delight to the children's voices. Prayers were offered by the chaplain. At the close of the service a copy of "The Pilgrim's Progress" was given to each pris-

oner. A short service was also held in the women's jail, after which each of the women were presented with some lovely flowers, and it was touching to see their delight in the gift. This is said to be the first time any such service has been attempted. In the prison chapel of St. Vincent de Paul, which was beautifully decorated with flowers on Easter Day by the kindness of some ladies, 16 of the convicts partook of the Holy Communion.

At their last meeting, the executive committee of the diocese of Qu'Appelle took into consideration the question of the consolidation of the Church in America. But until the matter is brought before the synod, which meets next month, the result of their deliberation will not be made public. This shows, however, that the Church in this remote part of Canada is alive to the importance of a closer union, not only between the provinces of Canada, but also between them and the Church in America. Two new churches have been opened for divine service this winter, one at Broadview, the other ten miles south of Grenfell, both being in the district of Grenfell. We hear also that sufficient money has been received to complete the church at Fort Pelly, one of the Indian missions. Reports from the Indian missions are encouraging, especially that from the Rev. Owen Owens, at Touchwood. During last month, one of the clergy, [the Rev. R. C. Crokat, was recalled to England very suddenly, but his place is to be filled up very shortly by another clergyman from England. He is noted as a missionary, having been diocesan missionary in the diocese of Truro, so that it is hoped he will be able to devote some time to holding Missions in the different districts of the diocese.

JEWISH MISSIONS.

Following out the idea of the Board of Missions in seeking to remove from the Bible House to a building of its own, the Church Society for Promoting Christianity amongst the Jews will remove its office on May 1st, from 37 Bible House, to Emmanuel Mission House, 68 East 7th st., New York. Correspondence should be addressed accordingly. This building was purchased some time since with the proceeds of a legacy, and has been the principal centre of the society's missionary labors. It is well located, within a few steps of the Bible House, and easily accessible. The removal, besides making a wise saving in office rental, will be a gain in many ways by bringing the headquarters of the society more closely into contact with its missionary activity.

CHICAGO.

CITY.—A farewell dinner was given to the Rev. Dr. Vibbert, the retiring rector of St. James' church, by the clergy at the Tremont House, on Monday, April 28th. Over forty of the clergy assembled at noon and passed the time in conversation until dinner was announced at 1 p. m. Dr. Locke, the Dean, presided, having on his right the guest of the day, and supported on his left by Archdeacon Bishop. After the attack upon the bill of fare had ceased its violence, and the smoke of the conflict began to rise, Dr. Locke, in a few graceful words, alluded to the loss to the diocese by the removal of Dr. Vibbert. He eulogized the Dr.'s steadfastness to principle, the good work which he had done in his parish and in the diocese, and lamented the necessity which was laid upon him to say farewell. Other speeches in the same vein of warm appreciation were made by the Rev. T. N. Morrison, Archdeacon Bishop, Canon Knowles, Joseph Rushton, and B. F. Fleetwood, D. D. Canon Knowles, being in the spirit of prophecy, brought down the house by the prediction that the rector of St. Peter's, Philadelphia, would soon be called to a wider and higher sphere of usefulness. At the conclusion the clergy thronged about Dr. Vibbert and bade him God-speed with many words of affection.

A very successful service under the auspices of the Brotherhood of St. Andrew was held at Grace church on Sunday evening last. The church was well filled

by an interested congregation. Addresses were made by the Rev. Joseph Rushton, Dr. Gardner, and others.

LA GRANGE.—The debt upon the rectory of Emmanuel church was extinguished by the liberal offerings of the congregation at Easter. The offerings on that day were \$1,245. The pledges which have been made will bring the amount up to \$1,890, the sum needed. The parish is in a very prosperous condition.

NEW YORK.

CITY.—On Monday evening, April 21st, was presented the 11th annual report of the Hospital Saturday and Sunday Association. The sum total of collections last year was the largest of all, being \$57,090.66. This was a gain of over \$5,000 on the preceding year. Of churches, St. Bartholomew's heads the list, its collections amounting to \$6,351.41, while in the trade subscriptions the dry goods people stand first in the sum of \$5,746. In the distribution, St. Luke's Hospital received the largest sum, or \$8,771.82. The New York Cancer Hospital has applied for membership to the Association, and the matter will probably be taken up at the meeting in autumn. Prizes of \$100 and \$50 are offered by the Association for two hymns to be sung on Hospital Saturday and Sunday in synagogues and churches. They may be adapted to some well-known religious melody, though it is preferred that the hymns be accompanied by setting to original music. All communications on the subject should be addressed to the Rev. Geo. S. Baker, St. Luke's Hospital.

While the Committee on the Church Missions House are agreed that it is extremely desirable to begin the building this spring, they feel that no contracts should be entered into until, of the \$200,000, there shall have been pledged \$150,000. To make up this sum \$40,000 is needed, and contributions are earnestly desired, so that the work may be begun without delay.

On Sunday evening, April 20th, was celebrated the first anniversary of the Holy Trinity Mission at First ave. and 39th st. The large congregation was addressed by the Rev. Dr. Warren, rector of Holy Trinity, 42nd st.; the Rev. Dr. Wilson, of St. George's; Mr. H. H. Hadley and Mr. S. H. Hadley, of St. Bartholomew's and Water st. missions, and J. L. Pullis, of the Christian Home for Inebriates. The work of the mission, conducted in a hall, is at present confined to religious services, but it is hoped that it may be soon added to by a coffee house and club rooms. It was started by A. S. Thomson, and is now in charge of Mrs. F. E. Barrett.

It may be added concerning the meeting of the Church Association recently held in Annex Hall, that to the pew system the Rev. Dr. Peters attributed the troubles of St. Stephen's, inasmuch as it had enabled certain persons to move from its old house of worship east of the Bowery, only to languish in its up-town home, and be forced to consolidate with another church. All communicants of the Church are eligible for election to this association and in desiring admission should send their names to the president or to the secretary, the Rev. Edward Kenney, church of the Nativity, Avenue C. and 6th St., New York City.

The Brothers of Nazareth are very anxious to secure a piece of property near the Hudson on which to start a Convalescent Home. But \$12,000 are needed and it is understood to be worth twice that amount. The Bishop favors the plan and has contributed \$50. The property includes some buildings which, when added to, may become so many homes for convalescent men and women, for chronic cases, for inebriates, etc. For the first of these objects a friend has promised \$6,000. The \$12,000 needed to buy the property must be secured at once and contributions may be sent to the Bishop and to the Rev. Drs. Satterlee, Tuttle, Houghton, Dix, Greer, Rainsford, J. W. Brown, and the Rev. T. McKee Brown. The head of the order is the Rev. J. O. S. Huntington.

On St. George's Day the Rev. Dr. Deosta, rector of the church of St. John the

Evangelist, preached a discourse before St. George's Society on "The Great Inheritance of English-speaking People: Laws founded on the Law of England." He was assisted by the Rev. Dr. Walpole Warren, and the Rev. D. Parker Morgan.

On Sunday afternoon, April 20th, the latter clergyman preached as Troop Chaplain to some 60 troops and officers under Captain Roe, taking for his text, "We are true men." The troops were organized as a Cavalry Company, and came to the church from the 71st Regiment Armory. The music was largely of a military character.

In St. Peter's church, Westchester, the preacher for Sunday, April 27th, was Rural Dean Gibbons, an Eskimo priest born in Labrador.

Judge Barrett of the Supreme Court, has given permission for the consolidation of Zion and St. Timothy's churches. The two congregations held services on Sunday, April 27th, at St. John's Methodist church at 8, and at Zion church at 11, this being the last time in which services will be held in this church. In the evening the Bishop administered the rite of Confirmation in case of persons connected with these churches at St. Thomas' church. He has also given permission for St. Andrew's church to mortgage its property for \$156,000 to pay off the mortgage already resting upon it. In the latter case, it was paying 5 per cent. interest, whereas by the new arrangement it pays but 4½.

The corner-stone of the new St. Agnès' chapel to be erected by Trinity parish, at 92nd St., between Ninth and Tenth ave.s, will be laid by the Bishop on Monday afternoon, May 19th at 4 o'clock. The entire choir of Trinity church under the direction of Dr. A. H. Messiter, will take part in the musical services. The building will be a very handsome one and will cost \$400,000.

The Bishop administered the rite of Confirmation at St. Ann's church on Sunday afternoon, April 27th.

One of the most cheering tokens of Church life in New York is the revival and growth of the mission of St. Ambrose under the charge of the Rev. S. T. Graham. Mr. Graham was admitted to the diaconate in Advent, having previously had charge of the mission as lay-reader, and on the second Sunday after Easter the Bishop advanced him to the priesthood in company with the Rev. Alexander Hamilton, Jr., a great grandson of the distinguished patriot of the same name. The Bishop also confirmed 32, among whom were two natives of Japan—a class which both in its numbers and composition testified to the zeal and efficiency of the missionary who has come into the church from the Methodist ministry. "The Daughters of the King" had prepared a beautiful white stole which the Bishop placed upon his shoulders as a priest. The services were reverent, hearty, and beautiful, a vested choir of men and boys adding greatly to their impressiveness. The church was entirely filled with an interested and devout congregation.

The fair, incorrectly reported in our last issue as being held by the ladies of St. Ann's church, was not at the church of which Dr. Gallaudet is rector, but at St. Ann's Roman Catholic church. Both the mortgage and floating debt of St. Ann's church for deaf mutes have been paid, so that there is no need at the present time for raising funds in this way.

LONG ISLAND.

BROOKLYN.—To the many fine church edifices in Brooklyn will shortly be added one whose architectural beauty and interior adornment will make it an important addition to the section of the city in which it will be located—the Church of the Atonement. The building will be of the Norman style of architecture and will be built to comfortably seat 700 people. The height inside will be 38 ft. with a tower 63 ft. high. The edifice will be 55 ft. wide and 100 ft. deep. The chancel will be 25 ft. in width and 25 ft. deep, the choir room 20x13 ft. and the rector's study, which will be placed in the tower, will be 12x24 ft. The church will be lighted by clear story windows and by a stained glass dome.

The doors will be of quartered oak, panelled in front, and mounted on wrought iron hinges. The building will be constructed of the best materials and in the most thorough and workmanlike manner possible. The designer is George P. Chappel, of New York.

Some two months since a Brotherhood was established in the parish of the Good Shepherd, its object being to aid the rector in his parochial work, and to bring into more intimate relations the members of the Church. It is already making itself sensibly felt as a power, in both these directions. At the late Confirmation in Holy Week, 29 persons received from the Bishop the laying on of hands. The rector, the Rev. H. B. Cornwell, D.D., is just completing the 19th year of his rectorship here, and is soon to have an assistant minister to aid him in the labors which are, with the steady increase of the membership of the church, gradually growing more arduous.

In taking up the collection a short time since for Grace church parish house, the Rev. Mr. Brewster asked for \$17,000, while the actual collections amounted to over \$20,500.

The parish house of the church of the Messiah will embrace a chapel, Sunday school room, committee rooms, library room for Sunday school teachers, drill room for the Knights of Temperance, gymnasium and reading-rooms, and also clergy offices. They expect to occupy it next winter. R. H. Robertson, of New York, is the architect.

The resignation of Dr. Pelham Williams has been accepted by the vestry of St. Stephen's to take effect May 4th. The parish meeting to elect a new vestry will not be held till after Dr. Williams' withdrawal. It seems doubtful about building a new church because of the difficulty of getting the Bishop's consent and because there are not enough of the more extreme men to support a parish.

The offerings at All Saints', the Rev. Melville Boyd, rector, amounted on Easter Day to \$6,656, of which \$6,000 freed the church from debt, \$1,000 having been paid the 1st of January. Mr. Boyd was taken ill just before Easter, but is rapidly gaining strength, having been staying with his family at Larchmont Manor.

The Rev. Lindsay Parker, rector of St. Peter's, asked for \$3,500 for special purposes on Easter Day, and the offerings amounted to \$4,000. The Easter offerings at St. John's also amounted to \$4,000 or sufficient to clear off the floating debt. The property of the church including rectory is valued at \$100,000. A Sunday school room is greatly needed, and it is possible that subscriptions may be secured by which one may be erected within the year.

NORTHPORT.—The Rev. S. H. S. Gallaudet of Connecticut, has accepted an invitation to become rector of the new Trinity church, and will enter on his duties on Trinity Sunday. He will succeed the Rev. E. L. Sanford who recently became rector of Zion church, Little Neck. The people of Northport have succeeded in putting up a church which is attractive without and still more so within. In it has been placed four memorial windows which would be an ornament to any church, that of St. John, by Tiffany, being especially beautiful. The figure of Christ in the round window above the chancel is also an artistic and successful piece of work, but it is largely lost to sight at present by the cross-beam which it is expected to remove. The ground includes land on which to build a rectory, and when the unsightly sand about the church is, as proposed, covered with earth and sodded, everything will be greatly added to. Northport, which is out from Brooklyn about 40 miles on the north shore, has many undoubted attractions and is considered one of the most healthy places on the island.

ST. JOHN LAND.—The pastor and superintendent, the Rev. G. S. Gassner, sailed for Europe on April 11. He is expected back again in a few months with his bride.

BABYLON.—Beginning on April 30th, a seven days' Mission was to be held at the chapel of ease, George Street, conducted

by the Rev. T. McKee Brown, rector of the church of St. Mary, New York. The services were to be celebration of the Holy Communion at 7 o'clock A. M., union services for women and children, at 4 P. M., and at 8, short service with sermon by the missionary. This is the first mission ever held in Babylon or vicinity.

It is understood that the Rev. James Noble, rector of St. Mary's, Amityville, has given in his resignation.

DELAWARE.

WILMINGTON.—The inscription on the new altar in the chapel at Bishopstead is as follows: "*Bone pastor, panis vere, Jesu, nobis miserere.*"

MILWAUKEE.

BELOIT.—Among the Easter and recent memorial gifts, to St. Paul's church, the Rev. Dr. Fayette Royce, rector, were the following: A silver, gold-lined, Communion set, paten and chalice, cruets and ciborium, "In memory of dear parents, S. J. and Mary A. (Smedes) Sherwood"; a magnificent set of super-altar brass vases, memorials of Mrs. Ella Frankie Starkweather; a brass altar desk of elegant design, in memory of Louis Edward Starkweather; a beautiful processional cross, in memory of Miss Lizzie Edwards; purple altar cloths, in memory of J. R. Lawrence; and a lectern Bible (red morocco binding), *in memoriam*, William Sherwood. As a parish grows in years it is pleasant to see it grow rich in memorials.

MARYLAND.

THE BISHOP'S APPOINTMENTS.

- MAY.**
 4. 4 P.M., Sulphur Springs; 7:30 P.M., Catonsville.
 11. Towson and Lutherville.
 18. Sherwood Parish and Glencoe.
 25. Govanstown and Mount Washington.
 NOTE.—The Bishop cannot make any further appointments for visitations in May.

WESTMINSTER.—The Rev. Wyllys Rede, rector of Ascension church, left on Tuesday, April 15th, for a short vacation among his former parishioners in Goochland Co., Va.

ANNAPOLIS.—The brass eagle lectern described in our last issue as placed in St. Anne's church, the Rev. W. S. Southgate, rector, was a piece of art metal work from the Gorham M'fg Co., New York, and was one of their usual fine designs.

The Bishop administered the rite of Confirmation to a class of 12 persons at St. Anne's, on Wednesday night, April 16th.

HOMESTEAD.—Ground will soon be broken for a rectory close by St. Thomas' church. This church, under the charge of the Rev. Wm. Brayshaw, is sharing the growth of its section and is showing abundant tokens of prosperity. The offering on Easter Day amounted to \$1,400, of which sum \$1,000 was placed on the plate by the rector's wife, being the result of many weeks' appeals to her many friends. A gift of \$6,000 was recently received by the church from Mr. Samuel H. Tagert, toward the new St. Thomas' church, Garrison Forrest, Baltimore county.

BALTIMORE.—The 50th anniversary of Christ church Asylum was celebrated on Thursday, April 10th, with impressive ceremonies. A reunion was held, in the afternoon by the girls formerly connected with the Asylum and the inmates. At night, services were held at Christ church in honor of the occasion, the Bishop presiding. Since the year 1840, the year the asylum was established, 151 girls have been cared for and trained.

WESTERN NEW YORK.

OLEAN.—Two events conspired to make Easter one of the most important and noteworthy in the history of St. Stephen's church, it being the 7th anniversary of the Rev. J. W. Ashton's institution as rector of the parish, and the introduction for the first time of a surpliced choir in the services of the church. At the morning service the Rev. Mr. Ashton spoke regarding the seventh anniversary of the beginning of his rectorship, taking as a text I Peter i: 3-5.

