

The Living Church.

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

VOL. XIV. No. 1.

CHICAGO, SATURDAY, APRIL 4, 1891.

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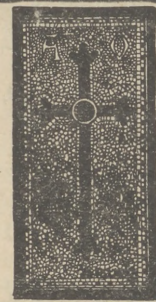
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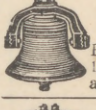
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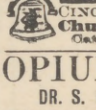
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SATURDAY, APRIL 4, 1891.

NEWS AND NOTES.

THE nave of Dunblane Cathedral, Ireland, which has been open to the heavens for 300 years, has once more been roofed over.

It is stated that Lord Ardilaun has resolved to erect a chapter room for St. Patrick's cathedral, Dublin, at a cost of £10,000.

THE Bishop of Newcastle's Fund, with which so much good work has been done during the past eight years in helping to build, extend, and repair churches and mission halls, and in augmenting stipends, has now reached the sum of £79,480, 13s. 9d.

THE Bishop of Worcester has consented to establish a Diocesan Conference, so that now every diocese in England will have an annual gathering of clergy and laity, for which the late Mr. Henry Hoare so earnestly labored a quarter of a century ago.

THE Archbishop of York preached his farewell sermon at Peterborough Cathedral on Sunday, March 15th. The Mayor and Corporation attended in state, and an immense congregation assembled. His Grace preached from the words, "Give an account of thy stewardship, for thou mayest be no longer steward."

WHEN Dr. Creighton is consecrated Bishop of Peterborough the Episcopal bench will be once more complete, and it will be found that Oxford supplies nineteen of its occupants, Cambridge thirteen, and Dublin two. Of the deans no fewer than seventeen are Oxford men, only nine are Cambridge, and three Dublin men.

THE Society for the Propagation of the Gospel reports a considerable increase of income for the year 1890. The gross total amounts to £164,382, being £39,344 more than the previous year. In connection with the general fund, it is stated that the collections, subscriptions, etc., show an increase in twenty-six dioceses, and a decrease in only seven.

DEAN CHURCH'S volume on "The Oxford Movement," which has been looked forward to with so much interest, was so far advanced at the time of the Dean's death that Messrs. Macmillan hoped to be able to issue it within a few weeks. All but the last four chapters had been finally revised for press, and the revision of the remainder has been taken in hand by Canon Paget, the Dean's son-in-law.

It is stated that a wish has been expressed by representative Churchmen in Ireland that the Church Congress for 1892 should be held in Dublin. Only once before has the Church Congress met there, viz., in 1868, when Dean Magee, as the present Archbishop of York then was, preached that memorable sermon which is supposed to have secured him an English bishopric.

THE celebrated throne presented to Canterbury Cathedral by Archbishop Tenison, which was lost sight of for some considerable time, has now been set up in the library of the cathedral. It has been stated that the throne was the work of Grinling Gibbons, but we believe there is a doubt upon this point. A movement is on foot to obtain the loan of this interesting work for public inspection in the South Kensington Museum.

IN the April number of the *Spirit of Missions*, Bishop Williams, the President of the Board of Missions, makes a strong appeal to the Church for increased offerings for the missionary work of the Church. The contributions should show an increase at this time. Yet, although the appropriations have been increased, the contributions are some \$16,000 less than at this time last year. It is earnestly urged that a simultaneous offering be made in all churches on the third Sunday after Easter, April 19th.

IN *The Churchman's* able review of the MacQueary case, while the verdict is pronounced "unavoidable", the sentence is considered "clearly uncanonical." As a legal criticism perhaps the point is well taken, that the sentence of suspension did not alone specify at what time and on what terms the suspension should terminate, but added that deposition should be pronounced at the end of six months in case the defendant should not retract his errors. This, it seems to us, is a point that could not be urged in equity, and we very much doubt if it would be sustained by an appeal to a higher court in law. It is, without doubt, a good ground for appeal, if any appeal from a diocesan court were possible. The lack of provision for such an appeal is the great defect of our judicial system. As to the sentence itself, it was for deposition, unless within six months the accused should renounce the heretical teachings with which he was charged. The error seems to have been in calling it a "suspension," when it was virtually a deposition, suspending the accused from the exercise of his ministry during the period decreed by the court.

THE procedure in respect to the introduction of a new bishop in the House of Lords is described by the Parliamentary correspondent of the *Liverpool Post* as being less grotesque than that which marks the ceremony of new peers taking the oath and their seat. Garter King-at-Arms, with his coat of many colors, is not brought on the scene, and there is nothing of that dodging round benches which to this day tickles the fancy of peers who have witnessed its recurrence for many years. There, however, is one part of the formality pertaining to ordinary peers, which is retained for the use of the bishops. They are led up by their sponsors to the Woolsack, where the Lord Chancellor sits, and there, dropping on one knee, hand in their summons to the House. It was odd the other night to see the stately Arch-

bishop of York dropping down before the squat figure on the Woolsack. Having paid one visit to the Lord Chancellor, the new bishop goes to the table, signs the roll of Parliament, is again presented to the Lord Chancellor, and so passes on to the bishops, where he salutes the Lord Chancellor, and is thereafter a peer of Parliament.

THE opening and consecration of St. Paul's Cathedral, Melbourne, took place Jan. 22d, in the presence of a numerous and thoroughly representative gathering. Beside the Bishop of the diocese (Dr. Goe), the Primate and the Bishops of Tasmania, Adelaide, Ballarat, Goulburn, Bathurst, and Riverina, were present. The consecration service commenced at 10:30 A. M., and was not over till 2 P. M. It consisted of that used on the occasion of the consecration of Truro Cathedral, followed by a celebration of Holy Communion. The secular authorities were represented by the Governor, (Lord Hopetown) and the Mayor and Corporation of Melbourne, which body attended in state. The building, capable of holding fully 2,500 persons was packed, and some three or four thousand gathered outside were unable to gain admission. Over 400 clergy took part in the procession, nearly every diocese in Australia being represented. The Bishop of the diocese, of course, performed the actual ceremonies of consecration, proceeding with his chaplains to the several parts of the building, for that purpose; whilst the choir, specially augmented for the occasion, chanted the *Veni Creator*. The Primate, at the conclusion of the Nicene Creed, was escorted to the pulpit, where he preached an admirable sermon on Christian Socialism.

It is rumored that the affairs of the diocese of Truro are likely soon to be arranged on the most satisfactory basis. The Bishop is again so ill that he cannot discharge the duties of the see; indeed, it appears to be doubtful whether any hope can be entertained of his ultimate recovery to such health as would make active work possible for him. Under these circumstances, arrangements are already proceeding, which may be expected to issue in the Bishop's early retirement. The necessity for such a step will, of course, be much regretted by those who expected so much from Dr. Wilkinson; but there seems to be no alternative. Truro might almost be called a missionary diocese, and it certainly needs all the mental and physical energy of a Bishop in the full enjoyment of his powers. The question of retirement is, however, hedged about with some difficulty. The income of the see is but £3,000, and the allowance to the retiring prelate would so diminish it as materially to narrow the area from which his successor could be drawn. Dr. Wilkinson has held the see since Dr. Benson was called to Canterbury in 1883, but his admirers will prefer to recall his work as incumbent of St. Peter's, Eaton-square, rather than his short reign at Truro, although it has not been wholly unfruitful.

THE fourth Provincial Synod of South Africa met last January. The Bishop of Capetown, presiding as Metropolitan, in the course of his opening charge, referred to the recent Lambeth Judgment, and expressed his belief that, though it could have no binding character upon any Colonial Church, it must have an extended moral effect. A resolution that the Metropolitan should assume the title of Archbishop did no more than reaffirm what was done at the synod in 1870, when it was decided to leave to the Bishops to determine the course to be adopted. The chief matter, however, before the Synod was the question about the retention of the *Proviso* in the constitution of the South African Church, which in effect renders it independent of Privy Council judgments in matters of faith and doctrine, and in matters of discipline relating to faith and doctrine. In consequence of the existence of that portion of the Constitution, it will be remembered the South African Church was, by the Supreme Court at the Cape, and also by the Privy Council, declared to be not one and the same with the Church of England in South Africa; and hence the Colensoite party in Grahamstown was enabled to retain Church property by assuming a title to which they had not the smallest claim.

THE Bishop of Carlisle, in his recent visitation at Carlisle Cathedral, mentioned it as a singular circumstance that the cathedral was without a font, and he expressed his satisfaction that it was intended to introduce one. A handsome font, costing well on to £1,000, has been presented to the cathedral by Archdeacon and Mrs. Prescott. The font was the design of Sir Arthur W. Blomfield, and is the workmanship of Mr. F. W. Pomeroy, sculptor, Portland-place, London. It is upon a hexagonal base of dark stone. The font is of Hoptonwood (Derbyshire) stone, is elaborately carved, and in niches are placed three bronze figures representing Mary and the Child Jesus, St. Philip, and St. John. Over the font is an ornamental iron canopy some 14cwt. in weight. Round the font and the base on which it is placed, the floor of the cathedral has been inlaid with marbles of various colors from Ireland and Italy. The Bishop, on the occasion referred to, said he remembered saying years ago that "it would be an impressive solemnity if each Bishop should upon one great day of the year, say Whitsun Day—a festival so connected with the thought of baptism in early times—administer the Holy Sacrament of Baptism in the cathedral church to such children as should be brought to him to be baptized; but when I became a Bishop, and might have hoped to realize my dream, behold I found myself in a cathedral in which there was no font." Carrying out the Bishop's idea, it is intended that his lordship should administer the Sacrament of Baptism in the cathedral on Whitsun Day next, and the new font will then be used for the first time.

CHINA.

Since the recent purchase of two large lots in the Hankow Concession, the rector, the Rev. A. H. Locke, has been very busy in grading and raising the property and erecting upon it the first group of parish buildings. A neat and substantial brick building about 100x30 ft., and two stories in height, is approaching completion. The lower part of this will be used for a dispensary and other parish purposes and the upper story will be opened as a Church hospital. The foreign physician in the Concession has kindly consented to take charge of the patients for the present. The new church is to be erected in the centre of the lot and is to be approached through a large covered archway in the centre of the hospital. The three native clergy who are assisting the Rev. Mr. Locke at Hankow, have issued a Catechism on the Church and her doctrines, which will be very helpful for enquirers.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

Easter Day was the one pleasant day in a long stretch of lowering, rainy weather. The attendance and number of Communion made were somewhat affected by the prevalent epidemic of "La grippe," yet the churches were thronged, and the services brilliant and hearty. At St. James' church the services were conducted by Archdeacon Bishop, assisted by the Rev. G. A. Tuckerman. Mr. Tomkins, the rector-elect, comes in May. The offerings, which amounted to something over a thousand dollars, were devoted to city mission work. It is stated that this is the first occasion in the history of the parish that its Easter offering has been given to other than parish purposes.

The church of the Epiphany made the magnificent offering of over \$10,000. This will be used in payment of indebtedness. At Trinity church, announcement was made by the acceptance of the rectorship by the Rev. John Rouse.

Bishop McLaren officiated at the cathedral and confirmed 25 persons. In the evening awards of gold and silver medals were made to the choir. Calvary church was crowded, very many being unable to gain admission. Among the Easter gifts were two seven-light candelabra, and a handsome reredos in oak, after a design by Mr. J. N. Tilton, architect. A notable feature of the Easter services here for many years has been the Sunday school festival, at which the children offer their Lenten savings. This year the offering was \$222.58, mostly in nickels and pennies.

St. Peter's church rejoiced in the introduction of a vested choir of 30 voices. A handsome processional cross was presented by Mrs. M. Andrews, and an organ by Mr. Rockwell King. At Christ church, Woodlawn Park, a vested choir was introduced. The church of the Ascension was crowded at the High Celebration of the day when the service was conducted with the ritual accessories usual in the parish.

The day was marked at Evanston by the use for the first time of the new church edifice, the benediction of which will be made on Wednesday. Many individual gifts were made in the way of church furnishing. Prominent among them was a handsome lectern, the noble gift of the Evanston Commandery of Knights Templar. At 4 o'clock the annual Easter service of Evanston Commandery took place. At the appointed time the commandery in full dress, appeared at the main entrance, where they were met by the choir, which preceded them, singing, "Onward, Christian Soldiers." The Rev. Sir E. R. Bishop, archdeacon of the diocese acted as prelate, and delivered an eloquent address.

ROCKFORD.—At the Easter services, the Eucharistic lights were introduced at Emmanuel church. Mr. George Blakelee presented a handsome pair of candlesticks as a memorial of his wife.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—On Friday afternoons during Lent very noteworthy union services were held by the parishes of Grace, Calvary, St.

George's, and Ascension. The services were held at Grace church, as being the most central of the four, and were attended by large congregations.

On Maundy Thursday, the service of "the Passion," as arranged by John S. Churchill, was sung at 8 P. M., at the church of the Ascension. The choir of the church was increased for the occasion. The service consisted of the reading of the Passion from the Gospel of St. John, by the rector, the Rev. E. W. Donald, D.D., with anthems excerpted from the text of the same Gospel, sung by the choir, and occasional familiar hymns joined in by the whole congregation.

At Trinity church the service of the Passion was conducted by the Rev. Prof. Walpole, of the General Theological Seminary.

On Monday in Holy Week, the Rev. J. O. S. Huntington, of the Order of the Holy Cross, delivered the last lecture in the special Lenten course at St. Chrysostom's chapel, under auspices of the Brotherhood of St. Andrew. His subject was "The Cross and the Crowd."

The final sermon of the series held on Sunday evenings during Lent at Trinity chapel, under auspices of the Church Club, was delivered on Palm Sunday, by the Rev. Prof. Walpole, his subject being "Grace in the Sacramental System."

Passion services from noon till 3 P. M., were held on Good Friday in Calvary, St. George's, St. Andrew's, and old Trinity churches, in the church of the Redeemer, St. Mary the Virgin, the church of the Beloved Disciple, and others.

It has been definitely decided by the trustees of Columbia College, to tear down the historical old building which stands in the centre of its property on 49th St. The building has long survived its usefulness, and the task of demolition will be begun at once. The trustees have leased two houses opposite the college, to which will be temporarily transferred the class work now going on within its walls. The object in tearing down, is that a new structure suited to Columbia's needs, and in keeping with the fine new buildings that already surround the "quad" may be erected. It is planned to lay a new foundation on the spot, and then fill it in, using the place for a campus until a building fund is secured. It is rumored, however, that the money which will come to Columbia from the Fayerweather estate, will be used to erect a "Fayerweather Hall."

A member of St. Andrew's Brotherhood has personally raised \$300, and more, for the purchase of a new library for the Sunday school of the church of All Angel's.