The services in the evening were deeply interesting and a fitting finale to those of the entire day. For some time past, Mr. Botsford, the organist and director, has been training a choir of men and boys, and the thorough manner in which he performed the difficult task is truly commendable. The service began at a quarter past seven with a processional, which was sung by the surpliced choir. The evening service was then rendered chorally, after which interesting exercises were held in connection with the offerings of the Sunday school, which amounted to over \$120. The congregation, happy in the possession of a new edifice which for style of architecture and beauty of workmanship, is not excelled, are making renewed efforts to carry forward with more vigor and earnestness, all branches of Church work. The rector, who has just completed his seven years of rectorship, a longer time than any clergyman who has preceded him, has left the imprint of his Christian character and energy not only on his church and congregation, but also on the entire community in which he is beloved.

A remarkably handsome brass memorial lecturn has been presented to St. Luke's church, Rochester. It is the work of the Gorham M'fg Company and bears the following inscription:

"To the glory of God and the memory of Vincent Mathews, Vestryman of this church from 1831 to 1833, and Warden from 1834 to 1846. Died Sept. 23, 1846. The gift of his daughter, Julia Mathews Porter. Easter, 1890."

The intention of Mrs. Porter to present this memorial of her father to the church, which she had been cherishing prior to her death last November, has been gladly executed by her children, Mrs. John H. Osborne of Auburn, Mr. Vincent M. Porter of Niagara Falls, Mrs. Arthur Robinson of Rochester, and the wife and children of the late A. Augustus Porter of Niagara Falls. Gen. Vincent Mathews, of whom the lecturn is a memorial, was one of the pioneers of Rochester, coming to the city in 1821. His official connection with the church was one of fifteen years' continuous service in the vestry until his death in 1846.

CONNECTICUT.

DARIEN.—St. Luke's church, the Rev. Louis French, rector, was the recipient of two beautiful presents on Easter Day. Mrs. Stanton, Miss and Mrs. Weed, were the donors of a brass lectern, made by the Gorham M'fg Co., of New York. The other gifts, a solid gold Communion service, consisting of chalice, paten, flagon, and alms basin were presented by Mr. John V. Hecker, and his sisters, Mesdames Scofield and Brigham, as a memorial of their mother. The service was made in this country over 35 years ago, for the late John Hecker of New York, and was in use in his chapel until his death. For the past 15 years it has been in the keeping of the N. Y. Safe Deposit Co. The service is without its equal in this country, a part only having once been duplicated, and that was for the late Mrs. Astor for Trinity church, N. Y. All the vessels have engraved on them this inscription:

Presented to St. Luke's church, Darien, Ct., in memory of Catherine Jane Gorham Hecker, entered into rest July 22, 1889. From her children, John V. Hecker, Sarah G. Scofield, Louisa G. Brigham.

Some years ago Mrs. John Hecker gave to St. Luke's an altar made of Italian marble, in memory of her husband. A suitable inscription is cut in the stone.

ARIZONA.

PHOENIX.—Bishop Kendrick spent the month of March visiting St. Paul's, Tombstone; Grace mission, Tucson; and Trinity church, Phoenix. He confirmed three at Tucson, and five at Phoenix, presented by the Rev. R. W. Pearson, D. D. This visit of the Bishop has greatly quickened Church life in Southern Arizona. At Phoenix, Dr. Pearson has been able to erect this winter a comfortable rectory adjoining the beautiful church, completed last year. The rectory has cost upwards of \$1,700, and so far \$1,000 has been raised towards the cost. The communicants now number 73, of

whom 18 have been confirmed by the present Bishop, and 51 communed at Easter. The congregation is large and in all respects flourishing. On Easter Day, the offering was \$107, and during Lent \$57 was contributed for missionary purposes. There is a Ladies' Guild, a Woman's Auxiliary, and a Chancel Chapter. The Rev. Delos Mansfield has just entered upon the joint charge of Tucson and Tombstone.

MAINE.

BIDDEFORD.—Easter Day dawned bright and beautiful. The services in Christ church parish began with a celebration of the Holy Eucharist at 7 A. M. A number of communicants received. At the 10:30 service, the rector, the Rev. J. S. Colton, preached from Rom. vi: 11, and urged upon the baptized the duties and privileges declared theirs in the text. The sermon was followed by a second celebration of the Holy Communion. The music was well rendered by a mixed choir, whose careful training and practice were evident. The church was prettily decorated with flowers. The celebration of the Sunday school took place immediately after morning service. Carols were sung, (one of them as a processional,) a brief address was made by the rector, and Easter cards and colored eggs were distributed to the scholars. Service was held again in the afternoon. The Bishop made his visitation on Monday evening, April 1st.

CENTRAL NEW YORK.

NEW HARTFORD.—Bishop Huntington visited this place Monday, April 21st, and consecrated the new church edifice just completed in the north end of the township (the village of Chadwick's Mills). This building has been erected by Mrs. George W. Chadwick as a memorial of her husband, in his life time a man of great prominence in this community. The edifice is in the Gothic style and is very picturesque, comprising church proper and Sunday-school room, with a very handsome open tower in one corner, in which hangs a 600lb. bell of beautiful tone. The interior finish of the church is of white wood, the seats being of oak. The room is open-timbered and stained in natural elm. One of the striking features of the church is the very handsome memorial window at the west end. It is of Boston manufacture and represents the Good Shepherd (a most fitting memorial of the loving, fatherly care exercised by Mr. Chadwick during his life time over the large company of operatives in his mills). The chancel furniture is very elegant and was mostly made by Geissler of New York. All in all, it is one of the prettiest churches in Oneida Co., and admirably adapted to the sort of work required of the Church in such a community. The consecration services were peculiarly solemn and impressive. Besides the Bishop and the rector, the Rev. B. S. Sanderson, seven other clergy were in the chancel, and two in the congregation. After the rector had read the instrument of donation (in behalf of Mrs. Chadwick), the Bishop read the consecration services, and the Rev. Dr. Goodrich, of Utica, the "Sentence of Consecration." Morning prayer was read by the Rev. W. D. Maxon and Dr. Gibson, of Utica, the rector reading the lessons. The Bishop preached an eloquent sermon on "The Value of Consecration and the purpose of consecrated churches," after which he celebrated the Holy Communion, assisted by Dr. Goodrich and the Rev. Oliver Owen of Clinton. The other clergy present, besides the above-named, were the Rev. Messrs. Jno. Arthur of Oneida, C. C. Edmunds, Jr., of Herkimer, J. J. Burd of Utica, and B. E. Whipple of Paris Hill. The clergy and congregation attended after the services an elegant reception at the house of Mrs. Chadwick. It is estimated that about 400 of the laity were present at the consecration, a goodly number coming from Utica and vicinity.

ALBANY.

JOHNSTOWN.—The Bishop visited this parish Tuesday night, April 15th, preached a powerful and effective sermon on "The

Mind of Christ," and administered Confirmation to a class of 18 persons, presented by the rector, the Rev. John B. Hubbs. On Easter Day another memorial was placed in the church, an elegantly carved litany desk of oak, which bears the inscription, "In loving memory of Mother, Bessie Barnett." It was the gift of her children. A chapter of the Brotherhood of St. Andrew is in a state of formation, which doubtless will be soon perfected. It now numbers 25 active members, has a weekly Bible class, and a reading room.

PENNSYLVANIA.

Earnest efforts are now being put forth by the congregation of St. David's church, Manayunk, to secure improved steam radiators and to tile the church, which promises to be successful.

The Rev. James C. Craven becomes assistant minister at the church of the Saviour, West Philadelphia, the rector of which, the Rev. Wilbur F. Watkins, D. D., expects to visit the Pacific coast at the close of the present month on an invitation from one of his parishioners.

At the 14th annual meeting of the alumni of the Episcopal Academy the following officers were unanimously elected: *President*, the Rev. J. Andrews Harris, D. D.; *Secretary*, Dr. William H. Klapp; *Treasurer*, Edward S. Sellers.

PHILADELPHIA.—The annual meeting of the contributors to the city mission was held at the Administration house on Monday, April 21, when the board of council was elected for the ensuing year. In the absence of the Bishop, the Rev. Benjamin Watson, D. D., presided. The annual report of the superintendent was presented, the substance of which we gave last week. It was also shown that the needs are as great in summer as they are in winter—about \$2,000 a month—and that week before last it was necessary to borrow \$250 to pay the ordinary daily expenses.

The Rev. George F. Bugbee has accepted the election to the rectorship of St. Paul's church, Los Angeles, California.

The Rev. H. A. F. Hoyt, chaplain of the Episcopal hospital, and his wife, expect to spend a portion of the coming summer in Europe, visiting England and the Continent.

Bishop Perry, of Iowa, delivered in the church of the Holy Trinity, this week and last, a course of lectures on the Bohlen foundation on the "Genesis of our Ecclesiastical Constitution."

The first annual service of the Pennsylvania society of the Sons of the Revolution was held in old Christ church on Sunday, April 20, when the church was tastefully decorated with the National colors, as were also the pews of Washington, Franklin, Robert Morris and Francis Hopkinson. The first city troop was present in full uniform, and also the military order of the Loyal Legion. The Rev. George Woolsey Hodge preached the sermon, his text being "The Lord our God be with us as he was with our fathers," 1 Kings, viii: 57.

The Bishop paid his first visit to the mission of St. John the Divine, the Rev. T. William Davidson, minister in charge, on Friday evening, April 18th, and confirmed a class of 11.

There is in hand \$13,000 of the \$15,000 needed to build the parish house of the Italian mission, and to extend the front of the present chapel to the building line as well as make some needed improvements; a lot has been purchased upon which to erect the parish house.

A handsome memorial brass cross and altar vases have been presented to Christ Church Hospital, as have also an ash credence and dossal under the memorial window to the founder.

NEBRASKA.

LINCOLN.—A year of unusual activity has just closed in Holy Trinity parish. The congregation, which had become somewhat scattered during the building of the new church, and the changes in the rectorship, had to be brought together again, and the many changes incident to life in a comparatively new country had to be met by

methods of work seldom adopted in older settlements. But a permanent feeling now prevails and the outlook for the future is very bright and gratifying. Attendance upon the services of Lent, and especially those of Holy Week, gave good proof of the general interest of the people in spiritual things, which was emphasized on Easter Day by such a large attendance at the morning service that after fully 600 people had gained admission to the church, at least 300 more remained outside. Interest in the temporal affairs of the parish was manifested by an attendance at the annual election on Monday after Easter of nearly 200 parishioners. Reports of the several officers for the past year showed a large increase in the number of communicants, Baptisms, and Confirmations; an increase in the revenues, the payment of a long-standing debt on the rectory of \$850, and of more than \$2,000 on the floating debt of the new church. The offerings on Easter Day aggregated \$1,155. Parochial missions, through Holy Trinity chapter of St. Andrew's Brotherhood, received nearly \$500, and on a pledge of \$200 for diocesan missions, \$156 have been paid. The Woman's Aid Society has raised about \$450 for rectory repairs, and has made new cassocks for the choir boys. The Woman's Auxiliary has sent out one box to a missionary in Texas, besides making generous contributions for parochial missions. A surpliced choir of 20 men and boys under the training and leadership of the rector render the music of the church without expense to the parish. At Easter the altar guild presented to the church an entire new set of Communion linen, and to the rector a fine transparent lawn cathedral surplice. The Sunday school children have secured about \$60 towards the purchase of a font. For six months past the Rev. W. H. Lewin has been in charge of St. Andrew's chapel, a mission of the parish under the patronage of St. Andrew's Brotherhood, and he has met with very gratifying success in his work. In the parish church, 24 have been confirmed, and in the chapel 10. There are 170 children in the Sunday school.

BEATRICE.—Easter was a joyful day in this parish, for in addition to the rejoicing consequent upon the season, the new church was this day used for the first time. It is built of a creamy grey stone, rough dressed, and is of admirable proportions, 93 feet long, 84 feet wide at the transept. A massive Norman tower overlooks the city and the surrounding country. As there are only 81 communicants and but few wealthy parishioners, the church is the outgrowth of much labor and self-denial. It is not yet complete, and at the very last the parish was disappointed in the non-arrival of choir stalls, chancel rail, and altar. The new vested choir did credit to the careful instruction it has received, and added greatly to the brightness of the services. It will probably be some time before the church is entirely finished. The young ladies of the parish are working for a pipe organ. There are temporary windows, and temporary desks in lieu of a pulpit and lectern. There is no font or bell, and the rector, like St. Paul, must dwell in his own hired house. It is more difficult to obtain these things in the way of memorials here than in old established parishes, for the communicants are still mostly of the Church Militant.

MICHIGAN.

FLINT.—Two exquisitely handsome memorials appeared in St. Paul's church Easter morning for the first time. One is a brass pulpit, as a memorial of the late Mrs. Eliza Simpson Henderson, presented to the church by the daughters of that lady. The pulpit proper stands upon an elaborately finished oaken base which rises to the height of the chancel floor. The upper structure, rising from this pedestal, consists of a series of finely wrought and highly polished brazen columns bearing upon their top a carved oaken rail. A handsome adjustable reading tablet rises from the centre of the front of the pulpit. Between the two front columns is a tablet of beaten brass, bearing

upon its centre the symbol or monogram of Christ, surrounded by a wreath of lilies.

Another memorial, not less beautiful or appropriate, is a high brass lectern, presented by Mr. and Mrs. F. H. Pierce, in memory of their daughter Sarah, who died suddenly in 1883. It consists of a column, with circular base and turned and fluted shaft, the capital resembling a crown or chaplet, bearing a rock, upon which is perched a large eagle with out-spread wings, and beak turned to the right. The inscription is on the upper disc of the base encircling the foot of the shaft. The whole rests upon an oaken pedestal, the front panel of which was carved by the Rev. R. E. Macduff, rector.

The audience at St. Paul's Easter morning was very large. The Knights Templar attended in a body and occupied the centre of the church. The chancel was profusely but tastefully decorated with flowers, roses and call lilies predominating. Several of the windows were also filled with plants. The music was more than ordinarily fine. The church is entirely out of debt. The year begins with a clean balance sheet, a condition of things almost without precedent in the history of the parish. The Easter offering amounted to about \$300.

MINNESOTA.

Bishop Whipple with Mrs. Whipple and family, returned to Faribault on Saturday, April 19. On Sunday (2nd after Easter), the Bishop confirmed a class of 35, presented by the rector, the Rev. Wm. Gardam. We regret to say Mrs. Whipple is in a very precarious condition as the result of the railroad accident last November. On her arrival in Faribault her condition was extremely serious, but at this writing she is more comfortable. The injury from which she is suffering is concussion of the spine.

ST. PAUL.—The Lenten season just passed was more generally observed by Church people here, and the services of the Church frequented more, than has been the custom heretofore. At St. Peter's church Tuesday evenings during Lent, some one of the city clergy conducted the service. Friday evenings, the rector took the service and delivered a series of lectures on "Church History." Monday before Easter the rector presented a class of ten for Confirmation, two of which were formerly Presbyterians. Bishop Gilbert conducted the service and preached in his usual eloquent and impressive manner to a large congregation. On Good Friday, besides the prescribed service, the "Three Hours" service was held for the first time. The vested choir of 10 men and 6 boys inaugurated last Epiphany sang at all these services in a hearty and reverent manner. A guild for young girls called the Guild of St. Agnes has been organized under the guidance of Mrs. Mills, wife of the rector. At Christ church on Good Friday besides the regular services the "Three Hours" was observed for the first time, the rector conducting the meditations.

The queen of festivals, Easter, was ushered in with crowded Eucharists, beautiful and tasteful decorations, well-rendered music, and eloquent sermons. At Christ church standing room was impossible. St. Paul's church was filled to its utmost capacity, an encampment of Knights Templars marched in a body and attended morning service. They presented the church with a magnificent cross and crown of exquisite lilies. The offerings at these two churches were very large. The vested choir at St. Peter's was highly complimented for the beautiful service rendered, and the marked behaviour of the boys during the celebration of the Divine Mysteries. The vested choir at St. John the Evangelist sang for the first time Easter Day and acquitted themselves in a creditable manner. This makes the fourth vested choir now fully equipped and rendering good service for the Church, a fifth is in contemplation at the church of the Ascension, also an enlargement of the church is promised, to be finished by June next.

GRANITE FALLS.—The first Sunday after Easter will long be remembered by the church people at this place. The new

church (Trinity) was opened with glad worship from thankful hearts. The occasion happened to be the tenth anniversary of the first service held in the town by the Rev. Jeremiah Karcher, who was rector here for three years. After he resigned, the work was practically abandoned. In the summer of '87, it was revived under the Seabury Divinity student, J. B. Halsey, who is now the rector. His initial work was carried on by the earnest efforts of the Rev. W. S. Sayres, and Mr. F. H. Barton, another Seabury student. The sermon preached from the text, "They that wait upon the Lord shall renew their strength," gave a brief historical sketch of the ten long years of discouragement and weary waiting; the triumph of faith and steadfastness; and a hopeful prophecy of resultant blessings in many times ten years to come. The financial summary showed that, apart from a loan of \$500 due the Church Building Fund only \$75 was needed to meet all expenses.

PITTSBURGH.

The Rev. Thomas Crumpton, for many years rector of St. Paul's church, Pittsburgh, has finally retired from the rectorship on account of advanced age, to the deep regret of his many friends and loving parishioners. For a long time the venerable Dr. has, like St. John, spoken to his people from his chair by the altar. The Rev. Mr. Wightman, chaplain of the Laymen's League, is temporarily in charge.

Christ church, Oil City, was presented at Easter with a new altar of oak of beautiful design, richly carved, and a new reredos, by Mr. B. F. Brandred, in memory of his father, Mr. J. Brandred.

The Bishop made his annual visitation to St. Barnabas' church, Tarentum, on the evening of April 1st, when he preached to an overflowing congregation, and confirmed nine persons, six of them adults, presented by the Rev. J. de Quincey Donehoo, who has been in charge here since his ordination to the diaconate in June last. This parish of only two years' growth, is, thanks, mainly to the efforts of a most zealous band of ladies, now entirely out of debt and its beautiful little church paid for. The interior appearance is much improved by the gift of a pair of handsome brass candelabra from Mrs. C. B. Stewart, of Boston, who has ever taken a deep and substantial interest in the parish. They were presented with the alms on Easter Day by the minister in charge, and serve, with the fine cross and vases already belonging to the parish, to make its altar one of the churchliest in the diocese.

The Bishop visited Trinity church, Freeport, the Rev. J. D. Donehoo, rector, on the same day, confirming two at the afternoon service, a number not large but still encouraging, considering the fact that in the previous five years no candidates have been presented. However, there are not lacking indications that this old parish which has lost so many of her sons and daughters by removal is taking on new life and interest.

The mission of the Redeemer, Fairmount, is progressing steadily. At the visit of the Bishop, March 28th, four families were added to the church and seven adults were confirmed. Other candidates were absent on account of inclement weather and other causes. The Holy Communion was administered to about 20 communicants. Chapter 19, Guild of the Good Shepherd, under the judicious and persevering labors of the warden, Mr. J. C. Baker, of Oak Ridge, aided by his untiring wife and other faithful workers, is prospering. The Guild Easter offering (mite boxes) amounted to \$15. A goodly sum is in the Guild treasury, which will be used for mission purposes. Seven families (32 souls) have been united to the church during the last twelve months. There have been two Confirmations, 15 candidates, all adults. The church building will be commenced soon. Miss Belle Harker, of Oak Ridge, gave a Communion set as an Easter offering, and Trinity church, Brookville, through G. W. Stewart, Esq., has presented the mission with a handsome stone font.

MASSACHUSETTS.

The Rev. Justin Field, rector of Trinity, Lenox, preached his farewell sermon on Easter Day. In a few weeks he leaves for Europe, accompanied by his two daughters, for a year's absence, at the end of which he will return to reside permanently in Lenox, where he has a home.

WORCESTER.—Easter Day was well observed at All Saints'. Five services were held during the day, all of which were very largely attended. At the 6 A. M., sunrise service the attendance was so large that it was with difficulty that the aisles were kept open to allow the clergy and choir to pass. The service was choral, with a specially-prepared Easter musical programme. At 7 A. M. was a celebration of the Holy Communion. The Rev. Geo. E. Allen was the celebrant. The number receiving was 180. The rector was celebrant at the second Celebration at 10:30 A. M. The service selected was that of Stainer in E flat. The rector preached from St. John x: 10. The offerings at all the church services were for parochial expenses, and amounted to about \$870. At 3 P. M., the sacrament of Baptism was administered to seven candidates. The festival service for the children of the Sunday school was held at 4 P. M. All the scholars of the infant class numbering 175, were presented with a plant by the rector. The boys of the choir under the direction of the choirmaster, greatly aided the beauty of the festival service by their singing. The Easter offering of the Sunday school this year amounted to \$230. The decoration of the church was finer this year than heretofore. After the children's service, the flowers were sent to the sick and infirm in the parish. The floral altar cross was placed in the burial lot of the parish. The brass alms basin, used for the first time, was a memento of the annual meeting of the Massachusetts branch of the Woman's Auxiliary, held in All Saints', Nov. 6, 1889. The basin is of brass, 15 inches in diameter, and appropriately inscribed. The rector was presented with two beautifully fine and elaborately embroidered surplices, by ten of his parishioners, the vestments being the handiwork of the givers. Another parishioner has given to the church for the use of visiting clergy, two cassocks of superior quality. The choirmaster remembered each boy of the choir with a base ball, and some other kind friend sent each member of the choir a photograph framed, representing some masterpiece of religious art, or the head of a great composer.

At St. Matthew's church, the rector had service and celebration of the Holy Communion at 8:30 A. M. and at 10:30 A. M., the rector being the preacher at the later service. The children's festival service was held in the afternoon, and enjoyed by all. The Easter offering of the children amounted to \$80, 10 per cent. of which amount is to be devoted to missions. Holy Baptism was administered to ten children at this service. Evening Prayer was said at 7 P. M., and the rector made an address. The parish offerings amounted to more than \$400.

Celebration of the Holy Communion and sermon at St. Mark's church, at 10:30 A. M., children's service in the afternoon. The Sunday school Easter offerings are to be applied to paying off the interest on the church debt. The chancel was decorated with palms and Easter lilies.

At St. John's church, services were held at 7, and 10:30 A. M. The children's carol service was at 6 P. M. Testaments were given to the children who could repeat the catechism correctly, and plants were distributed to all the scholars.

The Rev. Geo. E. Allen officiated at St. Thomas', Cherry Valley, on Easter Day. The service, consisting of Morning Prayer and sermon, and a Celebration, was at 10:30 A. M. Several children were presented for Holy Baptism.

Mr. Samuel W. Small closed his eight days' Mission in St. John's church, East Boston, on Low Sunday evening, and his work will leave a lasting impression on the community. Afternoon and evening, crowds attended the services, and hundreds were turned away at the night services. His

lectures on temperance were strong earnest appeals, and many sought the missionary personally after each address, seeking advice and sympathy in the struggles against intemperance. He will return next autumn, to conduct a Mission at St. Andrew's church, Chambers Street. Mr. Small will be ordered deacon next June, by the Bishop of Georgia.

HYDE PARK.—Easter was spent very pleasantly at Christ church, and the parish seems to be getting down to work under their new rector, the Rev. W. J. Harris, D.D., who comes to the parish with such a good record for work and executive ability, as exhibited during the time when he was in charge of St. Paul's, Boston, both as assistant under the rectorship of Dr. Courtney, now Lord Bishop of Nova Scotia, and when he was in sole charge up to the time of the coming of the Rev. Dr. Lindsay, the present rector. At the Early Celebration quite a large number made their Easter Communion. The other two services were largely attended. The evening service was full choral Evensong, the rector singing the antiphonal part in the Psalter for want of a second choir. The vested choir, under the painstaking management of Prof. Crowell, sang all the services most admirably, and outdid any previous efforts. The church was abundantly and tastefully decorated by three ladies of the congregation.

SOUTH BOSTON.—The rector of St. Matthew's, the Rev. A. E. George, has been elected a member of the executive committee of the Church Temperance Society. Mrs. George, Mrs. Kincaid, Miss Covert, and Miss Newland, have been appointed by the rector as representatives to the City Board of Missions. At the annual visitation by the Bishop, on March 13th, a large class of 39 persons, presented by the rector, received the Sacramental Rite of Confirmation.

The Rev. W. D. P. Bliss has resigned the charge of Grace church, Washington Village, South Boston, and organized a Christian Socialist Mission, at Brunswick Hall, Boston. On Low Sunday afternoon, he delivered an address at the above place to a crowded audience, entitled, "The Church of the Carpenter." In the evening service which preceded the address, he was assisted by the Rev. Julius H. Ward. Mr. Bliss, who styles himself "priest and socialist," is the editor of a monthly paper, *The Dawn*, and the recognized leader of the Christian socialistic movement in Massachusetts. The movement is a new departure in its connection with the Church, and can hardly receive as yet the thorough sanction of conservative Churchmen. The Church is for the people and to reach the people; and if there are some churches in the City of Boston where those in humble garb and shabby clothes are not made welcome, there are churches in the same city whose doors stand open, where such are welcomed, and even sought after by zealous and earnest priests, who, as faithful stewards of God's mysteries, and loyal to the Church, go out into the streets and lanes of the city, and gather in their poorer brethren. Look at the congregations, which fill to overflowing the mission church of St. John the Evangelist, St. Matthew's, South Boston, St. Augustine's mission, and see if the society element prevails? The Church is reaching the masses, and will continue to do so, so long as godly priests continue to do their duty.

An admirable boarding school for boys fitting for college, was opened about a year ago at Belmont, a town about six miles from Boston and three from Cambridge. It is situated on what was formerly the Cushing-Payson estate, now owned by Mr. Harding. The management is in conformity with the principles and spirit of the Church. The Principal is B. F. Harding, A. M., a graduate, and then a tutor, of St. Mark's School, Southborough, and a graduate of Harvard University.

Easter Day was most happily spent at the Church Home for Orphan and Destitute Children. Service was held, as usual, in the chapel, which was crowded with

visitors. The chaplain, the Rev. A. E. George, administered the Sacrament of Holy Baptism to eight children, presented by their sponsor, Miss Elton, who takes the greatest interest in all children at the Home. Mr. George then catechised and addressed the children, taking up the subject of Christ's Resurrection. The altar, font, and organ were beautifully decorated with flowers.

NEWTON.—After the almost uninterrupted use of quartette music for 35 years, Grace church made a change to a vested choir on the second Sunday after Easter. The training of the voices was begun by Mr. H. B. Day, formerly organist of St. Ann's, Lowell, on the 1st of January, and the proficiency attained was quite remarkable. The new choir numbers 34 singers. The beautiful chancel has been somewhat rearranged preparatory to more extensive changes in the future.

KANSAS.

On Easter Even, Bishop Thomas, assisted by Canon Colwell, held a five o'clock service at the cathedral; six adults and one infant were baptized. At 7:30 the same evening, the Bishop preached at Calvary mission. On Easter Day, Bishop Thomas celebrated an early and a mid-day Communion at the cathedral. Canon Colwell celebrated at Bethany chapel, and Canon Guion at North Topeka. The Rev. W. A. Green had a mid-day Communion in the new church of St. Simon the Cyrenian. At these several Celebrations in Topeka more than 200 knelt at the Lord's Table. It was indeed a joyful festival. The churches were crowded, the music excellent, and the floral decorations more abundant and tasteful than ever before. At the cathedral 21 were confirmed, and at Bethany chapel, 10. The offerings of the cathedral congregation for missions amounted to \$250; of the Sunday school, for foreign missions, \$42.

Easter Monday, at the parish meeting, the old vestry was re-elected, and a new system of pledges devised to meet the current expenses of the church. Easter Tuesday, the Bishop went to Chanute, a growing town of 3,000 inhabitants in the south-east portion of the State. He was entertained by the Rev. Hudson Sawyer in his new rectory. In the evening the Bishop preached and confirmed six persons. Mr. Sawyer is doing an excellent work. During the year, he has built a rectory and laid the foundation of a church in Chanute; exchanged the old church lots in Pittsburgh for others more sitely and convenient at the west end of the town, and is now soliciting for a new church at that important centre. Pittsburgh has already attained a population of 40,000 souls. It is high time that the Church had a firm foothold there.

At Wyandotte, Wednesday evening, the Bishop preached and confirmed seven persons. The next day, accompanied by the Rev. John Bennett, he visited Argentine, a small town adjoining Kansas City, where there are large smelting works of silver ore brought from New Mexico. Four were confirmed. This promising mission will soon be placed in charge of the Rev. A. T. Sharpe, who returns from Florida in improved health to accept the position of general missionary in the North-east Deanery.

QUINCY.

OSCO.—Easter was a joyous day at Grace church, the Rev. D. A. Sanford, rector. Tasteful decorations of flowers and plants, with hangings of white on altar and lectern, adorned the house of God; while well-rendered music by the choir of young men, a good congregation and the presence in the chancel of an aged clergyman, a former rector of this parish, the Rev. F. B. Nash, all conspired to render this a joyous occasion. At the children's service, (which followed after a brief intermission), there were Easter hymns and carols, and a few recitations by the children. The children's offerings, amounting to \$3.75, were for Domestic and Foreign Missions. Easter eggs were distributed to all. After the service, the organist, Miss Anna Smith, was fittingly remembered in the gift of a piano lamp. In

the afternoon a service was held at the County Infirmary, (four miles distant), where three children were baptized, and where, too, the inmates old and young, were remembered with Easter eggs.

At the annual parish meeting on Easter Monday, a vestry composed of nine communicants was chosen.

SPRINGFIELD.

DECATUR.—At St. John's church Easter morning, a large number of communicants attended the early Celebration at 7 A. M. The church had been beautifully trimmed and adorned with flowers by the Sanctuary Chapter of the Church Guild, and presented a picture of great beauty to the eyes of the devout worshippers. The second Celebration which was choral, occurred at 10:30 A. M. The music was Stainer's in F. and was well rendered by the surpliced choir, assisted by a double quartette. At 7:30 P. M., the children of the parish assembled for their Easter festival. The service was a choral one and the church was inadequate to accommodate the people who filled not only the pews but also the aisles and sacristy. The rector, the Rev. M. M. Goodwin, presented 16 of the scholars with Easter medals for good attendance and perfect lessons during the year. The Lenten offerings of the Sunday school amounted to \$167.42. During Easter Day \$610 were placed in the alms basins as the offering of the members of the Church and congregation. The parish is in a very prosperous condition and the people are earnest and enthusiastic in their Church work. Among other gifts on Easter was a beautiful prayer book for the reading desk from Mrs. L. Burrows, and an elegant receiving alms basin from the "King's Daughters" of the Church Guild.

JACKSONVILLE.—Bishop Seymour visited here Sunday, April 13th, and preached morning and evening, celebrated the Holy Eucharist at 7 A. M., and addressed the Sunday school later. At this morning service he confirmed 28 persons, it being the largest class ever confirmed in the history of the parish. For six months last year Trinity church was without a rector. Since Thanksgiving Day, the Rev. Joseph M. C. Fulton, D.D., has been in charge, and he has inspired the people with new life and interest. He occupied the handsome new rectory soon after coming here, and it was formally blessed by the Bishop. There remained upon the building a debt of \$500, and the full amount was secured in the offerings on this occasion. During Lent, daily services were held, and they were well attended. The rector gave a course of six lectures to young men on the Sunday evenings during the season. The guild has been re-organized, and is actively at work. A chapter of St. Andrew's Brotherhood has been instituted, and is making its influence felt. They hold a Bible class every Sunday afternoon, taught by the rector. The Sunday school library has been augmented by the addition of 50 new volumes. The Sunday school has new hymnals, and the use of uniform lesson papers has been inaugurated. The spiritual life of the parish has been manifestly quickened.

KENTUCKY.

The largest class ever confirmed at Trinity church, Covington, the Rev. Frank W. Baker, rector, was the class of 72 persons which received Confirmation from Bishop Dudley, in that church, on the evening of the first Sunday after Easter. The majority of the candidates were over 20; 21 of them were business men, and 14 were married people. After Confirmation they received the Holy Communion. On Easter Eve 71 persons were admitted to the Church by Baptism, and in the following week 9 others, making in all 80 who were baptized at Easter time. There never has been so deep an interest in religious things as during this last Lent, when the congregations have in some cases crowded the chapel of Trinity church at the daily services. Sixty-eight sermons have been preached by the rector during this Lent here and in Cincinnati and neighborhood

The Living Church.

Chicago, Saturday, May 3, 1890.

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

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WE hear a good deal about the lack of religious teaching in the schools. How about the lack of it in the homes of professing Christians? The parents who complain most loudly that the Bible is not read in school, do they read it at home? Is the household gathered, morning and evening, at the family altar, to hear the words of Holy Scripture and to join in prayer and praise? In how many cases is the entire religious training of the child turned over to the Sunday school, with its one hour a week, in which a variety of interests and exercises claim attention? In how few instances do parents and godparents neglect their bounden duty and privilege, while they complain that the State does not attend to it? By all means let us have the Bible in the school, but whether it is found there or not, let us have it in our homes, not closed upon the shelf, but open and read daily by the assembled household.

THE REAL ISSUE.