Notwithstanding announcement by a New York religious journal that the plans of the proposed cathedral of St. John the Divine, were already on exhibition at the Academy of Design, such is not the fact. The trustees of the cathedral accepted the invitation extended by the Academy of Design, and anticipated that the public exhibition would immediately take place. But postponement has been made until the opening of the annual exhibition of fine arts by the academy, the officers of the academy having found it impossible to arrange a display of the cathedral designs earlier. At that time, however, ample opportunity to examine the plans will be given to the public.

The report of the Italian mission church of San Salvatore, near Bleecker, shows encouraging advance. There are 85 communicants with 16 confirmed last March. The Sunday school numbers 15 teachers and about 200 scholars. The Ladies' Association raised during the year \$3,500. Besides assisting with money the ladies conducted an industrial school and a night school. There are some 80,000 Italians in New York.

A paper in the nature of a protest against uncanonical practices of the Rev. Dr. R. Heber Newton, and the Rev. Dr. Rainsford, is being circulated among the clergy for signature. Nothing is yet publicly stated regarding the matter, but it is understood that the movement has already extended very widely among the clergy, and

is a distinct attempt to bring the two clergymen named to ecclesiastical trial. The promoters of the movement are not known, but doubtless will be at the proper time. They are understood to be members of the faculty of the General Theological Seminary. The occasion of this action is the invitation to ministers of various denominations to preach in All Souls' and St. George's churches, among those invited to the former, being the Rev. Robert Collyer, the Unitarian pastor of the church of the Messiah. A sermon of the Rev. R. Heber Newton on the subject of the Church and the Creed, recently published in the newspapers is taken account of. There are three or four other clergymen who have invited persons to officiate in their congregations, not "duly licensed or ordained ministers of this Church," but the cases mentioned above have excited the most alarm, and may well be taken as showing whereto this thing will grow. Break down the canon, as some of our clergy seem determined to do, and no safeguard remains against the introduction of all religions and even of agnosticism into our pulpits. Indeed, there seems to be very little left of the canon, if without prompt discipline a clergyman may introduce to his congregation a Unitarian, one who denies the divinity of our Blessed Lord, to preach on the day of the Crucifixion. We are glad to learn that all schools and shades of Churchmen, except the very "Broad," are in accord about this matter, and we doubt not the Bishop will use his influence, and if need be his authority, to check this lawlessness.

Since the injury of St. Mark's church by fire, workmen have been busily at work restoring and improving it, the congregation worshipping meanwhile in the chapel. Notwithstanding these difficulties, services have been maintained with vigor during Lent. Wednesday evening services, at which the rector, the Rev. Dr. J. H. Ryland, delivered a course of lectures on the "History of the American Church," were especially well attended. It is hoped to occupy the church on Easter Day. The interior has been entirely renovated and newly decorated, carpeted, and cushioned. The chancel has been made over in accordance with a new design with light tints and a rich display of gold leaf on the walls and arch, and with a refurnishing of altar rails, pulpit, and reading desk in brass work. Back of the altar a former painting is replaced by a fine bas-relief, representing the Resurrection of Christ, and with panels on either side, one having as its subject, "The Angel of the Resurrection," and the other the "Two Marys at the Sepulchre." The cost of the entire work on the church, including repairs to the organ, will reach \$5,000.

St. George's church is about to lose the services of the Rev. Henry Wilson, D. D., who has for several years been the principal assistant minister under the Rev. Dr. Rainsford. Dr. Wilson has for some time been pursuing a successful work in city missions, and he has just resigned his position at St. George's with a view to devoting himself wholly to the newer work, for which he has shown himself especially fitted.

The church of the Heavenly Rest, the Rev. D. Parker Morgan, D. D., rector, sustains a mission chapel on the "East Side," which is crowded at all Sunday services, and in use for some purpose every day. It is under the charge of the Rev. Arthur H. Judge. There are 318 communicants and a Sunday school of 57 teachers and 672 scholars, with an average attendance of 650. For want of a better place the Sunday school meets in the basement of the parish church. The rector is at present training a young man, formerly a pupil in the school, for Holy Orders, with a view to his becoming in due time the minister in charge. There is much need of an adequate chapel building. The work has taken a strong hold in what is a thickly populated German district.

At the Bishop's visitation of St. Luke's church last week, 40 persons were confirmed.

On Palm Sunday the Bishop of the diocese confirmed 21 at Grace church, and the same day 210 at St. George's, Stuyvesant Square.

At Grace mission, under the care of Grace parish, Lenten services have been conducted especially adapted to the poor of the neighborhood. The building, which was presented by two ladies of Grace church, is used for almost constant services or meetings of societies, the limited capacity of the chapel proper being often over crowded. One feature of Lent has been services at which Biblical subjects were illustrated with magic lantern slides, the Rev. Geo. F. Nelson, the clergyman in charge of the work, explaining and enforcing the lessons taught. Services for the children were illustrated with scenes from Old Testament history from the drawings of Dore. During Holy Week, the topic considered was the Saviour's passion.

During the Lenten season, the Rev. Dr. Kirkby, of Rye, has been giving a series of addresses on "Christian Life-work," every Wednesday afternoon in St. Thomas church, and has preached every Wednesday evening in the church of the Beloved Disciple. Large congregations attended both churches.

DOBBS FERRY.—Bishop Potter visited Zion church on Friday in Passion week, and confirmed a class of 11, prepared by the rector.

ANNANDALE.—The last of the series of Lenten sermons at St. Stephen's College, was preached in the chapel Thursday of Passion week, by one of the clergy of St. Luke's church, New York. Easter vacation began Tuesday in Holy Week. The students re-assemble April 6th. The college has received by will of the Rev. Mr. Bremner of Pine Plains, his library of 1,000 volumes. A full-length portrait of Bishop Leonard (Ohio), tastefully framed, has been added to the collection in the dining hall. The Bishop is a St. Stephen's man. A handsomely framed picture of the class of '89 has also been hung in the hall.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—The regular quarterly meeting of the managers of the Churchmen's Association for Seamen was held March 21st, at the Episcopal Rooms, Bishop Whitaker presiding, when the secretary read the report, which showed the good work which continues to be done by the Mission. The number of seamen who had been admitted to membership in the Church was on the increase, and the sailors who frequented the port of Philadelphia were unanimous in their appreciation of the benefits of the Mission.

The boarding-house or Home for seamen, already described in these columns, will be ready to receive its guests before the close of April. Bishop Whitaker, in alluding to this new venture, said: "The idea of forming a Sailor's Home under religious influences is not new by any means. There are several institutions of a similar character in London and Liverpool. In this city, however, this is the first attempt of the Episcopal Church to consolidate its work among the sea-faring community by giving the Christians among them a rallying place."

The Board of Trustees of the Divinity School has been enabled, through the liberality of friends and contributions from the alumni, to establish a Fellowship with an income of \$800 per annum for three years, open to those who shall graduate from the Divinity School. The Rev. James Alan Montgomery, of the class of 1890, who was the first elected to this foundation, is expected to take special courses at Griefswold and Berlin, Germany, and at Oxford or Cambridge, England. The library now contains about 12,000 volumes, embracing many most valuable theological works; included among these is the large and superior collection of the late Bishop Stevens, a gift to the institution. A feature of the School is the practical training for the ministry. Situated as it is, in a rapidly growing neighborhood, regular church services are held by the dean, assisted by the reverend clergy of the fac-

ality, and also by the students in the chapel. As a large part of the population is composed of work-people, the opportunity is thus offered for a church which brings together the several social classes, and thus initiates the students into the practical working out of all the problems which they will have to solve as rectors of parishes.

Efforts are being made to obtain an appropriation from the State Legislature to aid in providing a new building for Memorial Hospital and House of Mercy of St. Timothy's church, Roxborough. This institution is in the midst of over 40 industrial establishments, which employ at least 10,000 men and women, and is ready at all hours to succor the many casualties which occur therein from time to time. It was first connected by telephone with the police department on March 27th.

An alto relievo carving in red stone, 9 feet long and 4½ feet high has been placed over the main entrance of the church of our Saviour, West Philadelphia. The carving is after Ary Scheffer's celebrated painting, *Christus Consolator*.

Services during Holy Week were as usual largely attended, notwithstanding the inclemency of the weather on Good Friday and Easter Even. Sir John Stainer's "Crucifixion" was sung at St. Luke's church on Wednesday evening, March 25th, and on the same date "A Meditation on the Sacred Passion of the Holy Redeemer," by the same composer, was repeated at St. Clement's church. On the evening of Maundy Thursday Rossini's *Stabat Mater* was sung by the vested choir of the church of the Evangelists.

Bishop Whitaker recommended the various rectors of the diocese that one-half of the Good Friday offerings usually given to the work among the Jews, should be this year devoted to the colored mission church of the Crucifixion.

The corporation of St. Mark's church, Frankford, are seeking a site whereon to erect a new church edifice.

The new church of St. Simeon, erected as a memorial of the late Bishop Stevens, was opened on Easter Day with a celebration of the Blessed Sacrament at 6 A. M., followed by matins and a high Celebration at a later hour.

The Lenten services for business men having closed at St. Paul's mission church, a daily 10 minutes' service at 12:30 is announced, commencing on Monday in Easter week.

The Ladies' Cuban Guild has arranged for a series of meetings, at which addresses will be made by Rev. Dr. Wm. H. Neilson, who has been spending some time in Cuba. He expects to speak of missionary work in that country at the church of the Epiphany April 4th, and on Low Sunday at St. Luke's, Holy Trinity, and Holy Apostles.

Rev. E. N. Supplee has resigned charge of the mission at Oak Lane, but will continue his residence in that neighborhood.

The congregation of St. David's, Manayunk, expect to give a parting reception, on the evening of March 31st, to the retiring rector, Rev. Charles P. Logan.

Cecilia B. Fest's will, probated March 24th, bequeaths from an estate of \$60,000, the sum of \$5,000 to the Episcopal Hospital, which is also to receive the balance of income over \$200 from a fund for the preservation of the family burial lots.

Margaretta Warner's will, recently probated, contains among others, a legacy of 26 shares Lehigh Coal and Navigation stock (present market value \$1,175), to Bishop Morris of Oregon, and a \$1,000 bond of Schuylkill Navigation loan to the church of the Nativity, Philadelphia.

The Rev. DeWitt C. Byllesby, late rector of Christ church, Media, entered into rest, March 23d, aged 64 years. The burial services were held first at Christ church on Thursday morning, March 26th, and the same afternoon at Trinity church, Mount Holly, N. J., where the interment took place.

The Rev. T. K. C. Rively, rector of St. Andrew's church, Camden, N. J., died very suddenly, aged 28 years, at his residence in Philadelphia, and was laid to rest Saturday,

March 28th. He was ordained less than two years ago.

WEST CHESTER.—Bishop Whitaker visited, March 27th, the parish of the Holy Trinity, where he administered the sacramental rite of Confirmation to a class of ten persons, and addressed them. The Rev. John Bolton, former rector, and Rev. Francis D. Hoskins were in the chancel and taking part in the service.

WAYNE.—A beautiful painting representing the Annunciation of the Blessed Virgin, has been placed in St. Mary's church, by Colonel and Mrs. Theodore E. Weidersheim, in memory of an infant son, recently deceased.

BRYN MAWR.—A rectory to cost \$10,000 is to be erected by the parish of St. Luke's at this locality.

LOUISIANA.

JOHN N. GALLEHER, S.T.D., Bishop.

NEW ORLEANS.—St. Anna's church has been very greatly improved during Lent. The bricks in front have been replaced by fine Portland cement, and the iron railing has been removed so that the church is open to the street. The chancel has been very elaborately frescoed in rich colors and with symbolic devices. Over the altar on the ceiling of the sanctuary, is a golden chalice surrounded by a halo, and descending upon the sacred vessel is a dove with outstretched wings. Along each side of the altar and reaching up to and around the chancel window, which begins above the dossal, on the one side is running wheat and on the other side the grape vine. At the top over the window are these words, "Jesus said," and on the side with the wheat the words, "This is My Body," and on the side with the grapes, "This is My Blood." The walls of the chancel at the top are replete with symbols of Christ, while at the bottom they are made to represent a richly colored curtain. On Easter Day was used for the first time the altar lights at both the Low and the High Celebrations. The service at 11 was choral, the Nicene Creed and *Agnus Dei* being sung, as is the custom in the church at the 11 A. M. Celebrations. The church was crowded, and many were unable to secure even standing room.

The 54th annual council of the Church in Louisiana will convene in St. Anna's church on Wednesday, April 8th; there will be daily celebrations of the Holy Communion at 7:30 A. M. during the session, with brief doctrinal addresses, and a choral Celebration on the 8th at 11 A. M. The council will doubtless be an important one, as the Bishop's request for an assistant will be brought up for consideration.

OREGON.

BENJ. WISTAR MORRIS, D.D., Bishop.

The staff of clergy in this diocese is smaller than for many years, and there is little prospect of improvement. That part of Oregon lying east of the Cascade Mountains compasses two-thirds of the area and one-fourth of the population of the entire State, and it has but two clergymen, one at Pendleton and one at The Dalles—80,000 people scattered over this vast area with only two shepherds to care for their spiritual interests. Oregon has fully 350,000 population, and there are but 11 active clergy, including the Bishop. One of these will return East after Easter. St. David's, East Portland, a pretty strong parish, is vacant; so, also, St. Paul's, Salem, which is the capital of the State and has 8,000 to 10,000 population. St. Paul's has about 75 communicants and needs a rector badly.

SOUTHERN OHIO.

BOYD VINCENT, S.T.D., Bishop.

The Rev. Campbell Fair, D.D., of Grand Rapids, Mich., recently conducted a seven days' Mission at All Saints' church, Portsmouth. The results were good.

The Rev. Mr. Sykes of Greenville, and the Rev. Frank J. Mallett, rector of the church of the Epiphany, Urbana, have assisted the rector of St. James' church, Piqua, during Lent.

The second annual festival of the Choir

Guild of the diocese will take place at St. Paul's church, Cincinnati, on Friday, May 15th, the day following the meeting of the Convention.

The wife of the Rev. J. A. Dooris of Kansas, died at Chicago in February. The body was brought to Urbana for interment, (where Mr. Dooris was formerly rector.) The rector of the church of the Epiphany officiated.

SPRINGFIELD.—On Tuesday, Feb. 10th, the Rt. Rev. Cortlandt Whitehead, D.D., Bishop of Pittsburgh, held a visitation in Christ church, the Rev. W. W. Steele, rector, in the absence of the Bishop of the diocese, confirming a class of five, one of whom, a mute, was presented by the Rev. A. W. Mann. The Rev. Christian M. Young assisted in the services, and the Rev. A. W. Mann being present, interpreted to a large number of mutes who were present.

On Feb. 27th, the Rt. Rev. Abiel Leonard, D. D., Bishop of Utah and Nevada, held a special service in Christ church, confirming a supplementary class of four persons, and giving an exceedingly interesting account of his work in the great West. The services were choral throughout.

It is pleasant to note the somewhat unusual growth of the Church in Springfield during the past three years. Seventy-five persons have been confirmed in Christ church, more than in any previous ten successive years in the history of the parish. Congregations have doubled in size, and the parish work has pushed steadily and most harmoniously on to very excellent results. The surplised choir, introduced two years ago, compares favorably with any in the State. The missionary pledge paid during the past year was three times as large as that of any previous year. Three years ago there was one church building in Springfield, with a parish building adjoining, valued together at \$37,000. Now there is a second church and parish building and rectory, valued at \$20,000 (the gift of one man), making the Church property to be worth \$57,000. Three years ago the total number of communicants was 176; now in the mother church are about 215, and in the Heavenly Rest about 115, total about 330. Sunday-schools have grown correspondingly and other good works in proportion. That division is multiplication is shown in the work here, under Mr. Steel and the energetic and earnest rector of the Heavenly Rest, the Rev. Christian M. Young.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

COLDWATER.—The Bishop made his annual visitation to St. Mark's church, on the 5th Sunday in Lent, and confirmed 24. At St. John's mission, Quincy, in the afternoon of the same day, he confirmed 6. He confirmed one in Coldwater, in private, on Monday morning. The visit of the Bishop is always an occasion of joy to the people, who fill the church to listen to his Gospel sermons, and to his godly counsel to the newly confirmed. The parish is in a prosperous condition, the rector, the Rev. Henry Hughes, having been here nearly five years.

DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

The Bishop visited Calvary church, Wilmington, on Thursday in Passion Week, and confirmed a class of 17 persons, presented by the rector, the Rev. David Howard.

The annual meeting of the Church Club of Delaware was held at the Clayton House, Wilmington, on Thursday, March 16th, and the following officers were elected for the ensuing year: *President*, Dr. Hugh Martin, Seaford; *vice-presidents*, Thomas Holcomb, New Castle; D. P. Barnard, Wyoming; Col. J. J. Ross, Seaford; *secretary and treasurer*, Francis G. du Pont. Following the regular routine business, papers were read relating to the organization of new clubs.

The Bishop visited Christ church, Dover, on Palm Sunday, and confirmed a class of 6 persons. This is the second class presented this year. Several candidates were prevented from attending the service on ac-

count of the severe storm, which had raged unabated for three days. On the afternoon of Palm Sunday, the Bishop preached at Wyoming, services having been recently established there by the rector of Dover.

Work among the colored people of Wilmington began Passion Sunday. A hall has been rented, and very neatly fitted up. The prospects are very encouraging thus far. The work is chiefly in charge of Mr. H. D. Speakman, a lay reader, who has had considerable experience, having been in the same work in the diocese of New Jersey.

PROVINCE OF ILLINOIS.

Easter was observed with great rejoicing at St. Mary's, Knoxville. According to long established usage, flowers intended as memorials of the departed were upon the altar at Easter Even evensong, thus linking the solemn thoughts of the day just passed with sweet memories of those who in Paradise await the resurrection of the last day. "It is not death to die" was the appropriate hymn. "Lift your glad voices in triumph on high" was the carol that, echoing through the halls, announced the Easter morn. Soon the chapel, bright and beautiful with lights, banners, flowers, was filled with worshippers, most of whom received the Holy Communion. Two of the pupils were baptized before the choral celebration, at which the introit was very appropriately the *Te Deum*. The music was hearty and inspiring, the choir rendering the more elaborate parts, and the school taking up the choruses with great spirit. The rector's earnest sermon was in accord with the spirit of the day.

If the word of nature did not keep Easter Day, it was scarcely noticed, so much of the brightness of the holy time was reflected in everything at St. Mary's on this, the twenty-fourth Easter that has dawned upon the school.

The total offering was \$370, of which about \$70 was for missions and about \$300 for the Bishop Whitehouse scholarship of St. Mary's. This scholarship is the first step toward endowment, which it is now hoped may be carried forward from year to year until a sure income is provided for the assistance of the daughters of the clergy and other worthy girls.

EASTON.

WM. FORBES ADAMS, D.C.L., Bishop.

DENTON.—The Rev. Geo. C. Sutton, of St. Paul's, Kent Co., held a Mission of ten days in Christ church, the Rev. Giles B. Cooke, rector, March 5th to 15th, inclusive. This was the first time the congregation of Christ church ever had the spiritual privilege of a Mission, and it is believed that the little seed planted by the missionary, will grow like a tree whose leaves shall be for the healing of many.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

On Thursday evening, March 19th, the Bishop visited the church of the Good Shepherd and confirmed 37 persons. The Bishop's address on this occasion was listened to with marked attention by the large congregation present. It was a masterly presentation of the grounds of hope of a complete salvation held out by the Church's system, to all who with conscientious feeling enter upon the Christian life.

GARDEN CITY.—St. Paul's School is again in flourishing condition, with full attendance, the break up on account of the scarlet fever during the winter, having been only a temporary set-back to school work. The cadets will give a reception to their friends on Tuesday in Easter week, for which invitations have been widely sent out in New York, Brooklyn, and vicinity. St. Mary's School for Girls recently received a visit from Mrs. Alice Freeman Palmer, former President of Wellesley College, who delivered an address to the pupils on the subject of "College Training and College Girls." Prof. Young, of Princeton College, has lately completed a special course of lectures on astronomy.

ISLIP.—The Rev. G. J. Fercken, who lately resigned the rectorship of Emmanuel

church, to accept a call to Muncie, Ind., has withdrawn his resignation and will remain where he is.

FORT HAMILTON.—Effort is being made by the friends of St. John's church, to raise funds with which to rebuild the structure recently destroyed by fire. With the amount derived from insurance a good beginning can be made, but it is not considered adequate for the new building.

MILWAUKEE.

CYRUS F. KNIGHT, D.D., D.C.L., Bishop.

CITY.—On Monday in Holy Week, the vested choirs of St. Paul's and St. James', with other assistance, rendered Gaul's Passion Service at St. Paul's church, under the direction of Mr. L. H. Eaton. Both from a musical and devotional point of view, the service was an eminent success, and the boys showed that much care had been expended on them. The congregation was large and entered thoroughly into the spirit of the solemn service.

On Good Friday, the Three Hours' Service was held in three churches in the city. At the Cathedral the congregation was large, and the addresses of Dean Williams on the Seven Last Words were admirably adapted to the day. At St. James' church, the Rev. President Gardner, D.D., of Nashotah, conducted the same service—the first time it had been held at that church. The service was also held at St. Luke's, where the Rev. George W. Lamb delivered the address.

Easter Day began with early Celebrations at all the city churches, and two at the Cathedral, at 6 and 7 respectively, both of which were largely attended. At the later service, the Bishop celebrated at the Cathedral, assisted by Canon Oppen. The music was Tours beautiful service in C. Dean Williams conducted service at St. Stephen's, the new parish at the West End. Canon St. George celebrated at St. James', assisted by the Rev. E. F. Gee, the rector, the Rev. E. G. Richardson, being quite ill. Canon Ashley, D.D., celebrated at St. Luke's, where the missionary, the Rev. G. W. Lamb, is a deacon. Thus the Cathedral staff conducted services in four city churches simultaneously. The usual elaborate musical programmes were generally rendered.

A new parish, known as St. Stephen's, has been carved out of the western portion of St. James' parish which will include the large and growing population west of Eighteenth st. This parish by no means represents any quarrel at the mother parish of St. James', but is simply the recognition of the urgent need of Church extension in that portion of the city, which is far removed from any of the parishes. The new parish is at present under the fostering care of Dean Williams.

Work has been commenced on the new double building which combines the Cathedral Guild Hall and Cathedral Institute, according to the plans previously described. On Easter Day, Mr. Henry C. Payne contributed \$1,000 for the building fund and \$500 on the indebtedness on the deanery and Church Home, with \$50 for current expenses of the Cathedral.

OAK CREEK.—The Bishop visited this, one of the oldest parishes in the diocese, on Easter Even, for Confirmation. On Easter Day the choir celebrated its first anniversary.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

TRENTON.—On the eve of the Feast of the Annunciation, Bishop Scarborough visited Trinity church and administered the apostolic rite of Confirmation to a class of 22 persons, presented by the Rev. H. M. Barbour, rector. The choir entered the church singing hymn 237, "My faith looks up to Thee." The Bishop preached a powerful sermon from St. John xiv: 37, "Simon, sleepest thou? couldst thou not watch with me one hour?" Before the service the Bishop consecrated the new memorial organ, erected to the memory of the late Judge J. H. Stewart, vestryman of the parish. The organ was built by Jardine and Co, New York, at a cost of \$4,000.

MASSACHUSETTS.

BOSTON.—The second trial of theatre services has just been concluded, with more encouraging results than last year. The attendance has been large, with an average from 750 to 800. The class who frequented these services were those who had ceased going to church, or who had never begun; two-thirds to three-fourths of them were men. Many availed themselves of the opportunity offered to have a personal interview with the clergymen in charge. The expenses this year were \$1,274.77, and the receipts \$1,317.42, leaving a balance of \$42.65 for next year's work. The Rev. Messrs. Frederick B. Allen, Philo W. Sprague, Henry M. Torbert, and Frederic Palmer, were upon the committee of arrangements.

The Woman's Auxiliary are making earnest efforts to raise the sum of \$500 for the proposed organ in St. Mary's church for sailors, East Boston. It will be made a memorial of Bishop Paddock.

The Church Temperance Society are much encouraged over their coffee-room work. There are now in active operation four such rooms throughout the city, one being on Charles st., another on Pynchon st., another on Cross st., and one on Broadway, So. Boston. The average attendance nightly is 75, and the expense monthly is about \$100 for every room, but the rooms themselves, from receipts, yield \$25 a piece towards this. Lectures and entertainments are given constantly, and in one instance Sunday services have been held. By this project, some of the very lowest have been gathered into these places, and kept from the influence of the saloon. The Rev. S. H. Hilliard, the organizing secretary, has been untiring in his efforts to make public the needs of this reformatory work, and has met with the sympathy and help of persons outside the Church, who have been particularly interested and impressed with the success which has crowned his plans.

NEW BEDFORD.—The Rev Henry A. Metcalf, of Auburndale, has accepted the rectorship of St. James' church.

BARNSTABLE.—Preparations are being made to erect a church in Gothic style, with a spire. Space will be reserved for a small chapel, and the cost of the whole structure will be about \$3,000.

OHIO.

WILLIAM A. LEONARD, D.D., Bishop.

SANDUSKY.—The parish of Calvary church is jubilant over their new windows, procured from Messrs. Geo. E. Androvette & Co., of Chicago, through the well-known firm of Messrs. Geo. R. Butler & Co., of Sandusky, O. The old windows had become so dilapidated and old as to require outside storm windows to save them from being blown in, rendering ventilation impossible. With the assistance of the Sunday school, sewing society, girls' guild, rector, and vestry, who each furnished one window, together with money raised by the sale of an album quilt, arranged by the rector's wife, cordially co-operated in by parishioners and other friends, the funds were procured to pay for six new side windows, as well as a new centre chancel window. They are very neat and add much to the beauty of the church.

CALIFORNIA.

WM. INGRAHAM KIP, D.D., LL.D., Bishop.
WILLIAM F. NICHOLS, D.D., Asst. Bishop.

SAN JOSE.—On Passion Sunday, Bishop Nichols confirmed, at Trinity church, a class of 43, presented by the rector, Dr. Wakefield. The class was largely composed of adults. Since last Easter, a gothic stone parish house has been completed at a cost of \$4,000, and the church enriched by a handsomely carved solid walnut memorial altar and pulpit. In the afternoon, the Bishop preached at the State insane asylum, an institution containing over 600 inmates. One-sixth of the number were able to attend and appreciate the soothing, encouraging, and hopeful words spoken by the Bishop. At night, he again officiated in Trinity church, the service being choral, by a vested choir of 26 men and boys.

KENTUCKY.

THOS. U. DUDLEY, D.D., D.C.L., Bishop

The Rev. Alfred C. Brown of New Haven, Conn., has accepted the call to take charge of the parish of Our Merciful Saviour, colored, of Louisville.

The Rev. R. P. Eubank of St. Paul's church, Virginia City, Montana, has accepted the call to take charge of St. Thomas' mission at Beattyville. This is a growing mission point and gives promise of great growth.

The noon-day Lenten services of Bishop Dudley, held in a vacant store room on Main St., for business men, have been very successful, the room each day being filled. This work is entirely in the hands of the Brotherhood of St. Andrew. The services consist of a mission hymn, recital of the Apostles' Creed, Lonos, prayer, and reading some portion of the Gospel. The key-note of the addresses may be gathered from the Bishop's text on the first day, from St. Luke's Gospel x: 25-28 verses.

As a memorial of the mission held in Louisville during Epiphany-tide, Bishop Dudley has had a very suitable and appropriate token executed in sterling silver, which is to be presented to each of the missionaries who conducted the services during that period. The token is gotten up in very beautiful style, being in the form of a Greek cross. The frontal bears the following engraved legend: *Non Nobis Domini, Non Nobis. Sed Nomini Tua da Gloria*, surrounding the central emblem, which is a monogram of the Bishop's signet. The reverse presents the following memorial: "In mem.: The saints are refreshed by the brother. Louisville, January, 1891."

THE EMPTY BOOK.

BY SIDNEY G. BRADY.

"I will write a book," I pondered,
"Praises at my name shall sound."
All enraptured then, I wondered,
How t'were best to have it bound.
Scented Russia, dainty vellum,
Creamy pages edged with gold,
Claimed my mind, and caught my fancy,
For the story still untold.
It should be an Easter poem,
Brightest of the best among,
And I mused, with heart elated,
On the song as yet unsung.
But I worked upon the binding,
Toiling early, toiling late,
Till—the flight of days unminding—
Easter Morn tapped at my gate.
"You are welcome," said I, brightly,
And my thoughts were calm and sweet,
Nothing now was rough, unsightly,
For my binding was complete!
I hastened then and brought it,
Glad was I my work to show,
To its breast the morning caught it,
With a loving rosy glow—
Gentle fingers part the cover,
Oh, can I forget that look!
I had quite forgot the poem,
Empty, empty, was my book!
Are our churches decked for Easter?
Do we go in bright array?
Do we hear the perfect music?
Do we thoughtless kneel to pray?
Till some earnest, sad, petition,
Into life the conscience starts?
And we find, in deep contrition,
Empty, empty, are our hearts!