The Rev. Howard MacQueary complains that we will not give him the opportunity in our columns to expound his views upon Christianity and Evolution. It is, of course, simply impossible that a Church paper should allow itself to be used as a medium for assailing the first principles of the Christian religion. We have never had any intention of entering into a discussion with Mr. MacQueary as to the truth or falsity of his views. What we have pointed out is simply the fact that those views in certain essential particulars directly contradict the Creeds and other doctrinal statements of this Church. They touch subjects which are not open questions among us. It is astonishing that any one can fail to see this at

once. The Apostles' Creed asserts that Jesus Christ was "born of the Virgin Mary." Mr. MacQueary says that He was not born of a virgin. The Apostles' Creed says: "I believe in the Resurrection of the Body." Mr. MacQueary says there is no resurrection of the body. The Gospels assert that our Lord rose bodily from the dead, and that He said to His Apostles: "Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have." Mr. MacQueary says that "the spirit of Christ manifested itself objectively to His disciples after His death" (Cleveland Plain Dealer, April 6). This Church receives the four Gospels as canonical and inspired books. Mr. MacQueary, unless we greatly misunderstand him, rejects the Gospels even as authentic narratives of our Lord's work on earth.

This is surely enough. The pulpits of the Protestant Episcopal Church are not the place for such teaching as this. Mr. MacQueary is simply in a false position. He is pledged and commissioned, in the most solemn way, to teach a certain definite faith. He insists upon teaching the opposite. This is the only issue we have with him. Let him but lay down his commission, shake himself free from the shackles of Church authority and "traditionalism," and he may publish his theories to his heart's content, so far as we are concerned. We have no doubt he has reasoned himself into some kind of justification of his inconsistent position, but plain men in general cannot reconcile it with their common sense. The astonished comments of the secular press show this very clearly.

The Church may be very narrow and bigotted in binding her clergy to certain formulas. Those formulas may be antiquated, worn-out traditions of men, or anything else people may choose to call them; nevertheless, it will surely be admitted that those who have voluntarily pledged themselves to accept such formulas and to guide their teaching by them, must either abide by their pledges or give up the office they obtained on the strength of those pledges.

To insist upon a principle like this is not oppression or persecution; it is, for the body, simply self-protection. This would be admitted readily enough in the case of any secular society, and we cannot understand why it should not be admitted in the case of a religious organization. If a man should join a protectionist club, and afterwards become a convert to free trade, we suppose he would soon

be expelled if he did not withdraw of his own accord. A convert to Democratic principles would hardly be allowed to remain a member of a Republican organization. In such cases no one would think of raising the cry of persecution. Why then should a religious body be criticized for insisting that its teachers should teach what they are sworn to teach?

We do not antagonize evolution. It has long ago been perceived that, admitting its truth, it does not touch the essentials of Christianity or necessitate the slightest modification in anything that the Church has ever laid down as a matter of faith. On the contrary, it has been very clearly shown by some of the best and most orthodox theologians that, if the doctrine of evolution be true, it supplies new and strong confirmations of religious truth. In the sphere of natural religion, it adds a force to the argument from design which it did not before possess, answers previous objections to that argument, and gives to nature the unity which we should look for in creation. In the sphere of revealed religion, also, the collision with such a scientific theory as this is only apparent, not real. All this has been well shown by Bishop Temple in the Bampton Lectures for 1884, and certainly the authors of *Luce Mundi*, who are far enough from Mr. MacQueary's position, find no difficulty in accepting, at least tentatively, the theory of evolution and using it for the confirmation and illumination of the old Catholic Faith. Truth cannot contradict itself. The faith of the Creeds comes to us through revelation, on the authority of God. Scientific truth is equally the truth of God. There can be no real antagonism. Apparent contradictions, insisted upon by religious teachers on the one side, or scientific theorists on the other, have disappeared upon closer investigation. Patience and suspension of judgment lead on in the end to a new adjustment. Even criticism of which so much is said at the present day, has only served, so far as the New Testament is concerned, to strengthen the Christian cause. The extreme theories of Strauss and Baur, as all scholars know, have long ago been given up, and there is a very general return to more conservative views, among the later school of critics. The analysis of the Old Testament is now at its height. We cannot doubt that the result will be much the same.

The real foe of orthodox Christianity is not science or criticism, but a false philosophy. When men start with the assumptions of such

a philosophy, as that miracles cannot happen; or that admitting their possibility, their validity can never be established; or more broadly, that revelation is impossible; in other words, that there is one thing God cannot do, namely, make Himself known to men, they arrive, perforce, at foregone conclusions. Much that is called criticism is of this nature. It is not criticism in any true sense. It does not establish its conclusions purely through a process of scientific induction, but starts with assumptions which make it necessary to deal arbitrarily with its facts. Thus starting with the assumption that miracles are impossible, or at least, that certain kinds of miracles are impossible, it is compelled to reject the Gospels without regard to evidence or else make a purely subjective attempt to discriminate between the true and false elements in them. Thus, declaring that the resurrection of the body is impossible, it goes on to assert that "criticism" cannot accept the Gospel narratives of the resurrection of Christ. But this is not criticism at all. It is merely the application of a certain philosophical assumption. True scientific criticism is the handmaid of faith, not its enemy.

THE SACREDNESS OF THE STATE.

It is held in certain quarters that the State is a purely secular affair which has nothing to do with religion. If religious teachers sometimes take this view of the subject, much more the average politician. What in his opinion is the machinery of the government in point of sacredness more than that of a big establishment for turning out articles of merchandise? He would say of such a government as this, for instance, that man has framed it and that he has a right to run it in the interest of his party. What higher conception in the partisan, at least, than that the government is to be scrambled for, and got possession of, and that to the victors belong the spoils?

Beyond question, the separation of Church and State has contributed, and that inevitably, perhaps, to this secular, low conception of the civil order. What, in superficial thinking, does this separation mean but that the State has nothing to do with the Church, nothing to do with religion? The separation or cleavage is conceived to be so fundamental and distinct that the two powers have nothing in common either in their form or essence, and still less, perhaps, in their ordering and end. On this theory, the State belongs wholly to this world, the Church to the next, and

they are hardly thought of as co-ordinate powers which have their origin in that law which dwells in the bosom of God, as Hooker puts it, and which were ordained of God in some certain way, the two to go along hand in hand, as it were, each dependent on the other, and both essential to the world's right government, progress, and perfection.

Now, the State is really the same in point of sacredness, no matter whether separated from the Church or united with it. In either case, their separation is not fundamental and their union is nothing more than formal. The State is not, more than the Church, an accident or an invention of man, no matter what the external relation of the two. It is a necessity; a necessity growing out of the nature of man. It is a necessity for the right ordering of the world, as the Church is a necessity for its spiritual regeneration. While the sphere of the one is more especially external and that of the other internal, each is a necessity in its own way and complementary to the other, because either alone is inadequate. So, also, the two were ordained to move on parallel lines and not on lines divergent and antagonistic, because they were to be a natural help and protection, and their supreme end was to bring about the kingdom of God.

So, again, the State is the same in point of sacredness, no matter whether the Church is conceived to be above the State or the State above the Church, or the two are conceived to be co-ordinate powers, or the same thing, or but two titles of the same thing. All these theories have been held and to some extent put in practice, but it has never been held to any extent by Christian people that the Church could do without the State any more than the State could do without the Church. It is well known what was done by the popes in the Middle Ages to subordinate emperors, but it was never pretended that the ecclesiastical could do without the civil power. The latter might be subordinate, but it was necessary for the execution of laws and the employment of force. There was a time in England and also among the Puritans in their early history in this country when Church and State were the same thing, but the Church in either case could not do without that side of the same thing which answers to the State. The ecclesiastical ruler might be the civil ruler, but his vocation and duties in the latter capacity were as undoubted and necessary as in the former.

The State then is a sacred because a divinely-appointed, necessary thing, and because in this disordered, lawless world what makes for man's true well-being is not possible without it. Grant that its sphere is largely formal and external and that it makes use of force as its especial instrument; yet it works forward, and at every moment prepares the way for that power or instrument which goes deeper and brings about man's spiritual regeneration and sets him in the terms of true fellowship with God and neighbor.

It follows that the State is not to be treated with indignity and indecency, as if an ordinary and cheap possession; that its well-devised laws and well-tried arrangements are not to be perverted and disordered for unseemly, selfish, ends; that it is not to be wrangled over and jeopardized, as if it were vulgar, common property for politicians to do with as they pleased, provided they can make the most out of it. No! next after the Church, the State is the most sacred thing in time. It is the heritage of generations past, present, and to come. It is a power ordained of God as a help to re-organize a broken and disordered race and put it in the way of that spiritual restoration at the hands of the Church which is to find its consummation in the kingdom of God, the celestial commonwealth.

BRIEF MENTION.

The career of Gen. Crook is one illustration of the saying that a good soldier is often the best peace-maker. He was one of the bravest and one of the gentlest of men, and did perhaps more than any one man to restore and maintain peace in regions over-run by hostile Indians.—A unique and impressive scene, showing how the Gospel brings the cultured and wealthy into active sympathy with the poor and ignorant, lately occurred in New York, when Bishop Potter confirmed twenty children at the sailors' floating chapel, and in the congregation were Mrs. Astor and Mr. Cornelius Vanderbilt.—A well known brass founder in Canada has left his fortune of half a million dollars to his former employes. If long and faithful service were more frequently rewarded in this way it would tend to harmonize the differences between labor and capital.—A correspondent in Philadelphia says: "The police who patrol the wharves on Good Friday are on the lookout for 'Judases' hanging from the yard-arms of Italian vessels in port. These 'guys' are life-size and composed of old clothes stuffed with straw and surmounted with a hideous face; each figure has the bag tied to his hand. So unusual a sight always draws a crowd of idlers, and rows are not infrequent; consequently Judas is generally ordered down."—The Rochester *Post Express* announces the following postponement of "religious" exercises: "The entertainment entit-

led 'A Box of Monkeys,' which was to have been produced at the First Universalist church, Friday evening, has been indefinitely postponed."—The following dioceses and jurisdictions publish diocesan papers: Arkansas, Chicago, Springfield, Indiana, Iowa, Kansas, Maine, Maryland, Western Michigan, Minnesota, Mississippi, Missouri, Montana, Nebraska, Nevada and Utah, New Hampshire, Western New York, Central New York, North Dakota, Ohio, S. Ohio, Western Texas, Washington, Milwaukee, Fond du Lac, Wyoming and Idaho.—Dr. Liddon in a recent sermon, discussed the rights of labor and capital, and asserted that the Christian Church could not stand aside in an attitude of indifference. She must remind capital of the obligation of care for the bodies and souls of men; she must remind labor that its claims were weakened or destroyed by class hatreds and personal ambitions. Beyond this the clergy could hardly hope to interfere with advantage. They might quote the words of the All-Wise Master: "Man, who made me a judge over you?"—

—According to Miss Willard there are women in Chicago who make twelve shirts for seventy-five cents and furnish their own thread; women who "finish off" a costly cloak for four cents; children that work twelve hours a day for a dollar a week. At the same time the industries of this city are paralyzed for several weeks by well-paid mechanics who demand nine or ten hours' wages for eight hours' work. There is doubtless a great labor problem awaiting solution, but we believe in beginning at the bottom, with those who are really oppressed.—We do not believe in government interference with matters of trade and labor, as a rule, but is there not somewhere a place at which the line should be drawn? Surely, it is a shame and disgrace to our civilization that hard-working and worthy women should starve, while shrewd dealers who command their labors grow rich. Is there to be no "protection" for the sewing woman who would cheerfully work twelve hours a day, and "furnish her own thread," for one dollar?—*The Iowa Churchman* calls attention to the fact that the alienation or encumbrance of Church property by a vestry, without the consent of the Bishop and Standing Committee, is *ultra vires*, and would be held invalid by the civil courts. A Canon of the general Church forbids it.—As an instance of the work that some of our pastors are doing, we cite the case of the rector of Trinity church, Davenport, who, during Holy Week and Easter (in eight days) officiated at twenty-six services, delivered six sermons and seventeen addresses (without manuscript), made twenty parish calls, administered the Holy Communion to the sick, baptized seven persons, and gave daily instructions to catechumens.—Sparrows have become such a pest in some places in England that six-pence a dozen is offered for their heads. One farmer's club has destroyed 70,000 birds in five years.—"Mi-Careme," noticed in a recent issue, is an abbreviation of "Demi-Careme," or Mid-Lent.—The proper name for Easter is not Easter Sunday, but Easter Day; and the days following are Monday and Tuesday in Easter Week. These are Prayer Book terms.—A writer in *The In-*

terior admits that there are some Presbyterian ministers who profess to be doubtful as to the salvation of all infants dying in infancy. If they are consistent with their Calvinistic creed they ought not to be doubtful, but to believe that "non-elect" infants are damned.—We may learn a lesson from the Mohammedans of Lahore, who are endeavoring to bring about a reform in the matter of the expense which now attends marriages and funerals. Sometimes families remain in debt for generations on account of extravagant outlays on these occasions.—It is estimated that the population of the Southern States has increased at the rate of thirty-five per cent. in the last ten years. The negroes have increased thirty per cent., and the whites almost thirty-six per cent.

THE FINE ARTS IN THEIR RELIGIOUS RELATIONS.

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

XIII.

The vernal art exhibitions are at hand with exemplary regularity, and New York arrays its galleries with the best things of the winter's work, after the leading society people have largely gone abroad or scattered up and down the country, for their season's outing. This does not matter so very much after all, so far as the culture and thrift of native art are concerned. For "society" rejoices in trans-atlantic art and artists, and replenishes its collections chiefly from the European dealers and studios, especially the French and German.

It is "bad form" to show American productions in fashionable houses, excepting an occasional aquarelle or etching, while trash and trumpery, much of it indecent or indelicate, abounds on all sides. These things go by fashionable fads, and it is of late years become unfashionable to buy or recognize American pictures, unless they have first received the endorsement of the Parisian "salon." The reflex influence of all this is hurtful, as it is depressing, to native art, since a popular success is practically impossible unless the painter reproduces foreign subjects, in distinctly foreign methods. Our painters of marines, therefore, must paint, like Dutchmen; of *genre* and figure subjects, like Parisians and the Viennese; of landscape, like the Barbizon people; native ideas, motives, and inspirations, therefore, are impertinent, and, at best, must be presented if at all, under foreign idioms and methods of expression.

The practical result is that American art is in a state of flux, having broken away from its earlier and ingenuous traditions, without having succeeded in root-grafting European ideas and methods upon the native stock.

With all this, that most intolerable and insufferable of all æsthetic offences, the nude figure, is thrust forward with satyr-like persistency; and not a few of our most skilful and accomplished painters are found pandering to the voluptuous and Sybarite decadence that has befallen this agnostic and materialistic period.

The people are right and sound at heart in this matter, and in the long run will repudiate all such profanations of moral and spiritual beauty.

Nudity in art is irreconcilable with a religious civilization. Our exhibitions, here and there, are coarsely smirched by these offences, and journalism passes them by unrebuked. Anthony Comstock's work is by no means complete, and public opinion would go with and re-inforce him in a tour of purgation through the two exhibitions that now challenge public attention and criticism.

It is not a little remarkable that, whereas women and womanhood suffer these indignities of the studio, women, who are makers and directors of public opinion, do not take the correction of these outrages in their own hands.

An artist who thrusts his immodest violations of womanly refinement and reserve before the art-loving public, should be as sharply boycotted as are the meretricious "models" who pose for such unwholesome purposes. No self-respecting woman should accept the portraiture of such an artist. These people have imported this profane cult from abroad, where art is so generally identified with sensuality and voluptuousness, and have practically set at work a propaganda for the methodical degradation of our people. This is a Christian civilization, and it will not suffer the perversion and prostitution of the beautiful arts. The Church was their fostering mother, and to this day the religious sense of the people protests against this assault of wantonry and uncleanness.

ART AND MUSICAL MENTION.

The usual competitive exhibition at the galleries of the American Art Association, gives place this spring for quite a new undertaking. Some ten of the leading younger artists, who represent the Parisian and Munich culture, have made up a collection of their representative works, covering several years, in some instances. In landscape there are Robt. C. Minor, Charles Melville Dewey, and C. Harry Eaton; in figure, F. D. Millet, F. Remington, and H. R. Poore; in marine, F. K. M. Rehn; in landscape and cattle, C. Wiggins; and in portraiture, J. W. Champney, and W. M. Chase, who, by the way, paints in all departments, but most masterly of all, in portraiture. There is an astonishing range of high technical excellence. Certain of these exhibitors gain much by this concentration and grouping of their works, especially Millet and Wiggins, while Remington's impassioned studies of frontier life and encounter, alone represent native life and work, which, however, is better in design and illustration, than in painting. Millet, this year, must be accepted as our leading and strongest painter of indoor figure compositions, invariably pleasing, and, here and there, masterly in invention, composition, drawing, color, and chiaroscuro.