LETTERS TO THE EDITOR.

A CHURCH COMMENTARY FOR JAPAN.
To the Editor of The Living Church:

The Church in America has shown such a generous interest in the Japanese Church, that I am sure your readers will be pleased with an account of our efforts to provide for our Japanese converts a commentary on the New Testament which will come to them with a measure of authority.

At a meeting held in Tokio the 17th inst. the following scheme for a Church commentary was adopted:

"It is felt that there is no more important means of strengthening our Japanese brethren in the Christian Faith, and of leading them to accept it in its fullness, as taught by the Church, than commentaries on the Holy Scripture. With this view it is pro-

posed to combine the efforts of a company of students, in the production of a commentary on the New Testament.

"It is expected that each contributor will give, so far as he may be able, the results of his independent study, and indicate his own judgment on such questions as arise out of the sacred text. But with a view of giving some unity to the work, it is suggested that the commentaries of the following authors, where available, should be consulted, and such quotations made from them as may be thought advisable:

1. The Commentaries of the School at Antioch, especially St. Chrysostom.
2. Bengel.
3. Meyer, Godet.
4. S. P. C. K.: Lightfoot, Westcott, Wordsworth, Ellicott, Sadler.

"It is thought that it may be often desirable, as in the Commentaries of Bishop Lightfoot, to add detached notes on particular subjects at the end of chapters, especially such as bear on the circumstances of the Church in Japan. It is proposed that the commentaries be written in English, on the basis of the present Japanese text (corrections being suggested in foot notes), and submitted to a general editor, who, at his discretion, would circulate them among the members of the company, and that, if approved, they be then translated into Japanese under the direction of Mr. Takahashi Goro.

"The promoters of the plan have asked the Bishop of the Church of England in Japan (Bishop Bickersteth) to act as editor, and the Rev. H. D. Page as secretary. It is thought that \$3,000 will be eventually needed to publish the work, and that its importance will justify an appeal for this sum to English and American societies, etc."

The American members of this company are, at present, the Rev. Messrs. H. D. Page, J. M. Francis, and John McKim. To them has been assigned the Gospel and Epistles of St. John, Acts, Ephesians, and Hebrews.

In view of the fact that the only commentary on the whole of the New Testament is from a Congregational source, the importance of a Church commentary to aid in keeping our people in "the Faith which was once for all delivered to the saints," cannot be over-estimated.

We ask the sympathy and prayers of American Churchmen for us in this great work.

The third General Synod of the Church in Japan is to be opened April 4th, in Osaka. Questions of grave importance are to be discussed.

JOHN MCKIM.

Osaka, Feb. 28, 1891.

LAYMEN OR WHAT?

To the Editor of The Living Church:

In the current issue of *The Standard of the Cross*, appears a brief article relative to the rumor that a memorial to Bishop Potter against Dr. Rainsford and Dr. Heber Newton is being circulated for signatures of the New York clergy. The editorial continues: "But neither of them will feel much hurt by a memorial that does not look to a presentment for trial."

While this may unfortunately be the case, yet would it not be a step in the right direction, not only for the New York clergy, but for the clergy as a body, and indeed, for every true son of the Church, to protest against the innovations introduced by Dr. Rainsford? I had the honor of addressing a letter to the latter gentleman under date of Feb. 16th, asking for light respecting non-conformists preaching in St. George's church, as it was in direct opposition to my early teaching as an English Churchman, to which the Rev. Dr. replied, "The gentlemen you refer to, kindly consent to speak in my church, as laymen very frequently do at missionary and other meetings."

The question that suggests itself to my mind and doubtless to many others upon reading this, will be, are the denominational preachers who have been invited to officiate in St. George's, invited as laymen, and do they so regard themselves?

Further, does Dr. Rainsford consider himself a layman by preaching in a sectarian place of worship?

H. W. PURCHASE.

OPINIONS OF THE PRESS.

The Interior.

DIALECT MONSTROSITY.—We remember reading about thirty years ago "Les Misérables" for the first time. Somewhere in it Victor Hugo defends his introduction of the rural *patois* in his realistic scenes. Curious changes have taken place in literature since then. Our young readers of to-day can read *patois* "dialect" better than they can read classical English. The tongue of Poverty Flats is more familiar to them than Johnsonian sentences; and they have a profounder interest in the elisions of Br'er Remus than in the cadences of Addison's faultless style. Each one to his taste; only we wish that dialect writers would learn that monstrosity is not art. Dialect for the sake of dialect is poor stuff, but the writers of our popular tales for the young do not seem to have discovered it. Rags are only interesting when they cover a hero, and dialect only tolerable in literary art when it is the rude expression of great thoughts, noble sentiments, and refined emotions.

The Advance. (Congregational.)

A JUST SENTENCE.—The verdict in the Rev. Howard MacQueary case has been rendered. The majority of the committee or court voted him guilty of heresy, with a sentence requiring retraction or imposing suspension. Mr. MacQueary responds by tendering his resignation from the ministry of the Protestant Episcopal Church. The justice of the sentence can hardly be questioned, as the views put forward by Mr. MacQueary strike at the fundamental facts of the gospel record. The excuse that others in the ministry hold similar views is no defense. In entering the ministry Mr. MacQueary covenanted to teach and preach a well-defined, distinctly stated system of beliefs, not the loosest views of the most heretical men in his ecclesiastical fellowship, and this covenant he has clearly violated. That he should have liberty of thought is to be granted, but the liberty of open and aggressive antagonism to its own doctrines never can be the privilege of any organization or fellowship. It always leads out doors. If the man who desires to exercise such liberty does not voluntarily take himself out, it becomes the painful duty of the organization to show him the door. This is what has happened to Mr. MacQueary. Outside of the Episcopal fold he will be free to preach whatever belief or unbelief he desires, and those who hold the views which he rejects will not be responsible for his utterances. This is fair. It violates no reasonable regard for liberty, and imposes no unjust responsibility on the friends of truth.

The Christian at Work.

ROOM OUTSIDE.—That the Rev. Howard MacQueary should have been found guilty of heresy, was really a foregone conclusion, that is if the Episcopal Church attaches any importance to vital doctrine; we say vital doctrine, for if the doctrine of the Resurrection, with its correlative of Christ's double victory over spiritual death and material decay, is not vital, then surely there is no such thing as essential truth at all. The marvel in this matter is not Mr. MacQueary's trial and conviction, but the fact that our young rector should have insisted upon preaching in a Church whose canons he had ceased to accept. In this we cannot charge Mr. MacQueary with moral obliquity, but he is justly chargeable with short-sightedness and failure to comprehend his duty to a Church whose tenets he had forsaken. There is no occasion for any excitement or feeling of bitterness over the trial, which was every way fairly conducted. It is better for the Church that Mr. MacQueary leaves its communion, as he announces he has done, as it is better for the rector to go where he will neither have to explain nor stand on the defensive—the last position for a Christian minister to occupy. There will be abundant entrance for Mr. MacQueary in either the Unitarian or the Universalist denominations, while he will no longer feel constrained to make use of a creed which his studies and investigations have obliged him to abandon. In

the fact that Mr. MacQueary has already announced his engagements to preach in a Congregational and a Unitarian church, and has avowed his purpose to enter the ministry of another denomination, we have pretty good evidence that the doctrine of an apostolic ministry is as easily given up by our rector as that of the bodily resurrection of Christ. Dean Swift it was who insisted that heresy journeyed in couples; and it seems as if doctrine abandoned soon finds a companion, and heresy in one direction is pretty sure to lead to repudiation in another.

The Interior

MRS. C. E. STANTON ON "WOMAN'S SPHERE."—It is difficult to treat with patience such remarks as those of Mrs. Stanton. One is inclined to regard them not as a dispassionate, studious criticism, but as the splenetic whine of a disappointed woman. Can any one who is at all acquainted with social conditions immediately prior to the New Dispensation, doubt that (except a few spots in Germania and Palestine) woman was everywhere subject to a depressing environment? Ancient history and ancient fiction could not meet the challenge to reveal a social state that could produce St. Helenas, St. Ursulas, Florence Nightingales, and, might we add, not a few of the devoted Christian women who occupied the rostrum with Mrs. Stanton in Washington, and whose faces must have burned to hear such words. Ancient fiction, if not history, has a lesson for Mrs. Stanton and those of her mind who are fretful under the restraints that seem to hem woman in her sphere. That lesson is derived from the conception of woman's sphere which the ancients seem to have had—Penelope and Portia! Gems of womanly character were they, and their lustrous beauty was derived from their fidelity to home and husband. If womankind stands in any danger of forfeiting her gentle prerogative, we fear it will be for the reason that she forsakes them in pursuit of honors that do not adorn her gentle brow.

EASTER IN THE CHURCH OF THE ELDER BROTHER.

BY ALICE RANLETT.

The churches were blossoming gardens that Easter Even: pale yellow and creamy white and glowing red roses were blossoming in bowers of delicate green foliage, violets and heliotrope were breathing their sweetest fragrance, and above the white and gold of the altars, shone the fair, stately lilies; but in the little mission church of The Elder Brother, no Easter flowers decked the plain, bare sanctuary.

Not one in the congregation which gathered from tenement houses and garrets, and from the very streets, gained much beyond their daily bread, which, itself, was not always forthcoming; and times were hard that year, and pressed upon many who were wont to remember the Christmas and Easter Days of The Elder Brother, and some did not know the needs of the church in Margin street, and one whose gold had always been coined into loving gifts for the Elder Brother, was to-day in peace awaiting her first Easter dawn in Paradise.

The Rev. Cyprian Leigh, the priest in charge, was alone in the church. Sister Theodora, who came from St. Hilda's Home to help teach the Sunday school children, had looked in for a moment to ask him if she could help in the decorations, but there were no decorations, and she had passed quietly out again and gone to other work. The priest himself had placed the snowy cloth upon the altar, and had put all things in order, and now stood in the gray March twilight, wishing—though wondrously unaccustomed to wishing for things which were not—

that just a bit of Easter brightness in outward form, might have been there. Presently he left the church and went into the atom of a garden which separated it from the tiny, old-fashioned house in which he lived, a low, wooden structure, overhung by its taller neighbors, and containing on the ground floor a school room for the children, and a bit of a kitchen, and above, his own sparsely-furnished apartments.

The garden had far too much city smoke, and far too little sunshine and fresh air to thrive lustily, even had care been given it, but there was a great hardy rose-bush which grew in spite of unfavorable surroundings, and stretched its long shoots up and out, and, regularly, at Whitsuntide, blossomed into a hundred sweet pink roses, which as regularly rejoiced the hearts of a hundred children, and were carried away in grimy little hands to smile for a day in dingy rooms. Near the rose-bush was a long bed which was wont to begay in spring time with drooping snow-drops, nodding daffodils, golden narcissi, and jonquils, with white cups and flame-touched hearts.

On this night the garden was cheerless, for chilly March snow-flakes were falling fast as the Rev. Cyprian Leigh paced slowly up and down the narrow path, his eyes bent upon the ground, and his thoughts still saying: "If I had only a few flowers for the children's Easter! But," and joy came into his face and voice as he spoke, now aloud, "I can still give myself to Thee and to them; I humbly thank Thee, I can give Thy Holy Self."

Suddenly raising his eyes, he started, for, a few feet from him, in relief against the little brown house, was a tall, white form. Above its snowy, floating drapery swayed two shining wings, and one arm was extended, pointing with faintest movement to the ground at its feet. The Reverend Cyprian Leigh was no vision-seer, though, indeed, visions of the shining ones might sometimes cheer him among the sad realities of his work, and, if such appearances are granted in these days, to one like him, of the pure in heart, well might some holy form appear. He paused for an instant in wonder, and, even as he looked, the apparition disappeared, and as he drew near the spot, nothing was there save the rose-bush, clad in its raiment of newly-fallen snow, and gently fluttering its branches in the light breeze, but on the ground where the fair visitant had stood, peeping through the snowy blanket, was an array of dainty, drooping flowers. The snowdrops had come!

Yes, and there would be flowers for Easter morning, and one blossom for each child!

Both hands full of the delicate blossoms, the priest hastened back to the church to fill the clear altarglasses; silver vases there were none at the church of The Elder Brother. As he opened the door, a strange fragrance fanned his face, the breath of many mingled flowers. Was he dreaming?

The single light shone upon the simple altar, no longer bare but crowned with great branches of Easter lilies; the choir was a bank of graceful ferns starred with blossoms, gold and violet and white; upon the lectern rested a cross of creamy roses, and near the organ was a garden of pansy-faces, each

smiling plant in its own little jar. Enough for all the mission children, yes, enough for those, also, who were ill, and could only hear about the Easter festival.

And no person was in the church. Had there, indeed, been an angel bringing good gifts? True, the door was open, the door of The Elder Brother was never closed, for "Who could tell," said the rector, "when some poor soul might need to come in?"

But there was no one at the door, save two very small newspaper boys, who were peeping at the unwonted sight, and who now, at the priest's invitation, rather reluctantly came inside and stood in wonder.

"What's it for, mister?" said one, after a time, and the priest told something of the great answer and asked them to come the next day and hear more, assuring them that other boys would be there, and promising them, moreover, a pot of the pansies.

The modest snowdrops were placed among their statelier flower fellows, and Cyprian Leigh did not leave the holy place without giving thanks, for, not knowing who had brought, he well knew Who had sent the gift.

The Easter morning sunshine lay sparkling on the yet unsullied snow, when the people came from their dreary Margin Street homes to the blossoming sweetness of the little church. They had never seen it so beautiful, and they looked upon the beauty of the lilies, and the face of their rector, shining with soul gladness, and upon them came a new knowledge of the joy of that "Day which the Lord hath made."

When the children had gathered for their Easter festival, and the wonderful story of the day was told them, and the joyous, triumphant hymns were sung, and the pansies had made happy a hundred little hearts, the Rev. Cyprian Leigh told the story of the garden vision and of his discovery of the beautiful surprise in the church, and gave to each child one of the Easter snowdrops.

Through the Sunday afternoon Sister Theodora gently restrained the restless exuberance of the twenty babies of the infant class, and the faint smile rippling in her eyes did not reveal the fact that, on the Easter eve, God's work took her straight from Margin Street to the grand church of Our Lord in Glory, through whose painted windows the light fell, blue and rosy and amber, upon a rich profusion of the rarest flowers. And there were loving hearts and generous hands which rejoiced to receive the gift of giving and, so, with delicate care and swift action, the flowers went on their sweet mission from holy place to holy place.

If some of the congregation of the church of Our Lord in Glory thought the Easter decorations less abundant than usual that year, it was because they could not see; the angels, who see the true things, knew that never had this church so blossomed with the fragrant, beautiful garlands of good deeds; and, as they carried on that Easter day the tidings of the world below to the world above, in the fragrance of the flower-giving, they carried the gift of the devoted life which was blooming in the darkness of Margin Street, ever giving itself to the Master, and to His people giving the blessed Lord.

The Living Church.

Chicago, Saturday, April 4, 1891.

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

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NOTHING that has ever happened in this world has such a bearing upon human hope and destiny as the Resurrection of Jesus Christ. This is not to assign to it a higher place in the work of Redemption than that which the Incarnation and the Crucifixion occupy. It is only to say that it comes first in importance as a dynamic fact, first in value as a determining influence and evidence in opening a way for the Gospel to the souls of men. It vindicated all the claims of the Messiah, gave assurance of the fulfillment of all His promises, demonstrated the truth and reality and power of all. Without the Resurrection the self-assertion of Christ would have been more than amazing. Nothing but a literal rising from the dead could have restored the faith of His followers and commanded the confidence of the world.

THE event upon which such tremendous issues depended was not an illusion. At the first it was accepted, and in all the ages it has been regarded as a literal return to life of the body that was crucified. The tomb was empty. The angel that rolled away the stone declared: "He is not here, He is risen;" Mary Magdalene and Peter and John "saw and believed;" all the apostles saw, touched, and conversed with the risen Lord; He was seen of more than five hundred brethren at one time. To explain the intercourse of the risen Saviour with His disciples as mere "appearances" is to degrade the grandest event of history to the level of the manifestations and "materializings" of the modern "seance." It takes away every particle of proof and power from the Resurrection which the Apostles preached.

A CORRESPONDENT of *The Catholic Mirror*, of Baltimore, signing himself "Anglican," and professing to be a member of the American Church, undertakes to represent the unsettled feeling which, he says, has possession of "a large number of persons," in view of the growth and influence of "the so-called Broad Church party," and the serious irregularities which have resulted from that influence. Whether the letter is written in good faith or not, we have reason to know that it does put the case of a considerable number of persons, who find their faith sorely tried by existing circumstances. They are, perhaps, not the most learned or logical of our people, but comparatively few are learned and logical, while many who have accepted with devotion and enthusiasm the Catholic ideal of the Church as exhibited in the Prayer Book and Articles as well as in its apostolic constitution, cannot but feel a sense of disappointment at the glaring abuses which it seems so difficult to check. They begin to have doubts whether they have not been misled, and to cast side-glances at the Roman Communion as a possible refuge. We may be tempted to look with impatience and irritation upon such tendencies and to criticize such people as lacking in constancy, faith, and common-sense. This is likely to be the tone of those who, assured of their own position or certain that in any event Rome is an impossible alternative, cannot enter into the feelings of others who, whether through lack of grasp upon the deeper principles involved in the Anglican controversy with Rome, or perhaps through imperfect knowledge of the past history of the Church, allow themselves to be too much affected by the movements of the day. It is natural for us all to desire "peace in our time." The anxieties and uncertainties of these "weaker brethren" are not to be overcome by simple condemnation, but by acknowledging the plain truth that, whether with reason or without reason, the present attitude of the Broad Church faction does, as a matter of fact, tend to shake the allegiance of many souls, and by endeavoring to check this tendency by striving resolutely to remove its cause.

It is not difficult to show that in view of anything that has yet taken place it is unreasonable to lose faith in the Catholic character of the Church. The writer in *The Catholic Mirror* paints the situation in dismal colors. He alleges several cases of flagrant disloyalty on the part of priests of the Church, refers to the MacQueary case as though

it were not *sub judice*, criticizes the Declaration of the Bishops on unity, and concludes that the very life of the Church is threatened, and that devout souls may well stand aghast and look elsewhere for a refuge. This spirit of impatience is always prone to manifest itself when perplexities arise, and difficulties suddenly appear which the Church cannot at once put down. Views or principles which have arisen without attracting attention, or have seemed susceptible of a favorable interpretation suddenly assume a concrete and practical form and make clear the meaning which has all along been hidden in them. The Church is taken by surprise, and cannot at once gather herself together and stamp out the evil. One good result of this is that the controversies of such a period generally leave behind some permanent addition to theology and a lesson of experience which becomes a safeguard against future errors of the same kind. The processes of authority are slow, even when authority is at its best, but in the end the danger is met and subdued. To one who "firmly believes in the validity of English orders, and consequently of the sacraments as administered by the Anglican Church," faith in that Church ought to be grounded upon those facts and remain unaffected by "crises," (of which we nearly always have one on hand), by movements of a menacing character, or by temporary drifts. An intelligent faith is not to be shaken by alarming exigencies, neglects of discipline, or future possibilities. It will not waver until the conflict has been fought out and the cause irrecoverably lost. In short, such faith will only be destroyed when the Church has definitely and finally abdicated by authoritative action the Catholic position.

A LITTLE reading of Church history would be wholesome for our wavering friends. The perplexities of our own times always seem to us the worst because we so easily forget the past. The early Church was continually afflicted with heresies, and sometimes had extreme difficulty in shaking them off. The battle with Arianism lasted for sixty years. It spread through the whole Church. Sometimes it seemed to the common mind to have gained the victory. It crept into every province and diocese. There were bishops against clergy, and priests against priests. The bewildered laity hardly knew what to believe amidst the conflicting teaching which they received. Men whose names worthily adorn the calendar of the saints, and whose personal theology was never at fault, hesitated long at

accepting the great test formula "of the same substance with the Father," out of a mistaken idea of the possibility of compromise, and were ranged for a time among the opponents of Athanasius. Influential councils paltered with the Faith, a Pope succumbed to the pressure which came from all sides. But the great champion of the Church, serene and confident, never faltered, and with him were humbler thousands who struggled on with full assurance that the "gates of hell" could not prevail. It was a lesson for all time, and it does not stand alone. The monster was scotched but not killed. Arianism reappeared in another form in Nestorianism; and on the opposite extreme, denying the true humanity of our Lord, no less than four successive heresies arose. For more than three centuries the Church was engaged in this life and death struggle. Those were the times which tried men's souls. But at the end the early vigor reasserted itself, and finding herself confronted by the dark ages of the downfall of the empire, and the barbarian invasions coming in like a flood, the Church went forth to conquer new realms for Christ with a missionary zeal and success unrivalled since the days of the Apostles.

THE Deist and Unitarian movements in the Church of England in the last century afford another instructive lesson. It was a period of extreme coldness and religious sloth and indifference throughout western Christendom. The Church of England, bound hand and foot by the extinction of convocation and the loss of her old legitimate rights, her Bishops largely the creatures of an unbelieving government, was ill-prepared to wrestle with foes of her own household. Church dignitaries of high degree openly professed the flagrant heresy of Unitarianism. Many were almost declared deists. Yet the long, steady, unwavering conflict maintained by the true sons of the Church year after year, was at last successful, and the final vestiges of the evil were stamped out by the end of the century. It is such a spirit which the defenders of the Catholic Faith and Constitution in the American Church need in view of the evils of the present time, and not the cowardly weakness which turns back in the day of battle.

The lesson of the eighteenth century is still more significant when we compare the state of things in France during the corresponding period. The same tendencies existed there. Deism, introduced by Voltaire, found a congenial soil. The Church, though backed by the Pap-

acy and the civil power, was unable to cope with the foe. Bishops and priests made shipwreck of their faith; infidelity ran riot among the laity. When the dreadful era of the Revolution set in, scores of apostates, bishops and priests, repudiating their orders and religion itself, were found in the mad throng which hurried the nation on to destruction. It was at this time that the French Church received a new succession from the hands of the apostate Talleyrand.

If the writer upon whose letter we have been commenting, draws the picture of our own difficulties in the strongest colors, his tone is surprisingly gentle and entreating when he comes to consider the Roman Church as a possible refuge. If she will but make a few minor concessions of no great importance in themselves, a little more of the vernacular, a little more reverence in the priests, exclusion of paper flowers, more attention to the needs of a cultivated taste, restoration of the cup to the laity, he feels assured that there would be a great accession of "thinking, intelligent people," "particularly of those who are now in communion with the Anglican Church." All this betrays one of the principal causes of this particular form of restlessness. The real points at issue are not recognized, nor the obligations which are involved. The Roman Church asserts itself to be alone the true Church, not a better one than others on account of "the matchless system and discipline of its hierarchy," and "what she has done to preserve countless treasures of art and literature," (the points of merit which this writer urges). She asserts that the Pope is supreme over the whole Church, *by divine right*; and that he is infallible in matters touching faith and morals. She also maintains the Immaculate Conception of the Blessed Virgin. Whoever believes from his heart that these things are true, and necessary to salvation, is bound to submit to that communion whether he finds vernacular services, good taste, reverence, and the like, or not. Whoever does not believe them cannot enter the Roman Church without doing violence to his conscience. Such a change of religion as this cannot be made easily and lightly on the ground of mere superficial preferences. Nor is the fact that there are difficulties and anxieties at home a good ground for accepting, without examination, a number of new articles of belief of radical and far-reaching importance. The intellectual connection between dis-satisfaction, not with the Faith of the Anglican Church

or its orders and sacraments, but with its working system, and the truth of new dogmas held by another Church, is not very apparent. The merits or the defects of our own Church, in matters of temporal organization and administration, do not furnish one iota of evidence that the modern Roman dogmas are either false or true, and whatever difficulties we may have to encounter, the status of those dogmas remains precisely what it was. Their acceptance or rejection rests upon quite other considerations. Such thoughts as these we commend to all "thinking, intelligent" Churchmen.

BRIEF MENTION.

Central West, (Pres.) says: "A certain young theologian went down from Princeton to Philadelphia to preach one of his seminary sermons. He was one of those extremely flowery writers who sometimes dazzle rhetorically the tender souls of the younger members of the congregation, and the elders of the church were besieged to have him down again. They at length consented, but alas! they had forgotten his name. So they wrote to one of the seminary professors, saying: 'Please send us that floweret, streamlet, rivulet, starlight man to preach for us next Sabbath. We have forgotten his name, but we have no doubt you will be able to recognize him.' He was recognized. He was sent. He became the pastor of the church."—*The Standard of the Cross*, asks: "Shall Philadelphia have a Church Club?" Why not? The Church Club is proving to be one of the best means of promoting fraternal intercourse and co-operation in several of our large cities. Nowhere is there a more promising and pleasant outlook for such a movement than in Philadelphia.—At Grahamstown the dean as an examiner elicited the following comparisons of "ill":

Ill, iller, illest.
Ill, worse better.
Ill, worse, dead.

—A correspondent of an English paper writes as follows: "At a celebration of Holy Communion at the English church at the Hague this morning, in the place where some of us like to see an altar cross there stood a black bottle. It was not, I admit, obtrusive, and perhaps I should not have observed it, had not my attention been attracted to it by the noise made in opening it and pouring the wine into the flagon immediately before the Consecration Prayer. If the ceremony of mixing a little water with the wine, which is at least unobtrusive, must be performed before the service, and not in the course of it, surely we may ask that those who desire a decent and orderly ritual should not be offended by 'ceremonies' of this slovenly description."

—Mr. Spurgeon, in *Sword and Trowel*, wonders what will be the next vagary of the Baptist Union. "One of them," he writes, "a pastor in the North, has glorified Mr. Bradlaugh; not as an industrious and able member of Parliament, but as 'a man of true religion.' This sort of 'breadth' is by no means uncommon now-a-days; but are the orthodox happy in association therewith? When a man has denied the ex-

istence of God, and spoken in the most violent manner against the Faith, it is a denial of the testimony of the Word of God to hold him up to admiration. We hope there is enough grit in the Northern Baptists to make them feel that there is a limit to the amount of infidelity which they can absorb into their Association, although cases quite as glaring are allowed to pass elsewhere."

THE SOUTH AFRICAN CHURCH.

BY THE REV. D. CONVER.

IV.

Since our last letter had to do with Bishop Gray, it seems natural that this should say something of the Colensoites and their fortunes in the past, their present condition, and probable future. A recent diocesan paper amused me a week or two ago by informing its readers that the Anglican communion comprised among other component members "the Church of England in Africa with" so many "Bishops," so many "other clergy," etc. It could with equal truth and exactness have included "the Church of England in the United States of America," meaning what is known in law as "the Protestant Episcopal Church in the United States of America." For the orthodox communion, whose bishops go to the Lambeth conferences, some of whose clergy were once on the clergy lists of American dioceses, and to whom our faithful are commended should they go to the Cape, is "the Church in the Province of South Africa," and the local organization which the law courts recognized as "the Church of England" is the Colensoite body.

It will be in the memory of the readers of THE LIVING CHURCH who are now beyond middle life, that Bishop Gray as metropolitan cited and tried for heresy in denying the inspiration of Holy Scripture and the divinity of Christ, his suffragan, Dr. Colenso, then Bishop of Natal. The latter was found guilty, and after disregarding the sentence was publicly excommunicated by the former. The whole Anglican communion sustained Bishop Gray by continuing in communion with him and in various ways censuring Dr. Colenso. The latter found an unexpected ally in the English civil courts, who astonished the world by their decision that as Bishop Gray, when he tried the Bishop of Natal, had no express and legal warrant from the Queen or from the Cape parliament, his action had no legal validity, and had, therefore, the court held, no spiritual effect. Then Dr. Colenso instantly took up a new position, raised a new issue, and informed all who would listen that "the essential feature of the religion of the Church of England" is the rule of civil courts. In American ears this will sound very strange. We are so used to expect church questions to be settled in church courts and church assemblies, that we can hardly understand how any one can think it should be otherwise. We fancy that every one who hears will instantly and intuitively indorse the words of the Supreme Court of the United States, saying that "whenever the questions of discipline or of faith or of ecclesiastical rule, custom, or law, have been decided by the highest of these church jurisdictions to which the matter has been carried, the legal tribunals must accept such

decisions as final and binding upon them." We are so accustomed to expect a bishop and a church court to exercise discipline over a clergyman that we stand surprised when one says, "No, no, not at all; a civil court is the proper one." To us it is an axiom that a Church court knows more about its own doctrine than civil judges are likely to know; but some people were found in Natal who said that "the fundamental principle" of their religion is the reverse of this! Their idea seemed to be like this: The police prevent riots other crimes, etc., by force; the clergy do the same work but use moral suasion instead of clubs: drunkenness or insubordination of a policeman is punished by a civil court, therefore the heresy or insubordination of a clergyman should be also. The civil authorities are the ones to decide what a clergyman should preach and teach, just as they are to decide whether or not the police shall disperse an anarchistic meeting in the Haymarket, Chicago. To have this rule of the State is "the fundamental principle" of the Colensoites. They have no bishop, never had but one, and he, Dr. Colenso, died years ago. They have five or six "other clergy," being able once in a while to pick up some unemployed priest of the Church of England. They have two congregations of some strength, with a few more scattered adherents.