The National Academy of Design also opens its sixty-fifth annual exhibition in the same street. There are 671 numbers in the catalogues. Many of the older Academicians are painting pretty much the same pictures they sent in twenty and thirty years ago. Cropsey, James Hart, Sonntag, Van Elten, Griswold, Bristol, McEntee, and the rest of the "old guard," stick to their ancient traditions, having learned nothing and forgotten nothing in all these bustling, pregnant years. There are the same portraits of the venerable President Huntington,—mannerisms, poses, and personal idiosyncrasies—perhaps a little less forceful than of old, and we have grown so wonted to them that no "Academy" would seem complete without them. Millet has achieved a brilliant success in his one exhibit, 468, "Anthony Von Carlear, the Trumpeter," on some accounts the strongest figure composition and most enjoyable,

for years, while Wm. H. Lippincott in 207, "Love's Ambush," presses him stoutly for the championship. Wm. M. Chase sends the best portrait, 345, a gentleman, full-length, and Mr. Chase at his best, stands squarely abreast of the greatest living portrait painters. There are a few landscapes of commanding excellence, by Wyant, J. F. Murphy, Shurtleff, Arthur W. Dow. Geo. de F. Brush pursues his bold archaeological vein, with astonishing power and brilliancy. Here and there strong, wholesome, admirable work compels attention, but as usual, mediocrity, insignificance, and trifles prevail. There is a general feebleness and indecision, an imitative eclecticism of manner and motive which are inevitable, so long as American art is pushed to the wall and overshadowed by European pretensions. Plenty among our artists know how to paint, and are strong in technic: ideas, inspirations, inventions, are chiefly wanting. We shall have great landscape art when artists approach nature in the Psalmistic and Hebraic spirit; very much as did Thos Cole, and as George Innes does. There is hardly an intimation in the whole collection that ours is a religious, Christian civilization, excepting the view of a Mexican church.

* * *

On the evening of Low Sunday, the Rev. H. H. Oberly, rector of Christ church, Elizabeth, N. J., gave his people an illustrative musical service, on "The Development of Liturgic Music, especially Eucharistic." Indeed the Evensong service throughout, might serve an excellent purpose as an object lesson in a field where there are few opportunities for popular instruction, and in which earnest Church-people are deeply interested. The vested choir, under the training of Mr. Geo. F. LeJeune, entered into the spirit of the occasion, supplementing Mr. Oberly's well-considered lecture with earnest intelligence. A sketch of the procedure will prove helpful to others who would like to turn occasions of Festal Evensong to some practical account. The selections were perfectly characteristic and grouped in evident relation, both chronologically and artistically; and so wisely that a graphic and memorable outline of the whole subject was laid before the congregation. After the "Lichfield" Confession and Tallis, the Easter Psalms were sung to their proper Gregorians, in unison, and the *Magnificat* and *Nunc Dimittis*, to E. J. Hopkins in F. The topical illustrations were as follows, preceded and interspersed with explanations and comment: *Benedictus qui Venit*, *Missa de Angelus*; preface and *Sanctus*, plain song, with a reference to the high antiquity of the former; *Ave Verum*, Mozart, and the German school; *Benedictus qui Venit*, Tours, and *Agnus Dei*, Elvey, illustrating the Anglican school; *Sanctus* and *Benedictus*, again, Gounod, the French Cecilian school; and *O Salutaris Hostia*, Conant, sung a capella, and "Jesu, gentlest Saviour," Le Jeune, as examples of our American treatment of Eucharistic motives. The sequence easily explains itself, while the actual development of Eucharistic music from its Hebraic beginnings was made apparent through its distinctive stages down to the present. It was made very clear that the Holy Eucharist was the service for public worship from the beginning; and that its expression had enlisted the finest musical inspirations of Church composers. The deep distinctions between Roman and Anglican Eucharistic music were pointed out, and the unwisdom and uselessness of Roman masses "adapted" for the Anglican Ritual. Mr. Oberly's practical and scientific knowledge of the subject placed him at excellent advantage; yet any fairly musical priest might undertake a lecture of instruction for his people on the same general lines, making such incidental variations as the occasion or situation might suggest. Similar illustrative Evensongs are in preparation, which we hope to present to our readers, at least in outline.

(For Choral Directory, see page 82).

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PERSONAL MENTION.

The Rev. Thos. Hines has accepted the call to become rector of St. John's church, Lockport, Ill. Address accordingly.

The Rev. J. S. Hartzell has resigned St. James', Perkiomen, Lower Providence P. O. Pa., and accepted call from Sumter, South Carolina. Address all mail to the latter place.

The address of the Rev. Geo. Greene is Santa Clara, N. Y.

The Rev. W. A. M. Breck has resigned Grace parish, Suisun, to take effect May 1st, and has accepted an appointment from the Board of Missions of the diocese of California, to the charge of Ventura county. His address will be Ventura, Ventura county, California.

The Rev. A. B. Moorhouse has resigned the rectorship of St. Luke's, Chelsea, Mass., his resignation to take effect July 1st. He has received and accepted a call to Grace church, Medford, Mass.

The Rev. Wm. Morrill has accepted a call to the parish of St. Thomas, Bethel, Conn., and will enter upon his duties there the third Sunday in May.

TO CORRESPONDENTS.

A. L. B.—Cheque and cards received.
A. H.—Sec. i, Canon 13, Title II., "No minister, knowingly after due inquiry, shall solemnize the marriage of any person who has a divorced husband or wife living, if such husband or wife has been put away for any cause arising after marriage; but this canon shall not be held to apply to the innocent party in a divorce for the cause of adultery, or to parties once divorced seeking to be united again.
E. H. MCE.—Most of the churches in Detroit have early Celebrations, and there are several vested choirs.

CHURCHWOMAN.—The qualifications of voters at vestry election are prescribed by diocesan canons. The decisions of the presiding officer at an Easter election must be guided by the canons. If your rector denied you the right to vote, it is pretty certain that under the canons by which he is bound to decide, you had no right.

OBITUARY.

BURNHAM.—Gone to dwell with the angels. Norman G. Burnham, Jr., of Denver, Colo., Apr. 6, 1890, youngest son of Dr. and Mrs. N. G. Burnham, aged 17 years, of croupus bronchitis.

BECK.—Died suddenly in Washington, D.C., George A. Beck, a trustee and faithful member of the church of the Holy Comforter, Poughkeepsie, N.Y. Requiescat in Pace

SMITH.—In Grenada, Miss., on 29th March, 1890, Mrs. Fanny Troy Smith, widow of the late Dr. Syd. B. Smith, in 40th year of her age. She now "rests from her labors."

HYDE.—Died at Brooklyn, N. Y., April 17, 1890, Esther Silsby, widow of the late Russell Hyde, of Bellows Falls, Vt. Burial at Charlestown, N. H.

HARRIS.—In Dublin, Texas, April 23rd, 1890, Talulah Susan, infant child of John G. and Annie A. Harris, aged 1 year, 6 months, and 6 days.

"Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

BOHN.—Entered into rest Monday, April 28th, in Council Bluffs, Iowa Theodora, aged three and half years, eldest daughter of the Rev. C. H. Bohn. The bereaved parents had just arrived in their new home, from Pekin, Ill., when the children were attacked with the dread disease diphtheria. The youngest child still lingers and it is hoped will have strength to recover to be a comfort to the devoted missionary and his noble wife.

APPEALS.

THE CLERGYMEN'S RETIRING FUND SOCIETY

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

MISCELLANEOUS.

TEMPORARY duty discharged for clergy or vacant parishes. Highest references. Address REV. ROBERT S. LOCKE, St. Catharine's, Canada.

WANTED, in a Church school, an experienced teacher of the piano, a Churchwoman of high at-

tainments, culture, and executive ability, willing to aid in the general care of the pupils. Send testimonials, references, and photograph, to the editor of this paper, with full particulars of education and experience.

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

A CLERGYMAN, having "a private school, will receive a limited number of boys into, his family. Address, REV. CHAS. E. TAYLOR, S. T. B., South Bethlehem, Pa.

WANTED.—Teacher, unmarried, Churchman, experienced (priest or deacon preferred), to be headmaster in Church school in the West, next fall. Only first-class candidates need apply. References, with outline of previous work. Address, L. G. W., this office.

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

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.

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

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

THE GUILD OF ALL SOULS.

FOUNDED MARCH, A.D. 1873.

OBJECTS.—1st. Intercessory Prayer.—i. For the Dying; ii. For the Repose of the Souls of Deceased Members, and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints," and the "Resurrection of the Body." The Guild consists of Members of the Anglican Church, and of Churches in open communion with her. For further information, address the Secretary and Treasurer,

MR. EDWARD O. HUBBARD,
P. O. Box 185, Chicago, Ill.

THE CONFRATERNITY OF THE BLESSED SACRAMENT.

OBJECTS.—1. The honor due to the Person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood. 2. Mutual and special intercession at the time of and in union with the Eucharistic Sacrifice. 3. To promote the observance of the Catholic and primitive practice of receiving the Holy Communion fasting.

Any communicant of the Church is eligible to become an associate. For information apply to the Rev. J. STEWART-SMITH, Secretary, Elgin, Ill.

NOTICE TO ARCHITECTS.

Plans are required for St. Matthew's cathedral (Episcopal) to be erected in the city of Dallas, Tex.

The size of lot is 132 feet west front by 187 feet south front. On this ground it is proposed to build the cathedral, a rectory, and a parish building. It is desired that all the buildings shall form a graceful and symmetrical pile.

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

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

BISHOP A. C. GARRETT,
Dallas, Tex.

"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.

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. EURIS, Gen'l Pass. and Ticket Agent, Chicago, Ill.

The Household.

CALENDAR—MAY, 1890.

4. 4th Sunday after Easter.	White.
11. 5th Sunday (Rogation) after Easter.	White.
12. ROGATION DAY.	Violet.
13. ROGATION DAY.	Violet.
14. ROGATION DAY. Violet. (White at Evensong.)	
15. ASCENSION DAY.	White.
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. Violet. (White at Evensong.)	

A LITANY.

BY K. T. L.

"That it may please Thee to strengthen such as do stand; and to comfort and help the weak-hearted; and to raise up those who fall; and finally to beat down Satan under our feet."

Father, we kneel in prayer;

Oh, hear us in our need,
Him, Who our sins once bore—
Jesus, Thy Son, we plead.

Hear us, we beseech Thee.

Lord, strengthen those who stand;

All other help is vain;
Without Thy loving Hand

We sink to earth again.

Hear us, we beseech Thee.

Comfort and help the weak

Whose hearts are so afraid;
In anguish sore we seek

Thee, Who alone canst aid.

Hear us, we beseech Thee.

And raise up those who fall,

Thou, Who canst save the lost!
Once we have heard Thy call—

Oh, take us from the dust!

Hear us, we beseech Thee.

When we have nearly won,

And close is rest—so sweet!
Then shalt Thou, Lord, beat down

All evil 'neath our feet.

Hear us, we beseech Thee.

Orange, New Jersey.

CATARITA OR THE FOUR P'S.

A TRUE STORY OF TO-DAY.

BY I. L. CANDEE,

PART II.

While her papa and mamma were absent, Kathie went regularly to school, and to Sunday school, studied her lessons, read, played, and was a good, and contented, and happy little girl. She did not succeed in making Pearlle and Brownie agree quite as well as she wished, for Brownie was old, and rather spoiled, having been the pet of the house for so long, and although he was very willing to endure Kathie, and to be dressed up occasionally, and be affable and polite to her, he was barely able to tolerate Pearlle, and, as we often say, "there was no love lost between them."

This was quite a grief to affectionate Kathie, and she lectured Brownie, and reasoned with Pearlle, and endeavored to make them good friends, and as fond of each other as she was of both of them, but it seemed to be discouraging work and "love's labor lost."

One day her aunt suggested that perhaps it was because Brownie was "too old a dog to learn new tricks," and that if she had a puppy to play with Pearlle, no doubt they would be the very best of friends.

This put a new thought into the little girl's head, and that very day she wrote her papa a letter which went all the way to Cuba, asking him to bring her, instead of the long-coveted and much-desired parrot, a little puppy to be a playmate for Pearlle. The letter found her papa at the Hotel *Pasaje*, in Cuba. He read it to her auntie, and a kind, pleasant lady from Chicago, who, with her little

daughter, was travelling with them, and this kind lady declared that not only did Kathie deserve the parrot, but the puppy also, and had some confidential talk with her own little girl on the subject, which was not mentioned to the others.

I cannot tell you all about that delightful trip to Cuba, nor of the long and interesting letters about the voyage, and the country, that Kathie had from her papa and auntie. She was greatly entertained by their accounts of the long rides they took in the queer vehicles called *volantes*, out into the country among the sugar plantations, and the trip by rail among the mountains, and across to Matanzas to visit the strange and wonderful caves of Bellamar, which are said to exceed in beauty the great Mammoth Cave of Kentucky, in our own land.

They wrote of a grand garden they visited, with many beautiful statues, fountains, strange plants and flowers, and curious things in it made of shells, full of exquisite beauty, and of their visit to the palace and grounds of the Governor-General of Cuba, who so oppresses the poor Cubans that they long to have their beloved and beautiful island a part of the United States, so that the mother country, Spain, can no longer drain away all its wealth and the very life blood of its people. And they told her a little of that terrible and wicked amusement, a bull fight, which they only attended out of courtesy to some Cuban friends to whom they were indebted, but which they beheld with horror and disgust and were heartily glad to get away from. It would take too much time to speak of all these things in detail, although Kathie was much interested in them, and also in her nice long letters from her dear mamma, who was rapidly improving from bathing in the wonderful, thermal waters of the famous Hot Springs, which have been called the Baden-Baden of America. Her mamma wrote of walks and drives among the Ozark mountains, and the strange crystals to be found there, and of visiting the fine new hospital on the mountain side, for the care of sick soldiers, just completed by the Government and named for General Logan, and of the magnificent view of the Ozark mountains and the Ouachita river, to be had from the observatory on top of the Hot Springs mountain where there were so many wonderful boiling hot springs.

She told her, too, that she would soon be home, and would bring her from the queer Japanese shop in Hot Springs a Japanese doll baby, which she had named *Pitti-Sing*, and which would be a nice playmate for the other dolls and for Pearlle. *Pitti Sing* had been purchased by her mamma in response to a letter from Kathie, describing a similar doll owned by one of her new playmates, which she described as "about as big as a piece of paper."

This amused her mamma so much, that she went to "John's" to see if she could find a doll of that particular size, and she was so much struck by the gay, red and blue flowered gown, the quaint expression of the almond-shaped eyes, and comical tansure of the largest doll in the store, that she bought it at once, and named it *Pitti-Sing*, and soon it was journeying towards its new home. When Kathie

clasped her dear mamma in her arms safe home and almost well again, and received this comical addition to her family, she was a happy little girl, and it was hard to decide which of the two P's, Pearlle or Pitti Sing, she was most fond of, and most enjoyed.

Another week or two slipped away; the old mansion was full of light and warmth, and beautiful Easter flowers decked the rooms in honor of the travellers, who were coming home from their long journey.

A sad disappointment had occurred to them all, for owing to a very stormy passage across the gulf from Cuba, the dear auntie had been too ill to travel, on reaching Florida, and so there had been some days' delay before starting on the thousand-mile journey homeward by rail, and Easter Day had dawned on Kathie and her mamma alone at home, while her papa and auntie were away off in Jacksonville, Florida.

But they were united in the Easter joy and the services of the dear mother Church, and one in spirit, although a thousand miles divided them in reality.

Only three more days passed, when, as Kathie came running into the library from school one day, she was caught up in the strong arms of her dear handsome papa, who, bronzed by his long pleasure trip under southern suns, looked twenty years younger than when he went away.

And there on the library table in a pretty cage, and quite at home amid her comfortable surroundings, holding up one claw, and with her head on one side in a coquettish way, was Kathie's gift from Cuba, the long hoped-for parrot.

If you could have seen Kathie's face when that much-travelled bird put out her claw and introduced herself most politely as "*Catarita! Catarita! Catarita!*," which seemed to be her name in Spanish, you would have felt as papa and auntie did, that they were fully repaid for all the pains they had taken to carry Miss *Catarita* with them on such a long and round-about journey.

She had been purchased at a shop on Obispo Street in Havanna, with a most excellent character thrown in, and many adjurations from her former master to behave properly and do him credit in her new home; and I must say that Miss Polly was most exemplary in her behavior throughout the whole journey. On shipboard she was quiet and dignified, making no complaint at the rolling and tossing, incident to a very stormy passage, only venturing a few mild remonstrances [probably] in Spanish, when nearly capsized by the heavy lunges of the vessel. During a week's stay at the elegant hotel, "Murray Hall" at Pablo Beach, and another at the "Seminole" at Winter Park, after reaching Florida, she was extremely affable to all the children, who admired her very much, and were amused by her cunning ways and her strong affection for Mr. Cedane. She liked to have her head scratched, and if he failed to respond to the hint she gave him by holding it down to him, she would take one claw and do it herself as a gentle reminder.

Every afternoon about two o'clock she would settle down to visiting, keeping up a continuous chattering for several hours in Spanish, as if two or three persons were gossiping to-

gether, imitating the different voices and tones exactly as though there were several old cronies having a regular afternoon talk.