One of my walks in Durban took me by a church of theirs, i. e., built to help on orthodoxy but given them by the civil courts, and now closed and fast going to decay. It was on "the Berea," a hill or ridge covered with the houses of the well-to-do merchants who prefer to live in the suburbs rather than in the city. A walk there is charming, amid the semi-tropical vegetation. There oranges, lemons, the scarlet flowers of the "Kafer boom," and the flaming red streamers of the fronssettia give bright tints to light up the green of the *flamboyante*, with its long pods, or of the bamboo towering in its airy lightness, looking like a magnified fern, or of the hedges of prickly pears or aloes for a background. With pretty country houses all round it, stands the church, built of corrugated iron. If it were not for corrugated iron made in England and sent out by ships, the coast towns of South Africa would be badly off for building materials. The church door was locked, here and there a window was broken, one or two strips of iron were loose, and the other little signs of disuse and decay were there. It was a fit symbol of the body who own it. It was dedicated, I think they told me, to St. Thomas, and had been consecrated by Bishop Gray, but has been disused for sometime. Some of the people are venturing now to go to the little chapel of St. Cyprians' parish near by, and the younger people at least will in time be brought into the South African Church thereby. In the yard at St. Thomas' I noticed the grave of a certain Miss Gardner, whose father was a lay missionary in the early days of the colony. He resigned his captain's post in her majesty's navy; and came to this coast to convert the few scattered natives to Christianity. But at his first settlement no man received him; and shaking off the dust against them, he moved to this long hill, where the natives did receive him. Deeming "these to be more noble than those of Thessalonica" he called the range "Berea." Here

he began missionary work amongst the Kafirs, and here in time he buried his daughter, leaving soon after for Patagonia in South America, where he commenced a like mission, and in turn himself died.

The "fundamental principle" of the Colensoites, who by the way are most careful to proclaim that they reject with dismay, Dr. Colenso's teachings, is enough to kill any spiritual life instantly. One of their leading laymen just before I landed had made a little stir, by asserting that South African clergy should not use a cemetery, where they have often had their services before; and not content with words he met a funeral procession, and seized the priest who was at its head, and by force prevented the service. This representative of "the Church militant" was arrested for his breach of the peace and, as we would say, bound over henceforth to keep it.

What is their probable future? A slow death. The Prayer Book in their hands will prevent their resort to Presbyterian ordination to keep up a ministry. Their one boast, that "we are the Church of England" will prevent their seeking help from "the Reformed Episcopal Church" or like concern. They are not likely to find a supply from elsewhere. The fact that the archbishops and bishops of the English Church assure them that they are in "a causeless schism," and are not in their communion will in time end their loud assertions that they do enjoy such communion. Probably so long as a few men who have been prominent all along live, so long it will go on. Then the end will come. They have no pretence even of Confirmation. Money they are not likely to need. The English civil courts have given them enough of what was intended for the South African Church to prevent their poverty.

Over against them stands the orthodox communion, who once were robbed by a court of all their goods. In Pietermaritzburg I passed the old St. Peter's cathedral, wherein years ago Dean Green one Sunday at the early celebration published the sentence of excommunication; and afterwards went forth to build the newer St. Saviour's, which is now Bishop Macrorie's pro-cathedral. Of all the actors in those stirring times Dean Green alone remains alive; and works on. For over forty long years he has stood in the gap, some of these in poverty and loneliness; and now in his honored old age he deserves well of the Church. The hours I spent with him were delightful with their glimpses of the work at the cathedral, the Diocesan Library, the Sisters, St. Anne's School, and the "Bishop of Maritzburg," (for the ill-fated title "Bishop of Natal" is held by no one). To see the South African Church full of vigorous young life, ministering not only to the English, but with its active missions to the Kafirs, and a strong work going on amid the 20,000 coolies who have been imported from India, and compare it with the low vitality of the Colensoites is enough to answer the question of the future without looking at the higher grounds for hope and trust which one's faith will give.

I have mentioned the mission to the Indians in Natal, and will add a paragraph about it. Canon Booth, its head, told me that their schools had about 1200 children in them; and as all their emigrants on leaving India necessari-

ly break their cast rules by going over "the black water" where they will no longer have their sacred streams to purify them, it is much easier to convert them there than it would be in India; besides they are all Tamils, the race wherein most conversions in India have occurred. I went one night to one of their services in English, the son of the youngest of nations to meet the children of one of the oldest. They sang some Tamil lyrics for me, which were not so unlike our own music as I expected. After the service I stood in the room adjoining the chapel to see its last daily use, as an office to give passes to get home. It seems that a Durban by-law or ordinance requires every "black man" to have a pass signed by a "white man" if the former should be out of doors after 8 o'clock, under penalty of arrest and fine. These good people, even the Tamil deacons, required these passes to go home after church! The room we were in is kept in use all day. In the morning it was a free dispensary for the Indians, then a boys' school; in the evening, the sacristy for the chapel, St. Aiden's; and last of all an office to issue passes to the congregation. This pass system, they told me, had broken up the crowds of Kafirs who once "made night hideous," did a vast amount of stealing, and sometimes in their drunken orgies made life insecure. Now Durban is as quiet after dark as any peaceful country village.

PERSONAL MENTION

The address of the Rev. Jas. J. N. Thompson has been changed from Marshall to Tyler, Texas.

TO CORRESPONDENTS.

R. H. B.—Weaving curtains out of silk rags, is done, we believe, by August Wogatzky, 32½ Blue Island Ave., Chicago.

"LOYALTY."—We are credibly informed that Dr. Gladden, a Congregational minister, preached in Grace church, New York, on Good Friday.

C. C. W.—Liddon's Bampton Lectures might meet your need; also his "Some Elements of Religion." "Pearson on the Creed" might be better than either.

K. M. H.—Thank you for the kind attention. We have so much good, original verse in hand we cannot give space to selections.

"A CHURCHMAN."—1. It is customary, in cleansing the chalice, to use a few drops of wine from the cruet, before the ablution of water. 2. The benediction is pronounced immediately after the *Gloria in Excelsis*, or hymn that may be sung instead. 3. The congregation should not depart until the priest leaves the altar.

NOTES.—A subscriber wishes to know the address of the widow of the late Rev. Flavel S. Mines.

THE correspondent who asked for name of author of hymn, "Life is the time to serve the Lord," is informed that he is the Rev. Isaac Watts, D.D. 1674-1748.

"AN OLD SUBSCRIBER."—We have referred your letter to the Chicago Costume and Decorative Co., 61 Washington St.

E. S. K.—It was a misprint. It should be Hallelulah.

VERITAS.—1. There is an office for communicating with the reserved Sacrament in the Priest's Prayer Book. If your bishop authorizes the reservation, perhaps he would set forth a service. 2. A small flask or vial may be used. 3. We should think it quite sufficient for the choir to turn to the East.

ITEM.—There is no law prohibiting the use of a crucifix.

A CHURCHMAN.—There is no particular reason for the practice, except that at a "low" Celebration the same amount of ritual is not deemed necessary as at the later service when the fuller ritual is used. It would be well to follow the custom of the parish.

OFFICIAL.

THE Church Congress of 1891 will be held at Rhyll, in North Wales, Oct. 6, 7, 8, 9. Address all communications and suggestions to the Hon. Secretary, Church Congress Office, Rhyll, England.

The regular monthly meeting of the board of lady managers of the Church Home for Aged Persons, will be held at the Parlors of the Church Club, (Adams St., one door east of Kinsleys), on Saturday next, April 4th, at 10:30 A. M.

JOSEPHINE S. WELLS,
Secretary.

OBITUARY.

NICHOLSON.—Entered into rest Palm Sunday, March 22, 1891, Mrs. Mary A. Nicholson, wife of Francis Nicholson of Joliet, Ill. Aged 82 years 3 months.

MILTON.—Entered into rest at Wichita, Kansas, on Sunday, March 15th, at midnight, Mrs. F. Henri-

etta Milton. The remains were interred at La Crosse, Wis.

TREW.—Entered into rest, on Saturday, March 21st, at the rectory of the church of Our Saviour, San Gabriel, California, after a lingering and painful illness borne with uncomplaining sweetness, Archie, youngest child of the Rev. A. G. L. Trew, D. D., aged 15 years.

PAINE.—In Baltimore, a few minutes before midnight on Friday, March 20th, Mrs. Sarah Ann Paine, of Providence, R. I., aged 82 years and 8 months. She was widow of Amasa Paine, a captain in the United States navy; daughter of Chief Justice Thomas Burgess, and sister of the two Bishops Burgess.

For more than sixty years she was in the communion of the Catholic Church, enrolled at St. John's Providence. One of her sons, given to the ministry, a brilliant scholar, a graduate of the General Seminary, died at the very edge of ordination. The Lord kindly appointed that she should close this life while spending a part of Lent, as has been her habit for some years, at Mount Calvary Clergy House with her son, the Rev. Robert H. Paine, an earnest and faithful priest and rector in Baltimore. Her last hours were without suffering, and in sleep she passed away. Of five children, two sons survive her, one just named and one a faithful layman in the diocese of Minnesota.

One, who looks back half a century, sees her foremost among faithful workers in St. John's parish, Providence, forward in organizations then novel, and in every good effort for the young, the poor, the sick, loyal to the priest, a marked example of a devoted and practical churchwoman. Such she continued through the passage of nearly two generations. For seven years or more she has been the oldest communicant at St. John's. Yet, spite of increasing age and consequent infirmity, perhaps none other has been more constant in attendance on the Lord's Day services. Though her gifts in charity may be counted by not many figures, they were large as measured by means. This notice will recall to very many of the clergy her hospitality, ever-ready and affectionate, her greeting for the sake of the Lord, her cheerful care of His servants, and her speeding them in His name.

Her burial was from St. John's in Providence, the city of her birth and life, at noon on Tuesday, March 23rd.

APPEALS.

COLORED WORK IN MEMPHIS.

We need one hundred and fifty dollars to furnish the new higher school for boys, and for the next four or five months, twenty-five dollars a month. Will somebody help us at once? The clergy depend considerably on outside help in their mission work.

HENRY R. SARGENT,
Priest-in-Charge.

254 Third St., Memphis, Tenn.

THE Order of Brothers of Nazareth (Incorporated), earnestly appeal to Churchmen and others interested in charitable work, for funds to aid them in placing permanent buildings upon land recently given to them; \$35,000 is needed to erect a house for the Brothers, a Home for Consumptive Boys, a building for educational and industrial training for boys, and a chapel.

Brother Gilbert, Superior of the Brotherhood, 521 East 120th st., New York, will gladly furnish all further information desired.

Visitor—The Rt. Rev. H. C. Potter, D. D., LL. D. Treasurer—Mr. Edw'd P. Steers, President Twelfth Ward Bank, 153 East 125th st.

Assistant Treasurer—Brother Gilbert, Superior O. B. N., 521 East 120th st.

Finance Committee—Mr. Donald McLean, Attorney and Counsellor-at-law, 170 Broadway; Mr. V. M. Davis, Assistant District Attorney, 32 Chambers st., 109 West 129th st.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the Rev. WM. S. LANGFORD, D. D., General Secretary, 22 Bible House, New York.

The Board sustains missions in thirteen missionary jurisdictions and thirty-four dioceses, and also among the Colored People and the Indians in the Domestic Field.

The Board sustains Foreign Missions in China, Japan, Africa, Greece, and Haiti. The Board pays the salaries of sixteen Bishops and stipends to 1,000 missionary workers, besides supporting schools, hospitals, and orphanages.

Special simultaneous offerings are requested in all churches and from individuals on the 3d Sunday after Easter, April 19th, to meet the pressing necessities of the work.

Missionary Pockets, which every one should have for use in gathering money for the Board, will be supplied upon application to the General Secretary. Read the April *Spirit of Missions*.

THE CHURCH HOME FOR AGED PERSONS, 4327 Ellis Ave., Chicago, Ill. Annual Membership, \$10; Life Membership, \$100; Endowment of Room, \$5,000. Under the direction of a Board of Lady Managers of the different parishes.

OFFICERS.

President: Mrs. Dr. Horace Wardner, 4106 Drexel Boulevard.

Vice-Presidents: Mrs. Geo. W. Mathews, 2532 Indiana avenue; Miss Virginia Sayer, 606 West Adams street.

Secretary: Mrs. Josephine S. Wells, 115 Monroe street.

Treasurer: Mrs. George S. McReynolds, 4408 Sydney avenue.

A comfortable and quiet home for elderly people. Board, nursing and medical care are provided. Best reference required. Applications should be addressed to the matron, MRS. HANNAH L. WESCOT, at the Home.

MISCELLANEOUS.

AN ENGLISH ORGANIST (Fellow of the Guild and College of Organists of London) will be open to an engagement after May 1st, where there is a good organ, and musical service. Eleven years experience and success, in training and cultivating boys' voices. Married. Address, F. G. O., LIVING CHURCH.

ORGANIST and Choirmaster noticing first-class appointment, desires for proper reasons to make a change. Vested choir preferred. Address ORGANIST, care of J. H. Monroe, 55 West 9th St., New York.

TEACHER of nine years' experience, Churchman, educated in German universities, wants position as Headmaster or commandant of school, or head of department in College, for next school year. Excellent manager and disciplinarian; competent and successful teacher of Latin, Greek, French, German mathematics, and military science and tactics; is also a good organist. Wants responsible and independent position only. Best references. Address, stating details and terms, "E. O. R.," care THE LIVING CHURCH.

ORGANISTS and Choirmasters desiring positions; and Clergy requiring cultivated and efficient Organists and Choirmasters, trained Chorists, and experienced Churchmen to organize choirs, can secure full information on application to the Secretary, AMERICAN CHURCH CHOIR GUILD, 830 Warren Ave., Chicago, Ill.

Sample copy of "The Church Choir," \$2.00 per year, (monthly publication of American Church Choir Guild, devoted exclusively to Sacred Music, Choirmasters, Chorists, and Organists), mailed on receipt of 10 cents.

A YOUNG missionary priest, unmarried, musical, extempore preacher, wants an active city parish Salary \$1,500. Address ALPHA, care THE LIVING CHURCH.

A CATHOLIC-MINDED priest desires a parish immediately after Easter. Address J., care THE LIVING CHURCH.