Altogether she was a very bright and interesting bird, and our little girl with her "three Ps," as her mamma called them, was very happy and presented a funny sight with Polly on her shoulder, Pearlle on one arm, and Pitti Sing on the other. I am grieved to state that Polly and Pearlle did not always quite agree, although they never really quarrelled. Pearlle was too inquisitive, and too anxious to play with this beautiful and bright-hued stranger, and many a nipping did he get from Miss *Catarita* when a rude paw was laid on her tail feathers, or her dignified promenade up and down the piazza was impeded.

You will remember that in the beginning of this story of Kathie and her pets, I referred to the beautiful new church which was in course of construction, and which it had been hoped would be finished for Easter Day. A variety of circumstances had conspired to prevent this, and a great deal of money was needed to complete the building, since one large pledge that had been made had been forfeited.

Every one who loved the church and had labored and prayed for its completion, was devising some plan to procure more money to carry on the building, for, as is too often the case, those who had the means did not have the willingness to give, while those who possessed the willing hearts, were lacking in the means.

Kathie having heard a great deal about it from the very beginning, and seeing how much all the family were doing to further the good work, felt anxious to add her little mite also.

It is true that she was helping as the other children were, in the Sunday school, to get the beautiful new white marble font, to be carved with lovely Easter and Calla lilies, which was to be a memorial for the Sunday school children at rest in Paradise, but she wanted to do more than this. She wanted to feel that she had done some special and particular work for the church building itself, and many were the ideas and plans that passed through her wise little head.

Day by day, as she went to and from school and passed the new church, rising slowly but surely from its solid foundations, did she consider what she could do to help the work. After a while, soon after her papa's return from Cuba and the advent of *Catarita* into the family, the designs for the stained glass for the church windows became the all-absorbing topic of discussion in the family, and many were the councils held over this important matter.

Mrs. Cedane was an artist, and her husband brought home all the designs, some of them very beautiful and all of them entirely Churchly, for her inspection and approval.

There were designs from Larib, Geissler, Gorham, Cox Sons, Buckley & Co., and other noted church decorators and furnishers, and it was a most interesting and instructive pleasure to look them over and discuss their respective merits.

It was decided in the beginning that all of the windows in the church should be of rich and handsome design, and a number of them were to be memorial windows, and very ele-

gant and costly, for it was felt by those who were building this church, that nothing was too good for God's house, and all that was rich and beautiful should adorn it; besides the fact that their beloved dead would also be worthily remembered in this fitting and appropriate manner.

If I had time I would like to tell you about the beautiful memorials this lovely church contained, the magnificent windows, the rich carvings in wood and marble, the brasses, exquisite embroideries, and other things, all given with grateful hearts to the service of God and His Church, but I must not dwell upon it, except so far as it concerns my story.

(To be continued.)

PREVALENT UNBELIEF.*

BY THE REV. S. C. THRALL, S.T.D.

WHAT ARE THE DUTIES OF THE MINISTRY IN VIEW OF THE PREVALENT UNBELIEF?

What are the responsibilities of pastors in view of the prevalent unbelief? The question is briefly but fully answered in three words of Scripture: "Feed the flock."

Unbelief is a spiritual disease which invades the flock. Sometimes well defined, organic, but chiefly it is functional, sympathetic, as intestinal troubles prevail when cholera is endemic. To deal with disease we must consider germs, not symptoms only.

Unbelief may be grouped in three classes, traced to one of three germs: Science that ignores God; worldliness; and, confusion in presence of multiple religions.

1. The first is the most interesting theme for study, but far the least important and influential. For this case my prescription would be, for ninety-nine of every one hundred persons: feed with the Word, and let science severely alone. Science cannot contradict revelation (scientists may) because God's Word says absolutely nothing of natural science. If a man will enter this arena, he must be a scientist, so much one as to be able to look at things in full sympathy with the scientist's questionings and hypotheses. The chances are that the average parson entering this field, unless scared off by his piety as soon as he discovers his drift, will be upset, and he who sets out to cure cholera, finds himself in collapse. I have known more than one such case, and they are so pathetic. But if a priest will enter this field, let him be sure that he has a vigorous intellect, keen perceptions, a well-disciplined mind, a complete understanding of the distinction between logic and philosophy, (a syllogistic truth may be a philosophic falsehood), a robust faith, and earnest piety. No small part of the contemptuous skepticism of scientists is fairly chargeable to a ministry that so lacked faith in God as to insist on steadying His acts with puny hands.

2. By worldliness, I mean love of the world for selfish gratification. It is briefly and forcibly expressed in two phrases, "getting on" and "having a good time." It is a more potent cause of unbelief than the first, and most of the three forms, invades the flock. It borrows from the first the undigested

skepticism that filters down through magazines and papers, in its justification, and it borrows justification from the divisions of Christendom.

I turn to brief study of the disease. Love is due to persons only, never to things. Love elevates or degrades, refines or coarsens, according to worthiness of object. To really love a pure, noble, refined woman will elevate and refine a coarse man. To love a coarse woman will vulgarize a refined man. To love a vile woman degrades and hardens a man. To love things is worst of all, as worst perversion of love. The coarse vulgarity of the glutton or drunkard and the hardness of the miser are examples of love of things. The reason that misplaced love so degrades is, that love is by nature unselfish, seeks not its own advantage but is devoted to the well-being and service of its object. Love misplaced, especially love of things, is of necessity selfish.

"The love of the world is enmity to God," because the unselfishness of the Divine Love is such rebuke to it—tender, gentle, patient, but not the less rebuke; and all the more intolerable for its tenderness, gentleness, patience. The only refuge is unbelief, for which excuse must be sought in science and the condition of the Church or her members. And the unbelief of love of the world is hard because it is perverted love, love turned to selfishness.

This is the form of unbelief which most invades the Church. The temptations are manifold. They beset every one on every hand. The plainest, most urgent duties of life are full of them. The duties and temptations lie in the same plane.

How shall pastors feed the flock in view of this? Possibly by preaching against worldliness. I am not much in love with negative teaching. I have more confidence in teaching positive truth. But if there is occasion let the pastor remember first, that it is a large subject, too large for anything but a course of sermons. Let him take a well defined part of it. Second, let him be full of the wise old maxim, *Qui bene distinguit bene docet*, the wise teacher will define sharply. I have heard sermons against worldliness that, by fair implication, reprov'd duty. Hard-headed business men take undefined platitudes on worldliness as so much inevitable parson's talk, to be gotten through as it may.

But chiefly let him teach the theology of the Incarnation, the love of God in Christ. Its key-note is "God so loved the world that He gave His Only Begotten Son, to the end that all that believe in Him should not perish, but have everlasting life." I think that it will be well also to give his flock some teaching of the larger love of God in the Incarnation, its relation to angels, and other created intelligent beings, "the other sheep which are not of this fold." Such teaching by God's grace given to all men, will kindle love in human hearts, love of God and man. Such love in the Church wins the world from unbelief.

Growing from this, I would say teach duty. Duty is what is due, what an honest man should pay. Modern revivalism has clung close to the question: "What shall I do to be saved;" a purely selfish question, utterly unworthy, save as it leads to something better. It is important to the sinner aroused to danger, but of no other consequence.

But duty has wide relations and consequences to others as it is done or undone. It gives a sense of responsibility, which is much feebler when appeal is made to selfishness. I have sometimes thought that in keeping so close to the question, "What shall I do to be saved," teachers forget that "He gathers the wheat into his garner" because it is wheat, has character, value, and "burns up the chaff" because it is chaff, characterless, valueless. He who "gathered the fragments that nothing be lost," will not miss the wheat, or save the chaff. Of course I forget not that the wheat is of and by and in the life of Christ in man. But in our day as a rule, the best answer to "What shall I do to be saved?" is: Be worth saving.

All duty gives a wide range of teaching positive truth as appealing to honest, manly character. But perhaps the best teaching to disarm worldliness is the duty of tithes, as debt to God; that till these are paid no offering is possible. But here let teaching be clear. Tithes are of the income of capital, there is no tithe of mere unskilled manual labor, and no obligation but in the excess of income above wages of such laborers. Much mischief has been done by careless, indistinct teaching on this subject.

The priest who can kindle in his flock the love of God, make them keenly sensible to the obligations of duty, and secure the paying of tithes, need fear no invasion of the unbelief of worldliness, has fully met his official responsibility, will find many seeking the fold, and have free-will offerings for the enlargement of the city of God. Alas! that it is so much easier to see what to do, than wisely to do it.

3. The third cause of unbelief is: confusion and doubt in the face of multiple religions. When I remember our Lord's Eucharistic prayer, "that they all may be one that the world may believe," I cannot doubt that this is the most potent cause of the prevalent unbelief. And if this proof could be made more clear, it would be by memory of the fact that, save as nations have developed by migration, carrying with them the Faith, no nation in which the Church had not been already planted has become Christian since the great schism between the East and West in 1054. Then the Church halted in her march of conquest, and has not since resumed it. I thank God for the signs of promise in the far East. I gain hope because it coincides with the blessed yearning for unity with which the Spirit of God hath touched the hearts of His people of all forms of Christian faith. I bless God that He hath granted to the Church at whose altar I minister (so feeble, yet in so many ways, as "a free Church in a free State," a teacher of Christendom, a little city, but "set on a hill") to take the noblest step to promote the unity of the Church that hath been taken in Christendom since the great schism.

To an earnest-minded, honest-hearted man seeking the way of life, but without a settled traditional form of religion (there are many such) nothing is more confusing than a half-dozen forms of religion, alien from each other, often furtively hostile, and each claiming to be peculiarly the true way. Such or worse is the state

in any considerable village. The man is facing the supreme problem of faith, duty. To be in the right way is essential. Ten chances to one he sets out by examining the belief of each and comparing it with his own crude inferences from a hasty study of Scripture, as though a historical question could be settled by a brief study of dogma, as though the Bible had been given to teach man what is the Church of God. I have had many such enquiries, orally and by letter, for a brief statement of the Faith of the Church to be used in such a way. I have known many cases of a considerable collection of such comparative theology, in one case quite a little library, and always a falling back into the sad conviction that the question was much too large for a man who had duties to his family, that it must be put aside till assured competence should give leisure. Such questions are few in the flocks we feed, but they are there. From the way they have come to me I am confident there are hundreds such in every 10,000 people, most of which are closely shut up in minds and hearts which they try.

What is the duty of the priest? To teach his flock about the Church, the Body of Christ, the Vine, the Source, since it is His Body, as organism the channel also of the Divine Life. Teach her historic continuity. Teach her sacramental organism, life, the way in which "the second Adam" is a quickening Spirit. Teach them not to stray to alien folds when separated from Church privileges. Teach them to find spiritual support in use of the Prayer Book, alone if need be, with two or three gathered together if it may be. Such Churchmen are fruitful seeds of new flocks. Of course, in this, as in all instruction, let him teach with wise, discreet economy, as the flock is able to bear, remembering that, especially in this land, there are many young of faith in the flock, for whom he is to have a shepherd's tenderness, lest they be overdriven, and fall by the way.

Above all, as a responsibility of his wider vision, let the priest be instant in intercession for the unity of the Church, "that the world may believe," and win as many of his flock as he can to such private intercession. Oh, that the Church would appoint two Sundays for such intercession, one, Lenten, one, late Trinity tide, whose collects should penetratingly plead for, whose Epistles and Gospels should teach the duty and the blessedness of, unity. Oh, that her priests might, as the Master did, in that consecration prayer in which He sanctified (devoted) Himself, eucharistically plead "the one oblation of Himself once offered," for the unity of the Church of God. Who knoweth but that the entreaty of this Church, so wonderfully blessed, set in a position unique in historic Christendom, might be heard and graciously answered of God. Who can doubt that the "still small voice," to which so many now are reverently harkening with covered face, would gain the ear of Christendom. For, unity will come not of human strategy or wit, but of that Spirit which will lead the hearts of men to Him by Whom are all things, and for Whom are all things, Who is "head over all things to the Church which is His body, the fulness of Him that filleth all in all."

*An essay, subject assigned by the Bishop, delivered before the Semi-Annual Meeting of the Diocese of Western Michigan, at St. Andrew's, Big Rapids, in October, 1889.

LETTERS TO THE EDITOR.

INFORMATION WANTED.

To the Editor of *The Living Church*:

Will you kindly request some one of your readers, of experience in such matters, to give a history of some successful "guild", in your paper, an account of its organization, *modus operandi*, etc., etc., with especial reference to helping the vestry in solving the financial problem of the parish, each year, and adapted to a struggling country parish, for the purpose of aiding one who might attempt to inaugurate such an institution.

W. S. L.

EPISCOPAL POWERS.

To the Editor of *The Living Church*:

After reading "Episcopal Prerogative vs. Congregational Practice," I asked myself the question: How can we have an unhampered and untrammelled episcopate? The answer however came to me at once that the episcopate is not hampered or trammelled except by constitutional and canonical restraints, which the wisdom of our fathers established, and the exigencies of events made necessary. Without such restraints our episcopate would be a universal assertion of individualities, but the Book of Common Prayer, the constitution and canons of the Church in the U.S.A., and the several diocesan canons and constitutions all combined, form a body of law under which our bishops are free to act.

If the Bishops of New York exercised their constitutional rights, none of those wasteful groupings of churches in the rich districts of that city need have taken place. Our canons as they stand give ample power to our bishops if they choose to exercise it, and stand by their decision when made. Without their consent new parishes cannot be formed. It is true that their decisions may be over-ruled by standing committees, and their advice, their command even, may be disregarded by wealthy laity, but over against all this is the real power a bishop has inherent in his office, although restrained by constitution and canons. Let a father in God exercise his power, even thus restrained, and he will have as much obedience as any father can have from his children.

The episcopate, first of all, is a fatherly relation, then a pastoral, last of all a kingly. If the first two are emphasized, the last in due proportion will have its place. If the kingly alone is asserted, the episcopate will appear to many neither fatherly nor pastoral, but tyrannical. The tyranny of the prelates is no mere figment of the imagination. History shows us popes and religious orders, doing their utmost to check episcopal abuses. A Church without a pope cannot afford to make each of its bishops a pope to himself in his own diocese. We need some check upon an authority which may become irresponsible, and so in all parts of the Anglican Communion such check in some shape has been developed. In England it is the State, with us it is the Constitution and Canons of the Church, the Book of Common Prayer, and the co-operation of the laity in vestries and conventions.

Our system is well enough if faithfully and courageously worked. In theory, all our prominent evils may be cured by our own laws if duly administered and obeyed. The planting of churches and missions, the ordaining of clergy, the permanence of their

cure, the vacancies in parishes, all can be regulated by the laws which we have touching those points.

What is necessary is not more law, or less hampering or trammelling, but a willing obedience all round, a willingness in the episcopate to accept the hampering and trammelling which ever comes with fatherhood; but a fatherhood which ignores parental responsibility while it demands implicit recognition of its authority, never can be respected or obeyed.

On the part of the people and clergy also, what is wanted is the due cultivation of the filial relations towards the divinely-appointed episcopate. This both in bishops, priests, and people, is something above law or right, it is based upon godly love, and love is the true fulfilling of all law.

Pusey long ago said that if the Anglican Church would only live up to its Book of Common Prayer it would demonstrate its catholicity.

So we, if we live up to our present standards of law and worship, would give like demonstration without the enactment or repeal of a single canon, except it may be the expunging of Title I, Canon 22, section ii. But the warmth of Catholic life brought about by obedience, would soon wither up this foreign graft.

SACERDOS.

ST. PHILIP AND ST. JAMES' DAY.

BY THE REV. J. ANKETELL.

I am the Way and the Truth and the Life. St. John xiv: 6.

Thou art the Way, the Truth, the Life! Grant us to know Thee, Lord, Follow Thy steps thro' toil and strife, And win Thy sure reward!

Thrice blest are they who trials bear, Unmoved by earthly loss; For they the crown of joy shall wear, Who bore the heavy cross.

Chief of the bright, illustrious names Within the Temple found, The brother of the Lord, St. James, With martyrdom was crowned,

And he, who sought the Father's face, Nor hoped for higher good, The Father found through Jesus' grace, Who shed for us His Blood.

Lord, grant us wisdom from on high To serve Thee day by day; For Thee to live, for Thee to die, Till earth shall pass away.

Then in Thy house not made with hands Our mansion bright prepare, With saints made perfect from all lands, Thine Easter joy to share!

BOOK NOTICES.

LIFE OF HARRIET BEECHER STOWE. Compiled from her letters and journals by her son, Charles Edward Stowe. Boston and New York: Houghton, Mifflin & Co.; Cambridge: The Riverside Press. 1889. Pp. 530.

Practically this is an autobiography of the woman who has won world-wide fame as the author of "Uncle Tom's Cabin." Although giving possibly a trifle too much detail of unimportant matters in the first part of the book, the work as a whole cannot fail to be intensely interesting to the reader. The inner and home life of the great authoress who has touched so many hearts with her written words, is here revealed in a frank, engaging way that irresistibly wins our admiration for one who has borne and suffered so much and yet could find it possible to write a book, the influence of which is undying. Like all the work of these publishers the book is handsomely gotten up with broad margins, clear type, good paper, and nice binding.

AMONG CANNIBALS. An account of four years' travels in Australia, and of camp life with the Aborigines of Queensland. By Carl Lumholtz, M.A. New York: Chas. Scribner's Sons.; Chicago: S. A. Maxwell & Co. Price, \$5.00.

The author, a member of the Royal Society of Sciences in Norway, undertook this expedition to Australia for the purpose of making collections for the zoological and zootomical museums of the University of Christiania and of studying the na-

tive tribes which inhabit that continent. With an utter disregard of possible danger, he made his home among the natives, shared their fare, and lived as they live. The results of his observations he gives in this deeply interesting book. He has added greatly to the existing knowledge of the natives of Australia. His descriptions are vivid and one reads his narrative with unflagging attention. The work of translation is by the Hon. R. B. Anderson, formerly United States Minister to Denmark.

THE STRUGGLE FOR IMMORTALITY. By Elizabeth Stuart Phelps. Boston and New York: Houghton, Mifflin & Co. Cloth \$1.25.

The essay from which this volume takes its name is sandwiched in between half a dozen other essays bearing the titles: "What is a Fact?" "Is God good?" "What does Revelation reveal?" "The Christianity of Christ," "The Psychological Opportunity," "The Psychical Wave." Like everything Miss Phelps writes, there is a freshness about her treatment of these topics that commands our attention. In the first essay she pleads strongly for the existence of mental and spiritual facts as opposed to the idea of facts manifested solely in the physical world. In the struggle for immortality she notes the nature and effect of personality, the love of life and the desire for eternal life, and their bearing on the strife for existence, and points out the fact that the true doctrine of evolution must result in a higher form of life beyond the one man now rejoices in. "The conditions of immortality wholly refuse to rest upon the piers which hold the conquest in the life of time." It is perhaps needless to say that the argument is worked out on purely scientific lines. In the essay on "The Christianity of Christ," she reduces His three essential principles to an imperious demand for a personal consecration to right, to His superb liberality, and to His unswerving democracy. While recognizing the justice of her illustrations of the awfully prevalent tone of worldliness in Christian society, we demur to her statement that the churches are the chief obstacle with the grog shops to the temperance movement. It is fair to remember that temperance and teetotalism are two very different things, and that no "temperance" movement that dares to substitute water for wine in the Holy Eucharist can hope for the support of those who reverence the Lord's command. A wider comprehension of our Lord's plans would have prevented the writer from saying that "His teaching was one thrilling protest against ecclesiasticism." And further, a careful attention to the truth that Christ came for the express purpose of founding a kingdom would have led her to modify her statement in reference to the supremacy of democracy. True, the law of the kingdom is the law of love, but it is the law made by the King for the subjects of His organized kingdom, and in trying to achieve the ideal of Christianity, this fact must be kept constantly in mind. The jewel must be guarded carefully, but it will not do to undervalue the casket that enshrines the jewel.

GOSPEL AND EPISTLE HYMNS FOR THE CHRISTIAN YEAR. By the Rev. John Anketell, A. M. Church Record Library: No. 2 Cooper Union. Price, 50 cents.

The Rev. Mr. Anketell, author of the present assemblage of poems, or rather hymns, which are intended to illustrate the course of the Church's devotions throughout her year of song, praise, and prayer, is already well known to the readers of *THE LIVING CHURCH*. His frequent contributions have created for him amongst Church people, an attentive and well-disposed audience, and a wider reputation as a scholar and religious poet will re-inforce and deepen the impression of interest and attention which this little volume must create. The hymns, sixty-five in number, begin with Advent, and end with the Sunday next before Advent. The separate productions never extend over a page, and are intended for practical use as helpful additions to Sunday devotions at home or in public. To aid this excellent purpose Mr. Anketell has carefully selected hymn tunes whose quality and measure will harmonize with the metre design and emo-

tional character of the verses to which they are assigned. These hymns evince a thoughtful preparation, and their intelligent analysis would reveal deliberation and taste in gathering together the doctrinal aspects of the various days they relate to. While to some extent this object may have restrained the spontaneity and individuality of the author, it has not in most cases prevented the lyrical and melodic flow of his lines. Many of these hymns are vigorous and resonant, and beat with the strong pulse of a fervid and unquestioning religious assurance. Throughout all, the unswerving faith of the author, rising to climaxes of loving adoration, distinguishes and pervades the compositions. The hymns are harmoniously composed and vigorously rhymed, and will adapt themselves to music with a very succinct and complete propriety. Mr. Anketell has produced a unique work, one demanding much patience and skillful treatment. The value of these hymns taken in connection with the services of the Church will become conspicuous, upon observing how closely their thought and contents are moulded upon the matter contained in the Collects, Epistles, and Gospels of each Sunday. Their usefulness will be greatly increased when a musical edition can be published, in which form they must constitute an indispensable resource for the devotional exercises of families and religious societies. It may also be confidently predicted that many of them will find their way eventually into the finished Hymnal of the Church.

The May number of *Cassell's Family Magazine* is a fine one. The serials grow in interest and the short stories are of the most entertaining character. A delightful sketch, illustrated from photographs, is "A Yorkshire Dale." The family doctor has a timely paper on "Influenza, Colds, and Whooping Cough," "Never Cleared Up: A Mystery of the Sea," is a story in six chapters, begun and completed in this number. "Savory Dishes for Spring" and "Annals in the Flower Garden," are timely. In the series of "Letters from the Planets" we are given an account of "Canal Life on Mars." The London and Paris fashion letters are full of practical and seasonable information. The "Gatherer" is filled with scientific information. Cassell Pub. Co., N. Y., \$1.50 a year.]

"LITERARY SHIBBOLETHS," in the May *Atlantic*, is a plea for an honest confession of our real tastes in literature, and a warning against being carried away by literary fashions. "Henrik Ibsen: His Early Literary Career as Poet and Playwright," is the opening article of the number. Mr. Morton gives us his second paper on "Some Popular Objections to Civil Service Reform." Mrs. Deland's serial is continued, and Mr. James' "Tragic Muse" is concluded in a manner which is more of a conclusion than Mr. James usually vouchsafes us; while Dr. Holmes, in "Over the Teacups," finishes this always entertaining series of papers with some charming little verses called "I Like You, and I Love You."

St. Nicholas for May is one of the quaintest and prettiest issues of this handsome periodical, abounding in bright pictures, interesting sketches, and instructive papers. It is not easy to write a notice of this popular magazine, for the children capture it at sight; but we have kept this number long enough to read (after the young ones were in bed) the second paper of "Six Years in the Wilds of Africa," and to look at the dainty illustrations scattered through nearly one hundred pages. [Publishers, the Century Co., New York; subscription price \$3.00 a year. With *THE LIVING CHURCH* \$3.75.]

"SOME Modern French painters," by T. Child, in *Harper's Magazine* for May, is accompanied by full-page portraits of the artists, drawn from life, by Paul Renouard. "Old New York Taverns" is the subject of a paper which John A. Stevens contributes, and Prof. S. H. Butcher, LL. D., has an article on "The Evolution of Humor." Wm. Sharp writes of Australian scenery, and the

fauna and flora of "the oldest land in the world." L. E. Chittenden, register of the U. S. Treasury under President Lincoln, gives the account of an absolutely unique episode in the history of our national credit, "Making U. S. Bonds under Pressure."

In the article on Millet in *Scribner's* for May, T. H. Bartlett tells of the meetings in Millet's house in Barbizon of "the most illustrious company of artists that ever sat around a table together," Corot, Daumier, Barye, Rousseau, and Diaz. Clarence Deming has found in the manuscript diary of William Brisbane, of South Carolina, some striking pen pictures of the first Napoleon. Pictures of 15 representative houses built through the agency of building and loan associations, appear in W. A. Linn's article—with the story of how each one was built told by the owner.

"A GREAT Sunday School" is the title of the opening article in *The Quiver* for May. There are papers designed more especially for Sunday reading and there are others that are appropriate for week-day amusement. There is music, and there are poems of piety and of sentiment. The "Short Arrows" keep the reader well posted in the religious work of the world. *The Quiver* appeals to young and old alike. [Cassell Pub. Co., N. Y., \$1.50 a year.]

The Century for May has appropriate reference to "Memorial Day," with articles relating to our national life and history. Mr. Jefferson's autobiography runs along in the same charming way as before, though this paper is not illustrated. Geo. Kennan shows up the Russian censorship of the press, presenting a fac-simile of one of his own articles "blacked out" of *The Century*. The discussion of "Valor and Skill in the Civil War" is interesting.

The Cosmopolitan for April contains some decidedly interesting articles, particularly "Artists and Art Life in Munich," by Prof. Evans, of Munich; "Personal Reminiscences of Marie Bashkirtseff," by Kasimir Dziekonska; "The Thieves of New York," by Richard Wheatley; "The Gymnasium of a Great University," by Dr. D. A. Sargent; and others.

THE REV. G. A. CARSTENSEN, general missionary of the Parochial Missions Society, has published a timely pamphlet on "The Parochial Mission." After a history of the movement, and a chapter on the essential principles of the Mission, he gives useful suggestions as to the preparation for and conduct of a Mission, and also as to the after work.

Harper's Weekly has a striking full-page portrait of Judge Barrett, and concludes its reference to the distinguished jurist with these words: "If Judge Barrett were dead, he would be commended with the warmest eulogy. That he is living should not silence praise of the just judge."

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

DR. RAINSFORD has published an appeal for the endowment of free churches under the title "Let us anchor our churches and make them free."

DIOCESAN CONVENTION.

LOUISIANA.

The 52nd annual council convened in the church of the Annunciation, New Orleans, on Wednesday, April 16th, at 11 A. M. The service consisted of Matins, Holy Eucharist and sermon. The Bishop was Celebrant. The Rev. J. E. Martin preached on the text, "For I determined not to know any thing among you save Jesus Christ and Him crucified." At the opening of the business session the usual committees were appointed. The following elections then took place: Treasurer, S. M. Phelan; Chancellor, James McConnell; Registrar, the Rev. A. G. Bakewell; Standing Committee, the Rev. W. A. Snively, S. T. D., president; H. V. Ogden, secretary; the Rev. John Percival, the Rev. Davis Sessum, James McConnell, R. G. Westfeldt. Deputies to General Convention: Clerical—The Rev. Messrs. Davis Sessums, W. A. Snively, S. T. D., Herman C. Duncan, Henry Harcourt Waters. Lay

—Messrs. H. C. Minor, Jas. McConnell, W. P. Johnston, Carleton Hunt. Alternates: Clerical—The Rev. Messrs. W. K. Douglas, S. T. D., John Percival, D. D., A. S. Clark, U. B. Bowden. Lay—Messrs. J. B. McGehee, C. M. Whitney, G. R. Westfeldt, Jos. P. Hornor.

The Bishop, notwithstanding his bad health during the past year, ordained two deacons to the priesthood, the Rev. E. B. Moreno and the Rev. S. M. Wiggins; confirmed 424 persons, baptized 6, married 8, and buried 13. He preached 90 sermons. During his address he paid a high compliment to the young clergy of the diocese for their devotion to their work.

The motions of the Rev. E. W. Hunter that the council approve of "St. Andrew Brotherhood" Chapters, and of the Rev. Dr. Snively that the council endorse the "American Church Building Fund Commission" were both adopted. The following excellent motion was made by the Rev. J. E. Martin, and adopted by the council:

Every council shall be opened with a Celebration of the Holy Communion and bishop's address or a sermon, and when there is a sermon the preacher shall be appointed by the bishop, or, in case of a vacancy in that office, by the Standing Committee, and the clergy, in proper vestments, with the lay delegates to the council, shall enter the church in procession.

The report of the Committee on the State of the Church was very encouraging among other items of interest the report stated: "We find from the reports before us that considerable work has been done in the repairing and improving of church edifices. Christ church, New Orleans, has completed its chapel—a most beautiful structure, and greatly adding to the architectural effect of the parish church, to which it is attached. The memorial chapel at Boyce, attached to St. Mark's, Alexandria, has been completed. Bishop Wilmer's memorial chapel, Kanomie, has been completed and finished. St. Philip's chapel, Boyce, has been built. Grace church, in New Orleans, has made extensive changes in the church edifice, changing the unsightly character of the building to one of the neatest and most churchly in the diocese. A rectory has been purchased by St. Anna's church, New Orleans, and one built at Monroe. Extensive repairs have been reported as having been made on the rectory of Trinity church, New Orleans. Work has been inaugurated upon the rectory of Christ church, in the same city. These are gratifying facts. A comfortable rectory must ever be a valuable adjunct to the working powers of a church. Your committee are gratified at finding the colored mission work of St. Luke's church, New Orleans, placed upon an effective basis under the care of an active priest, the Rev. P. A. Morgan. The Church in Louisiana has been committed from its earliest day to an earnest care for the spiritual welfare of the African race. Its bishops and clergy, without the incitement of sentimental philanthropy, have proclaimed the Word of God and ministered the sacraments to this people."

Before the close of the council the following resolution was unanimously adopted:

Resolved, That this council affectionately and earnestly request the Bishop of the diocese to comply with the advice of his physicians to abstain for a time from the onerous duties of his episcopal office, and that during his enforced retirement from active work he may be assured of our deepest sympathies and most earnest prayers that our Heavenly Father may in his good providence restore him to health and strength and spare him for many years among his loyal and faithful clergy and people.

The next annual council will meet in St. Anna's church on the second Wednesday after Easter, 1891.

During the recess of the council the Woman's Auxiliary to the Board of Missions convened, Mrs. Dr. T. G. Richardson presiding, and Mrs. Fred. N. Ogden and Mrs. W. E. Coyle acting as secretaries. The Bishop addressed the ladies, appreciating their work, giving them his advice, and suggesting new ways to make their organization more effective. The Junior Branch of the Auxiliary held a meeting Sunday afternoon at the church of the Annunciation, several clergy delivering short addresses and many children being present. At 7:30 P. M., Sunday, the regular

missionary meeting took place, at which speeches were made by prominent clergymen and laymen. It was suggested that every baptized person be made a member of the Missionary Society and contribute \$1.00 a year to the missionary work in the diocese.

Bishop Galleher held a reception at the see house on Saturday at 4 P. M., to which he extended a cordial invitation to all the clerical and lay delegates. The welcome was hearty and all enjoyed the hospitality of the Bishop and his family.

OPINIONS OF THE PRESS.

The Compass, (Davenport, Iowa.)

ATTENDANCE AT CHURCH.—When Sunday morning comes do not think you will not be missed if you stay away from service. The rector knows it, and those who are always constant in attendance know it, but above all else, God knows it—whether or not you are honoring Him on the day appointed for holy worship. To spend the Lord's Day straightening up private matters, doing little home or business duties, is a direct violation of a most solemn Christian obligation.

The Church Times.

RELIGIOUS ORDERS.—It remains to be seen whether the Upper House will water down the resolutions by altering the disputed phrase as to "dispensable vows," or in any other way. In any case, the principle of community life, and community life under strict rule according to Catholic precedent, has now received the formal sanction of the representative House of Canterbury, with the approval and support of men of all schools. Like choral services, like Missions, like many another of the "points" once denounced as Popish, this innovation is now quietly accepted. There are, it is said, three stages through which every new idea, or unfamiliar method, must pass in England. The first, when everybody laughs at it, and says: "It is impossible." The second, when everybody frowns, and says, "It is against the Bible." The third, when everybody smiles, and says: "We knew that long ago." One after another the reforms of the Catholic revival reach the third stage, and become the commonplaces of Church life and thought.

The New York Sun.

DR. RYLANCE VINDICATED.—The vindication of the character of the Rev. Dr. Rylance is now complete. He has met the charges against him like a man, evading no issue, and steadily summoning his accusers to the test. When he resigned the rectorship of St. Mark's in the face of the charges, it seemed as if he were retreating under fire. Even his most faithful friends thought that he had committed a serious error of judgment in so doing; and it would have been much worse than that if he had not fulfilled the promise of his letter of resignation to return at once from England, where he was, to challenge his accusers and meet their accusations. But he did return as he promised, and instead of waiting for the assault, he promptly invited it by bringing a suit at law, and giving them a chance to present their case against him to an unbiassed jury. When the trial came on, Dr. Rylance was in court ready to meet the charges, but his accusers were not there. They had had months in which to prepare their case, but they had no case; and accordingly the jury gave him \$10,000 damages. He might then have declared, with much show of reason, that he had done all that could be required of him. But he was not content with a judgment by default, with a negative result. He demanded positive vindication and a full inquiry; was ready to go to trial again in either the civil court or an ecclesiastical court, or in both; and he gave his parish the opportunity to decide on his case in the Easter election of a vestry. When at last a committee appointed by the Bishop came together to investigate the charges, Dr. Rylance again appeared to face his adversaries, and again they had no case. He is always ready; they are always in default. He has, therefore, fulfilled his promise to the letter, and

throughout has shown the courage of an innocent man. He has asked no one to believe in him simply because he is a clergyman, but has asked them to judge him as they would judge anybody else, according to the evidence presented. Dr. Rylance is not merely exonerated and vindicated. He will stand higher than ever before in the public respect and confidence as a brave man and an honor to the Christian ministry.