CHRIST Episcopal church, Warren, Ohio, desires to employ a competent organist and choirmaster. New organ by Hook & Hastings of Boston, just completed. Address stating terms, etc., THOMAS KINSMAN, Warren, Ohio.

WANTED.—An experienced matron for a school of 80 girls. Building new, with all modern conveniences. Must be a Churchwoman and ready to assume charge in September. Address R. P., care LIVING CHURCH.

WANTED.—A home in a refined family as housekeeper, companion, or to take care of an invalid, at a reasonable salary. References exchanged. Address H., 505 Ohio Levee, Cairo, Ill.

ORGANIST and choirmaster of St. Paul's church, Chicago, ex-organist to the Chicago Diocesan Choir Association, desires re-engagement where Church music receives especial attention. Chicago or large eastern city preferred. Churchman. First-class solo organist and accompanist. References unexceptionable. FRED A. SELF, 5423 Monroe ave., Chicago.

WANTED.—In a Church school, for the next academic year, beginning Sept., 1891, a master to conduct the Military Department and teach English branches. Must be a communicant. One preferred who can play cabinet organ and lead the singing in the school services. Address "HEADMASTER," care of THE LIVING CHURCH.

THE St. Agnes' Guild of Calvary church, Chicago, furnish vestments, embroideries, etc. For estimates address the Rev. W. H. MOORE, 975 Monroe st.

SANITARIUM.—The health-resort at Kenosha, Wis., on Lake Michigan (established 33 years), offers special inducements to patients for the fall and winter. New building, modern improvements, (elevator, gas, etc.), hot-water heating. Elegant accommodations. Chronic diseases; nervous diseases; diseases of women. Address THE PENNOYER SANITARIUM, N. A. PENNOYER, M.D., Manager.

RECTOR wanted for a mission recently established at Oak Cliff, which is a beautiful suburb of Dallas, Texas, and contains now a population of 6,000, living in elegant residences. A reliable subscription list of \$900 has just been made, to which some \$200 or more is likely to be added at once. The Sunday-school is flourishing, and has already developed a large class for Confirmation. An active clergyman could soon raise the mission into a parish, as the population is likely to be doubled within a year or so, and by a similar class of residents. The people there and at Dallas are cosmopolitan, many being from the North and West. Address C. E. MASON, care Billington Furniture Co., Dallas, Texas.

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Union Square, New York, are organizing a department for the production and sale of fine gold, silver, and silver-plated articles for church uses.

Their facilities peculiarly fit them for such artwork of the highest grade, and they are now prepared to submit designs and estimates, and to make to order sacred vessels used in ecclesiastical services, of which, later, examples will always be found in stock, as follows:

Chalice, flagons, patens, ciboria, cruets, pocket communion sets, alms basins, baptismal bowls and shells, collection plates, thuribles, crosses, processions, crucifixes, croziers, candlesticks, sanctuary lamps, pyx, ostensoria, etc.

This department will be under the direction of Mr. W. H. Colson, who has had large experience as agent in the United States for a noted English house dealing in wares of this kind.

CHOIR AND STUDY.

CALENDAR—APRIL, 1891.

5. 1st Sunday after Easter.	White.
12. 2nd Sunday after Easter.	White.
19. 3rd Sunday after Easter.	White.
25. St. Mark, Evangelist.	Red.
26. 4th Sunday after Easter.	White.

CHORAL DIRECTORY.

EASTERTIDE.—PART II.

ALL SAINTS' CATHEDRAL, Albany, N. Y., vested, Dr. Jeffery, organist. Introit, "They have taken away my Lord," Stainer; Communion Service, full, Eyre in Bb; offertory, carols, I., "Sleeper, awake," II., "That He might be Lord," Jeffery; *Nunc Dimittis*, Barnby. Evensong: canticles, Barnby in Eb; anthem, "My hope is in the everlasting," Stainer; offertory, carols, I., "Alleluia! Risen Lord," Wilson, II., "That He might be Lord," Jeffery.

TRINITY CATHEDRAL, Little Rock, Ark., vested, J. C. Winne, organist. Choral celebration, processional, "O, the golden, glowing morning," Le Jeune; Communion Service, Tours in F; *O Salutaris*, Dykes. Evensong: Psalms and canticles, Gregorian; anthem, "Why seek ye," Clare.

DAVENPORT CATHEDRAL, Davenport, Iowa, vested, Prof. H. G. Braumlick, choir-master; Mrs. A. W. Smith, organist; E. G. Peck, precentor. Anthem, "Christ our Passover," Hodges; *Te Deum*, *Benedictus*, *Kyrie*, and *Gloria Tibi*, Hodges; ascription, "Blessing and Glory," Cornell; offertory, "Christ has risen," Maker; *Nunc Dimittis*, Stainer. P.M., children's service: *Magnificat*, Dr. Gilbert; carol, "God hath sent His angels," Hodges; morning offertory repeated.

ST. THOMAS' CHURCH, New York, quartette and double chorus, George William Warren, *Mus. D.*, organist. Proper canticle, Chapple; *Te Deum* and *Jubilate*, G. W. Warren in D; Communion Service, Smart in G; anthem, "The Lord is risen," (with trumpet obligato) Gore; ascription, "See the conquering Hero comes," Handel. P.M.: Sunday school festival, addresses, and carols.

CHRIST CHURCH, Rye, N. Y., vested, R. H. Howe, organist. *Te Deum*, Sullivan in D; *Jubilate*, Field in D; Communion Service, Mendelssohn, Stainer, Field; offertory anthem, "They have taken away my Lord," Stainer.

GRACE CHURCH, Nyack-on-Hudson, N. Y., vested, Mrs. G. H. Pickard, organist. *Te Deum*, Barnby in G; *Jubilate*, Lambillotte in C; *Gloria*, Mozart; offertory, "They have taken away my Lord," Stainer; *Sanctus*, Spahr; *Gloria in Excelsis*, Tours. P.M.: canticles, *Magnificat* and *Nunc Dimittis*, Calkin in G; anthem, "Christ our Passover," Tours.

ST. PETER'S, West Chester, N. Y., vested, S. G. Potts, organist. Processional, "Alleluia! Risen Lord," Wilson; Introit, "Now upon the first day of the week," Monk; Communion Service, Tours in C; offertory, "This is the Day," Cooke; anthem, Post-Communion, "Jesus, word of God! Incarnate," Gounod. P.M., children's service: offertory, "Break forth into joy," Barnby.

CHURCH OF THE ASCENSION, New York City, quartette and chorus, John White, organist. *Te Deum*, John White No. 2, in F; *Jubilate*, Schubert in Bb; offertory, "As it began to dawn," Dudley Buck; *Sanctus*, Gounod; *Nunc Dimittis*, Barnby.

GRACE CHURCH, Utica, N. Y., vested, J. Frank Day, organist. Processional, "Oh, the golden, glowing morning," Le Jeune; "Christ our Passover," Gregorian, viii; *Te Deum*, Smart in F; Communion Service, Stainer in F; anthem, "Awake, thou that sleepest," Stainer. Evensong: morning processional repeated; canticles, Field in D; anthem, "God hath appointed a day," Tours. For Evensong, Low Sunday, anthem, "The Daughter of Jairus," a sacred cantata, Dr. Stainer.

ST. PAUL'S CHURCH, cathedral, Buffalo, N. Y., vested, S. J. Gilbert, organist. *Te Deum*, Stephens in C; *Benedictus*, Goss; Introit, "O rest in the Lord," (Elijah) Mendelssohn; Communion Service (complete), S. J. Gilbert in Eb, (St. Paul's); offertory, "As Christ was raised up from the dead," Dr. W. B. Gilbert; presentation, "Hallelujah Chorus," (Messiah) Handel.

CHURCH OF THE ADVENT, Boston, Mass., vested, S. B. Whitney, organist. Introit, "When I wake up I am present with Thee," Whitney; Communion Service, Mass of the Sacred Heart, Gounod, with full orchestral accompaniment and organ; offertory, "Hallelujah Chorus," (Messiah) Handel. Evensong: canticles, Villiers-Stanford in Bb; anthem, "As it began to dawn," Vincent.

ST. CLEMENT'S, Chicago, vested, Dingley Brown, organist. Easter carol, "Moonbeams

are streaming," Lissant; Communion Service, Smart in F; offertory, "Behold, I show you a mystery," "O death, where is thy sting," Handel-Stainer. P.M.: canticles, Barnby in E; anthem, "Blessed be the God and Father," S. S. Wesley; offertory, "They have taken away my Lord," Stainer.

CALVARY CHURCH, Chicago, vested, Introit, Gregorian; Communion Service, Moir-Gounod; offertory anthem, "Awake up my Glory," Barnby. P.M.: carol, "Fling out the banners," canticles, West in Eb; offertory anthem, "Why seek ye the living among the dead," Clare.

ST. JAMES', Chicago, vested, P. C. Lutkin, organist; Wm. Smedley, choir-master. *Te Deum*, P. C. Lutkin in C; Introit, "Now when the Sabbath was past," Gounod; Communion Service, Haynes in Eb. P.M.: children's service.

TRINITY CHURCH, New Haven, Conn., vested, W. R. Hedden, organist. Early Celebration 6:30; Communion Service, Gounod in C, adapted for men's voices, by W. R. Hedden. Second Celebration, procession, "Sound the loud timbrel," Schachner; *Te Deum* and *Jubilate*, B. Luard Selby in F; Communion Service, Schubert in Bb. P.M.: canticles, Gadsby in C; anthem, "The trumpet shall sound," "Worthy is the Lamb," (Messiah) Handel.

CHRIST CHURCH, Hackensack, N. J., vested, A. M. Hague, organist. Prelude, Simper; processional, "Alleluia! Risen Lord," Wilson; *Te Deum*, Woodward in D; Communion Service, Cruikshank in Eb; offertory, "With cheerful notes," Millet. Evening: choral, canticles, Wood in F; offertory, *Gloria*, Mozart, (12th Mass); postlude, organ, "Hallelujah Chorus," Handel.

CHRIST CHURCH, Elizabeth, N. J., vested, Geo. Edward Stubbs, choir-master; J. S. Bennett, Jr., organist. Choral celebration, Communion Service, Calkin in Bb; anthem, "Break forth into joy," Barnby; Communion hymn, Antiphony of Bangor, 13th Century. "Draw nigh and take the Body of your Lord," ablation, "Thou feddest Thine own people," Dr. Messiter.

ST. PETER'S, Morris'own, N. J., vested, Alfred S. Baker, organist. Introit, "Christ being raised from the dead," Elvey; Communion Service, Hummel in D; offertory, "O give thanks unto the Lord," Goss. P.M.: canticles, Gadsby in C; offertory, "Since by man came death," "Hallelujah Chorus," (Messiah) Handel.

CHURCH OF THE GOOD SHEPHERD, Philadelphia, vested, F. H. Longshore, organist. *Te Deum*, Carbin; *Jubilate*, Tours; Introit, "Alleluia," Stainer; anthem, "Why seek ye the living among the dead," Clare; Communion Service, Dr. Monk; *Nunc Dimittis*, Barnby. P.M.: canticles, Barnby; anthem, Stainer; carol, Gounod. The fine new Roosevelt organ will be re-inforced by a small orchestra.

BURD ASYLUM CHAPEL, St. Stephen's parish, Philadelphia, W. H. Squires, organist, Woodward in Eb. Choral Evensong: canticles, Stainer in A; anthem, "Send out, Thy Light," Gounod.

CHRIST CHURCH, Williamsport, Pa., Horace Hills, Jr., organist. *Te Deum*, Hodges in A; *Benedictus*, Field in D; anthem, offertory, "This is the day," E. V. Hall; Communion Service, Hodges in A. P.M.: canticles, Field in D; anthem for morning repeated.

CHRIST CHURCH, Oil City, Penn., Will F. Cullis, organist. Processional, "Oh, the golden, glowing morning," Le Jeune; "Christ our Passover," F. Schilling in F; *Te Deum*, Woodward in D; *Jubilate*, Garrett in E; Communion Service, Tours, Conant, Tozer, Ford; anthem, "They have taken away my Lord," Stainer; offertory, "Why seek ye the living," E. A. Clare. Choral Evensong: canticles, Bennett in A; offertory, "In dreams I heard," F. J. Barrett.

TRINITY CHURCH, Pine Bluff, Ark., vested, H. Stevenson Duke, organist. *Te Deum*, Parry; Communion Service, Mass of St. Michael, T. C. Winne; *O Salutaris*, Roche.

TRINITY CHURCH, Columbus, Ohio, J. K. Bierck, organist. *Te Deum* and *Jubilate*, Field in D; offertory, "Why seek ye the living among the dead," Alexander; Communion Service, Macfarren. P.M.: canticles, Roberts; anthem, "Praise the Lord, O Jerusalem," E. V. Hall; offertory, morning repeated.

ST. GEORGE'S, Detroit, vested, Introit, "They have taken away my Lord," Stainer; Communion Service, Mendelssohn, Gounod, Camidge, Stainer, Zeuner; *Nunc Dimittis*, Garrett in B. P.M.: canticles, Garrett in B; anthem, "They have taken away my Lord," offertory, "Break forth," Stainer.

CHRIST CHURCH, St. Paul, Minn., James Blaikie, organist. Choral Celebration, processional, "Oh, the golden, glowing morning,"

Le Jeune; "Christ our Passover," Chapple; *Te Deum*, Smart in F; *Jubilate*, Garrett in F; anthem, "The Lord is my strength," Smart; Communion Service, Gounod, Stainer, Elvey; offertory anthem, from cantata, "God is Love," Mrs. Robinson; "Glorious is Thy Name," (Twelfth Mass) Mozart. Choral Evensong, children's service: *Magnificat*, Calkin in F; *Nunc Dimittis*, Ebdon in C; offertory, "God is Exalted," West.

ALL SAINTS', Omaha, Neb., vested, Th. J. Pennell, organist. "Christ our Passover," Barnby; *Te Deum* and *Jubilate*, Florio; Introit, "Unto Him that loved us," Armes; Communion Service, Florio. Evensong: canticles, Barnby in Eb; anthem, "Awake up my glory," Barnby; offertory, "He is risen," Gadsby.

ST. PAUL'S CHURCH, Los Angeles, Cal., vested, Preston Ware Orem, *Mus., Bac.*, organist. Prelude, Andante, cello and organ, Goltermann; processional, "Oh, the golden, glowing morning," Le Jeune; *Te Deum*, Dudley Buck in B minor; *Jubilate*, P. W. Orem in D; Introit, "As it began to dawn," Vincent; Communion Service, Martin in C; offertory, "The Resurrection," H. R. Shalley. Evensong: prelude, *Paques Fleurs*, Mally; canticles, Ebdon in C; anthem, "See now the altar," Faure-Buck; offertory, morning repeated; postlude, Coronation March, Svendsen.