CHORAL DIRECTORY.

SECOND SUNDAY AFTER EASTER.

N. B.—Service Calendars for Easter Day from St. Mark's church, Lima, and St. John's church, Lafayette, Ind., and St. George's, Chicago, received too late for insertion. Communications and correspondence from clergy, organists, choirmasters, secretaries of choir guilds, on practical matters connected with church and choir music, are welcomed, and should be addressed to the Rev. Geo. T. Rider, Orange, N. J.]

CATHEDRAL OF ALL SAINTS, Albany, vested, Dr. Jeffery, organist. A. M., *Te Deum* and *Benedictus*, Calkin in G; Introit, "Now upon the first day of the week;" Dr. Monk; office for Holy Communion, Calkin in G. Evensong, canticles, Calkin in G; anthem, "Thy have taken away my Lord," Stainer.

TRINITY CATHEDRAL, Cleveland, O., vested, F. Norman Adams, organist. Matins, *Te Deum*, Steggall in G; *Benedictus*, Barnby in Eb; office for Holy Communion, Elvey, Tallis, and Monk in C. Evensong, canticles, Bennett in F.

ST. JAMES', Chicago, vested, W. Smedley, organist. Office for Holy Communion, plain song; offertory, "The Lord is my Shepherd," Macfarren. P. M. canticles, Tuckerman in Eb; offertory, "Worthy is the Lamb," Handel.

ST. CLEMENTS', Chicago, vested, P. C. Lutkin, organist. Canticles and *Te Deum*, chants; office for Holy Communion, Eyre; offertory, Psalm xxiii, Groatorex. P. M., canticles, Dr. Smart; anthem, "Behold, I show you a mystery," "Worthy is the Lamb," Handel.

TRINITY CHURCH, New York, vested, A. H. Messiter, organist. A. M., *Te Deum*, R. H. Warren in Eb; anthem, "Unto Him that loved us," Thorne; office for Holy Communion, G. Carter in G; offertory, "Now upon the first day of the week," Dr. Monk. P. M., canticles, Calkin in G; anthem, "Christ our Passover," Tours.

ST. JOHN'S CHAPEL, New York, vested, Geo. F. Le Jeune, organist. A. M., "O! the golden, glowing morning," Le Jeune; office for Holy Communion, Mozart in Bb; offertory, "O Risen Lord," Barnby. Evensong, canticles, Hopkins in F.

ST. CHRYSOSTOM'S CHAPEL, New York, vested, W. A. Raboch, organist. Office for Holy Communion, Haydn's third Mass; offertory, "Distracted with care and anguish," Haydn. Compline, (Monthly Festival Service), *Magnificat*, Mann; anthem, Oratorio of the Creation, Part I., Haydn.

ST. JAMES', New York, vested, G. Edward Stubbs, organist. A. M., *Te Deum*, Barrett in Eb; offertory, "I will mention the loving kindness of the Lord," Sullivan. Evensong, canticles, Field; anthem, "Christ being raised from the dead," Dr. Elvey.

CHRIST CHURCH, New York, vested, P. C. Edwards, Jr., organist. A. M., *Te Deum* and *Jubilate*, Smart in F; *Kyrie* and *Sanctus*, Tours in F; offertory, "The Lord is my Shepherd," Smart. P. M., canticles, Roberts in F; offertory, "Rejoice in the Lord," Calkin.

ST. PETER'S, Albany, N. Y., vested, Mr. Mills, organist. A. M., *Te Deum* and *Jubilate*, Roberts in D; anthem, "Now we are ambassadors," and "How lovely are the messengers," (St. Paul), Mendelssohn. Evensong, canticles, Roberts in D; anthem, "King all glorious," motett, Barnby.

ST. PAUL'S, Buffalo, N. Y., vested, S. J. Gilbert, organist. A. M., *Te Deum*, Boynton Smith in F; *Benedictus*, Goss; offertory, "Break forth into joy," Barnby.

CHURCH OF THE ADVENT, Boston, vested, S. B. Whitney, organist. A. M., *Te Deum*, Smart in F; *Benedictus*, Dykes in F; anthem, "The Lord is my Shepherd," Smart; Communion service, Tours in C. Evensong, canticles, Calkin in G.

TRINITY CHURCH, Rutland, Vt., vested, C. V. H. Coan, organist. A. M., *Te Deum*, West in Bb; office for Holy Communion, from *Messe Solennelle*, Gounod; offertory, "Oh! the golden, glowing morning," Le Jeune.

ST. PAUL'S, Washington, D. C., vested, D. B. MacLeod, organist. Office for Holy Communion, *Messe Solennelle*, Gounod; offertory, "God so loved the world," Stainer. Evensong, *Nunc Dimittis*, Fairlamb in F; anthem, "Oh, night of gloom," Gounod.

ALL SAINTS', Omaha, Neb., vested, A. M., *Te Deum*, Florio; *Jubilate*, Sullivan in D; anthem, "This is the day which the Lord hath made," Reay. Evensong, canticles, Garrett in F

The peculiar combination, proportion, and preparation of Hood's Sarsaparilla makes this medicine different from others and superior to them all Prepared by C. I. Hood & Co., Lowell, Mass.

MONTANA, OREGON, AND WASHINGTON.

A correct map of the Northwest will show that the Northern Pacific Railroad traverses the central portion of Montana, North Dakota, Montana, and Washington for a distance of nearly 2,000 miles; it is the only Railroad reaching Jamestown, Bismarck, Miles City, Billings, Livingston, Bozeman, Missoula, Cheney, Davenport, Palouse City, Prague, Ritzville, Yakima, Ellensburg, Tacoma, Seattle, and in fact nine-tenths of the northwest cities, towns, and points of interest.

The Northern Pacific is the shortest trans-continental route from St. Paul and Chicago to Helena, Butte, Anaconda, Deer Lodge, Spokane Falls, Walla Walla, Dayton and Portland, and the only one whose through trains reach any portion of the new State of Washington. Land seekers purchasing Pacific Coast second class tickets via St. Paul and the Northern Pacific have the choice from that point of free Colonist Sleeping Cars or Pullman's Tourist Furnished Sleepers at charges as low as the lowest.

For the benefit of settlers the Northern Pacific also gives a ten-day stop-over privilege, on second class North Pacific Coast tickets at Spokane Falls and each and every joint west, including over 125 stations in Washington thus enabling persons seeking a home to examine this vast territory without incurring an expense of from \$5.00 to \$25.00 in traveling on local tickets from point to point.

Insure for yourself comfort and safety by having the best accommodations afforded, thereby avoiding change of cars, re-checking the baggage, transfers and lay-overs en route. Money can be saved by purchasing tickets via St. Paul or Minneapolis and the Northern Pacific.

For Maps, Pamphlets, Rates, and Tickets enquire of your nearest Ticket Agent, any District Passenger Agent of the Northern Pacific Railroad; or CHAS. S. FEE, General Passenger and Ticket Agent, St. Paul, Minn.

1890.—"SUNSHINE AND MOONLIGHT"—1890.

Another Christmas and New Year's Annual, by "A Mau," of the Rock Island Route, Now Ready for Distribution.

The "Boys and Girls of America," and adults as well, who have read the instructive pages of "Watt-Stephen" (1885), "Voltagal," (1886), "Petroleum," (1887), "Coal and Coke," (1888), and "Iron and Steel," (1889), will be pleased to know that the latest and brightest of the famous ROCK ISLAND series, "Sunshine and Moonlight," (1890) now confidently awaits that chorus of approval which welcomed each of its predecessors.

"A Man" invites the attention of his inquisitive boy and girl visitors this year, to wonders in the heavens above, revealed by the telescope. He tells them all about the sun, moon, planets, satellites, fixed stars, comets, and their movements, and explains the laws by which they are governed. The achievements of science in the field of astronomical research are presented in language so clear as to be easily understood by all readers. The book fascinates, while it elevates and improves.

"Sunshine and Moonlight" comprises 112 pages, profusely illustrated with choice engravings. Its covers are ornamented with appropriate designs, beautifully printed in colors. Practically it is a Christmas gift to the patrons and friends of the ROCK ISLAND ROUTE, and will be sent post-paid to any part of the world (as also previous issues, if desired) at the nominal price of ten (10) cents per copy. Write your address plainly, and inclose ten (10) cents in stamps or coin, to JNO. SEBASTIAN, G. T. & P. A., Chicago.

A CHANCE TO MAKE MONEY.

MR. EDITOR: I bought one of Griffith's machines for plating with gold, silver or nickel, and it works to perfection. No sooner did people hear of it than I had more spoons, knives, forks, and jewelry than I could plate in a month. The first week I cleared \$31.30, the first month \$167.85 and I think by July first I will have \$1000 cash and give my farm considerable attention too. My daughter made \$27.40 in four days. Any person can get one of these machines by sending \$3 to W. H. Griffith & Co., Zanesville, O. or can obtain circulars by addressing them. You can learn to use the machine in one hour. As this is my first lucky streak, I give my experience, hoping others may be benefited as much as I have been. Yours truly, M. O. MOREHEAD.

The value of a remedy should be estimated by its curative properties. According to this standard, Ayer's Sarsaparilla is the best and most economical blood medicine in the market, because the most pure and concentrated. Price \$1. Worth \$5 a bottle.

Brown's Bronchial Troches

Contain ingredients which act specially on the organs of the voice. They have an extraordinary efficacy in all affections of the Throat, caused by cold or over-exertion of the voice. They are recommended to Singers and Public Speakers, and all who, at any time, have a cough or trouble with the throat or lungs. "I recommend their use to public speakers."—Rev. E. H. Chapin. "Pre-eminently the best."—Rev. Henry Ward Beecher.

Baldness is catching, says a scientist. It's catching 'tides in summertime. Use Hall's Hair Renewer and cover the bald place with healthy hair, and flies wont trouble.

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.

Beecham's Pills act like magic on a weak stomach

Advertisement for John Wilkinson Co. featuring a bicycle and the text: "DON'T BE A MONKEY AND RIDE A HIGH WHEEL. GET A ROVER SAFETY. YOUR ANCESTOR'S." Includes address: "55 STATE ST. CHICAGO." and "Ladies or Gents."

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

SPRING-TIME HOUSEHOLD RENOVATION AND REWEAVING.

If we wish for healthy homes we must keep them clean. If we have a weekly cleaning all winter and things look well on the surface, we yet know there is much fine dust that is not noticed until we go to the foundation of things. Every one tries to plan housecleaning so as to accomplish it with the least outlay of time and strength, and yet do it in a thorough manner. In this, as in all other things pertaining to housekeeping, every woman must be a "law unto herself." We cannot all work alike. It may be found a great help to do a little "skirmishing" first, before going into the real battle with dirt.

Begin in the chambers, cleaning out the closets first. All clothing should be taken out of doors to be brushed and aired. If to be put away for the season, let them be laid one side. If not to be worn any more, put them into the "charity-box," to be attended to later. As to boots and shoes, if too much worn to be useful, have the buttons cut off, good pieces of leather cut out, and the rest burned. The buttons go into the button-box, the strips of leather into the "handy-box," where hammer, tacks, and screws are kept, and are ready for the garden, to tack up the grape vines and the climber with, or make hinges for a box.

The closets cleaned, things put back, and we are ready for the next thing. The bureau drawers are taken out, the contents also and looked over. Under-clothing too worn to be useful may be cut into suitable pieces, hems and seams cut off, and then it goes into the sick-box. Worn flannels go into the same box. These will furnish plenty for sickness when needed, and provide some to give away. The stockings, if the feet are past darning, may be cut off, put into the kitchen-bag and used for wiping off the stove and for other purposes. The legs are often good when the feet are beyond repair. These are put into the "charity-bag" to make over for small feet. It is easily done if the child's stocking is carefully pinned on and cut out, allowing for seams. The bottoms of the feet may be made of flannel or cut from another pair of legs. The handkerchiefs should be looked over. If worn, the hemstitched borders may be cut off, and the rest cut into pieces. The narrow strips make the nicest kind of a "rag" for a cut or sore finger. These roll up and put into the sick-bag. Kid gloves no longer useful may have the thumb and fingers cut off for "cots" for sore fingers. The hand cut open on the side makes a good silver polisher, especially if the glove is an 'undressed kid.' The buttons may go into the button-box, and are useful when an extra button is wanted.

Laces and ribbons are to be looked over. Sometimes a bit of lace or ruching is found not long enough for the neck of a dress. It goes into the "children's bag," and afterwards figures on "dolly's dress," as do the bits of ribbon.

Sheets and pillow-slips are to be looked over and counted. Any too worn to use can be laid one side to be used for various things, and the face-towels that are worn laid in the sick-box. How much more comfortable for a sick person to have a soft, worn towel to use than a new, stiff one. For this reason all the worn napkins should find their way to the same box. The Turkish bath towels, when worn in the centre, will admit of the hems being cut off and the good ends sewed together, the worn portion cut off and the ends re-hemmed. If too much worn, they can be cut up and made into dishcloths, quilting them together with an added loop to hang by. The drawers are to be dusted inside and out, fresh paper put in and clothing put back. While the drawers are out, the glass may be taken off, the bureau turned on its side and the cobwebs brushed off the bottom and around the castors.

The store-room or attic comes next. Every trunk, box, and bag must be looked over, and the summer clothing taken out. Cotton dresses and white skirts that have been put away in the fall, washed, but not starched or ironed, should be taken out, looked over, altered, starched and ironed before hot weather comes.

On finding a garment that cannot be worn in its present form, it may be well to ask: "Will it pay to alter it? Will it pay to rip it and have it dyed?" Sometimes when a dress is ripped and dyed and made up again (especially if one has to hire the work done) it will cost in the end nearly, if not quite, as much as a new dress; so it may be wise to think twice before ripping a garment. It seems better to give it to some one who can use it in its present form. Calico wrappers worn on the front and sleeves, have good back breadths, which only require basting and a few moments at the sewing machine to come out a useful kitchen apron. All small pieces taken from the calico-bag and any belonging to worn-out wrappers, may be put into the charity-box, where they may go to some old lady who has time to make patch-work.—Good Housekeeping.

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A complete wreck of domestic happiness has often resulted from badly washed dishes, from an unclean kitchen, or from trifles which seemed light as air. But by these things a man often judges of his wife's devotion to her family, and charges her with general neglect when he finds her careless in these particulars. Many a home owes a large part of its thrifty neatness and its consequent happiness to SAPOLIO. Grocers often substitute cheaper goods for SAPOLIO, to make a better profit. Send back such articles, and insist on having just what you ordered.



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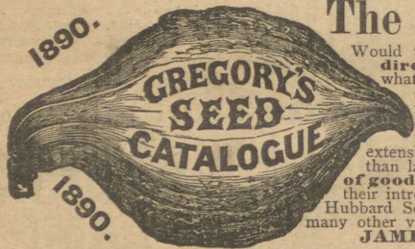
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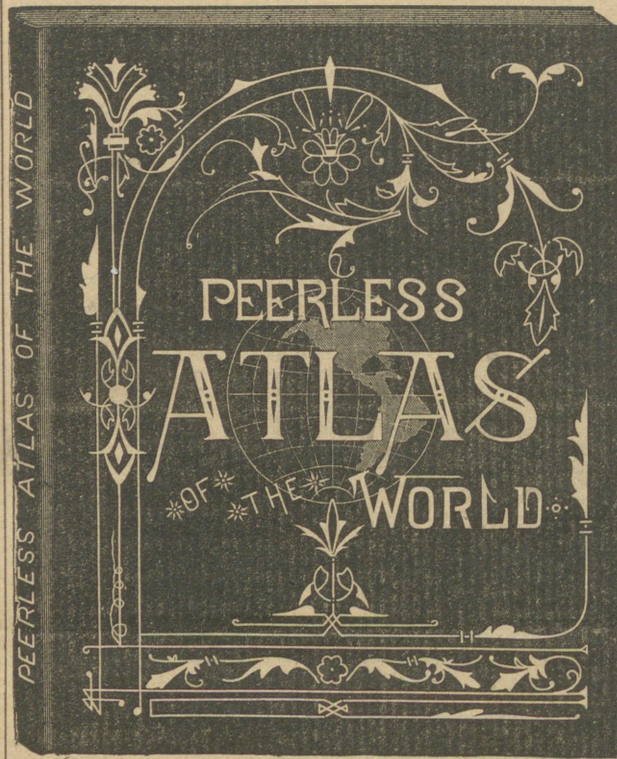
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