ST. PAUL'S, Washington, D. C., vested, D. B. MacLeod, organist. Processional, "Oh, the golden, glowing morning," Le Jeune; Communion Service, Francois Cramer; offertory anthem, "God hath appointed a day," Tours. Evensong: canticles, D. B. MacLeod; offertory anthem, "Christ our Passover," Hodges.

ST. MARK'S CHURCH, Frankford, Philadelphia, Pa., vested, Arthur B. Hutchings, organist and choir-master. Early Celebration, (sunrise) 5:49 A.M., Tours in F; anthem, "As it began to dawn," Vincent. Full service and Celebration, 10:30 A.M., Tours in F; anthem, "Is Christ risen," Allen. Evensong: Tours in F; anthem, "Christ the Lord is risen," offertory, "Christ and His soldiers."

GRACE CHURCH, Oak Park, Ill., vested, Frank F. Short, choir-master. Processional, "Jesus Christ is risen to-day," "Christ our Passover," Humphrey; *Te Deum*, Fay in A; *Jubilate*, Froud; *Kyrie*, Joule; *Tibi*, Elvey; anthem, "Now is Christ risen," Allen; *Gloria in Excelsis*, old chant; *Nunc Dimittis*, Wesley; recessional, "We march." Evensong: processional, "Rejoice ye pure in heart," Psalms: 113, Bennett, 114, Tonus Peregrinus, 118, Beethoven; *Magnificat* and *Nunc Dimittis*, Clarke-Whitfield in E; carols, "O sons and daughters," "Brigh Easter skies," recessional, "Jesus Christ is risen to-day."

Easter comes to the thoughtful with its tremendous lessons of the old and the new, the transient and the eternal, the art of the life that is, and that which is to come. To the Catholic mind it is like another leaf in the Book of God's Providence, one more way-mark in the onward journey of Holy Church through the ages. The God of Life who is to us the God of Beauty and from whom every beautiful as well as every precious thing descends, touches the great world-life through the mystery of Easter worship and Easter-tide, more significantly and more lovingly than at other seasons. The spiritual beauty of His Christ who is our Life, draws very near the faithful in His sanctuary. It gave voice and eloquence to all the ancient arts that from the beginning found life and inspiration at the altar. This divine beauty of art is radiant like the Sun of Righteousness. Its joy and glory are gone out into all lands. It quickens and gladdens our common life as richly as men will consent. So Easter art and symbolism reach out into all sorts and conditions of Christian worship, yet losing much of its ancient purity and grace. They are adopted in an exotic, hypothetical way where Catholic truth and its liturgic order are unknown and unfelt. There are few houses of religious worship in our cities and towns so deaf to the voices of the ancient wisdom and beauty as to ignore this "Queen of

Feasts," since of a half-truth, "all the world keeps Easter Day." So there are Easter flowers, and Easter music, with Easter sermons, almost everywhere. But the key-note of the sacred mysteries is too often wanting. There are imposing masses of flowers, elaborated anthems and motetts, all with an Easter theme, are sung and heard, but all this is without the true symbolism and the true liturgic worship. These tokens of outside seasonable rejoicing, are imitations; and so, following a common law, are exaggerations. Where there is no altar, what can it profit if the florists crowd the platform with choicest growths and turn it into a conservatory?

The American Water Color Society recently closed its 24th annual exhibition at the New York Academy of Design, after a decidedly successful season. About 300 artists were represented, and from so many and widely scattered places of abode, that the Society may be said to have an unqualifiedly national character. It seems hardly twenty years ago when the painters who attempted this exquisite, and then unfamiliar, branch of pictorial art were hardly half a hundred; and these were drawn into this untried field on account of the quick appreciation and purchase of European aquarelles, then being imported by New York dealers. But the foreign pictures were artistic and excellent, the method, fascinating, and prices "ruled low," especially contrasted with the enormous sums now demanded. Thus they found a quick sale, stimulating, thereby, enterprise and experiment among native artists who did not care to let slip such a popular and profitable current of art production. These workers made rather a sorry show, at the start, not catching at once the swiftness and delicacy of execution demanded. Few of them worked in pure aquarelle, they sought to re-inforce feeble work with a semi-pastel method which was necessarily a failure. Prominent names, however, managed to command a degree of attention and such men as Samuel Colman, Thomas Moran, the Giffords, Whittredge, and a few others, found purchasers. But the field was quickly opened; appreciation and admiration followed generally and almost at once; and so it has come to pass that the Water Color Society became a popular movement, while the interest in the aquarelle grew into an enthusiastic cult, which now engages the American art world.

More than 660 works were accepted and hung, and it is fair to estimate that as many more were presented and declined. The financial results were remarkable, notwithstanding the depressed state of business affairs, and it is reported that sales were made amounting to more than \$26,000. It may at length be said that we have little, if anything, to learn from the foreign schools; indeed, it may safely be affirmed that our aquarellists are now in danger of deteriorating influences from abroad; Munich, and the impressionist generally, and especially the Parisians, making sad havoc here and there, among feeble or adventurous artists, who would capture any new fad that promised notoriety, since notoriety means success, to a degree, in the art-world, if not elsewhere.

In landscape, an astonishing degree of excellence was realized, as our artists have not yet learned to turn their backs on commanding scenery, for the scraps and rag ends of "bits" and "situations" which constitute so unhappily the staple subject-matter of European landscape art. Something of the Hebraic enthusiasm for nature—Prophetic and Psalmistic—remains with us in homes and studios. Thus a great dignity of composition and breadth characterized this department. But in figure and *genre* the improvement was more remarkable. Herein our artists have failed or lagged, in the past. We saw exquisite drawing, poetic composition, and a general feeling for the picturesque. There was little of exalted dramatic force, yet enough to show its presence. The sense of beauty in form, line, grouping, and in color qualities, was often felt; indeed, so often and deeply, that the general artistic values compelled recognition. As usual, there was little of religious art. The ancient spirit does not yet move over the waters. The painters are chiefly contented with physical, social, natural lines of thought and work. Yet the dominant impressions were of such healthy conditions of study and observation, that higher and better things may be looked for, so soon as our artists come to see and conceive them. The religiousness of art can only spring from religious conceptions of nature and life, and a reverent recognition of the supernatural, as the fountain of inspiration for the highest art.

There is always a "latest sensation" in the art and *belles lettres* world, and sometimes they crowd upon us week in and week out. The Seney sale treads on the heels of the Brayton Ives sale of rare books and bric-a-brac. This collection is set down among the most important made at home or abroad; and why the very rich collector should have offered his costly curios in the auction room, where he has for many years been an open-handed buyer, remains a mystery. Many of these things are now out of reach for at least a generation or two. The cataclysms of the business world, to be sure, are sudden, and come with blinding frequency, and they strike first the principal fortunes, and then the fatal "red flag" announces another distribution. Mr. Ives' things were such as only opulent people can own, and only people of dainty, out-of-the-way tastes, care to own. In themselves, as touching the realities and the wholesome satisfaction of life, they were and are of little worth. A royal museum, a metropolitan gallery, and so on, outside of the dealers, are the only suitable places for them. The wonderful \$14,000 Bible has gone to Chicago, but Mr. Elsworth can get a better measure of biblical satisfaction out of the simplest, plain-print octavo of Bagster, or even the Bible Society. But the secret of satisfaction, in this case, lies not in the fact that the purchaser has an excellent copy of the Holy Scriptures; but in that he is the owner of a unique copy of a lordly, but unreadable, edition. So of most of the books, MSS., and bric-a-brac. A sound taste for oriental Keramics, of course, implies the antiquarian, the historian, the artist eye for form, color, and decoration, with the amplest pecuniary resources.

But people quickly tire of all these things,—of their histories and varied fortunes,—of the recitals of their acquisition. Indeed the most tiresome house to the educated mind, is one that is crowded with all these eccentricities, oddities, and exceptional things which make inordinate and inconsiderate demands upon the admiration. Very few people understand them thoroughly, and to the masses they are occasions of ignorant wonderment. This is a healthy line of reflection for so many of us as are tempted by such recitals of extreme rarity and enormous prices, to indulge in vain and inordinate hankerings after things that at best can afford but a remote and artificial satisfaction. Mr. Ives, certainly, is not likely to invest any more in this direction; and if his acquisitions, made through so many painstaking years, and personal discomforts, cannot satisfy a person so eminently fitted to enjoy and appreciate them, who would presume to hope for anything better? The leading dailies have given detailed accounts of the four days' sale, and some of them have illustrated the keramics with numerous cuts.

For Magazines and Reviews, see page 14.

THE VACATION CLUB.

BY ADA J. TODD, PH. D.

VII.—THE SEA-SHORE—CONTINUED.

Numerous holes in the mud showed where the clams were, as Fred and Frank, who had often dug clams, were aware. By striking on the top of the ground, they could be made to "spit," or send out water, because they probably supposed the shock was due to the incoming tide. These were the long or soft-shelled clam; the round clam or quahog lives farther out under the water. By digging down a little way carefully, they found them in the natural position with the large part of the shell downward, and Miss Lacey explained that they burrow into the mud by pressing the "foot" in and drawing the shell after.

"The Molluska," said she, "have soft bodies encased in a muscular skin, called mantle, and in most cases protected by a shell which is made or secreted by the mantle. They may have only one shell as a snail, two like this clam, or more. This is protected by its two limestone shells connected by this hinge, consisting of a large tooth and ligament. The foot is a muscular organ here, which is a modification of the upper lip in the baby mollusk, and it has an opening for water to pass in and out. The so-called black "head" is divided by a partition into two tubes, a current of seawater laden with minute forms of life passing in and furnishing food. The internal organs we can find after we have boiled some. The ear of the clam is situated in its foot—a little white sac, I will show you one in my microscope some day."

Meanwhile there had been many jumps and suppressed screams as the clam fork brought various worms to light, and now Miss Lacey directed Fred to put a spade full of the squirming mud into the sieve and shake it up and down in the nearest pool. This left numerous worms and one razor clam, this time with its inmate, which is usually found in clean sand and not in mud. It has a long, narrow shell and its "head" is deeply cleft. It has a very strong foot, and can burrow as fast as a man can dig, so that it can usually get out of the way.

"This one must have been asleep," said Miss Lacey. "We can look at two or three of the worms while the clams are cooking." They had already been put in an iron pot, and John was building a fire on the sand under some high rocks.

"This is the common bait worm, Nereis. You see the body consists of a great many segments, on each of which is a pair of complicated appendages which serve as paddles for swimming and gills for breath-

ing, and there are also these bristles which give it altogether a formidable appearance. It has, besides these, appendages on its head, with two pairs of eyes, and strong jaws inside the mouth, which can give a good bite. They usually live underground in holes which are smoothed and hardened by slime from their own bodies, but they come out at times and swim at the surface of the water. These tubes of sand which you see here, are made by another kind of worm. You see there are various sorts here. This, larger at one end, is made by a bright-colored worm. This white worm, not having appendages, is like those we found under the stone, and is a Nemertine."

"Isn't there a worm which bores into timber?" asked Will.

"You mean the Tereido, which is commonly called the ship worm, though it is not a worm at all, but a mollusk. It is very destructive to the hulls of ships and piles of bridges. The holes are small at the surface where they are begun by the animals when young, but as they grow they enlarge the diameter sometimes to an inch. Their ravages can be stopped only by sheathing. The Pholas bore into stone, but only far enough so that the head will just come to the opening."

"This is a different tube, Miss Lacey," said Mabel. "I don't think it is made of sand."

"No, it is limestone, made by a Serpula. Here is a good cluster on this stone. I will put them in this bottle of water and now see from every opening comes a little plume which seems to be its head-dress, but really is its breathing organs. The color is variable."

"Where do they get their lime?" said Jo. "Out of the water, where there is always some in solution, and they know well how to use it. But John is motioning us to come. Run and lay the cloth, girls, and take out the eatables."

While they were sitting in the shade of the rock with the cool salt wind blowing their hair, eating the clams which never tasted so delicious anywhere else, and watching the light green water come creeping back up the smooth mud flats and shining sands, to the great delight of all the sea creatures waiting there, Nellie said, "I believe it is better to come at low tide. I used to think one would come only to go in bathing at high tide. But just think how much we've found!"

"Is this the liver, Miss Lacey?" said Jo; whereupon their appetites being nearly satisfied, they began to study the anatomy of the unfortunate Lamellibranches.

"I shall always think of this when we have clams and oysters," said Mabel. "Is the mussel the same?"

"We will look at those we left, when we have put these things away," she said, and soon the group was around the large glass jars where the handful of mussels and barnacles were left.

"Just look, Miss Lacey," said Frank, "the mussels have fastened themselves in."

Sure enough, little threads reached from their shells to the side of the glass and to the other shells, so that they were all hung together.

"When I put them in," said Fred, "I saw them reaching out their feet and creeping about, but I didn't know what they were going to do."

"They were finding a good place to locate in," said Miss Lacey. "There is a gland in the foot from which it secretes these threads called the *byssus*, by which it anchors itself. Otherwise it is very similar to the clam and oyster. The silken byssus is very strong so that a mass of them will make a more resisting wall than can be built by a human mason and it can be used to support break-waters. They flourish on this coast, and millions of them are annually eaten by the black fish which are very fond of them when they are young and tender. But now come quietly and look at the barnacles."

"How beautiful!" said Mabel, after a few minutes, under her breath. All the little doors on top of the barnacle shells were open, and hundreds of little fingers were reached out, mysteriously beckoning.

"What are they doing, Miss Lacey?" said Nellie.

"Trying to get something for dinner. They are fastened head downward to the rock, and their food is in the water, so all they can do is to reach out their claws and by making a current sweep some of it into their stomach. When the tide goes out or when they think there is danger they pull them in and shut up their houses. They are growing suspicious now. Don't jar the dish."

"How came they to grow that way, head downward? The other snails do not."

"These are not snails but crabs, and perhaps they are paying the penalty of some lazy forefather, who, even worse than the hermit-crab, didn't wish to swim round and work and protect itself, for nature always punishes us that way; when we don't use a muscle or a faculty she takes it away."

It was evident from the grave faces that some private applications were being made, but at last Will said:

"How do they know it isn't a snail? It looks like one."

"Naturalists now judge the order and genus of a specimen largely from the egg

and mode of growth. When the barnacle is first hatched, it is free and swimming very like the zoëa of the crab. It has a three-cornered shell, three pairs of legs and an eye. As it grows older its shape changes. It becomes flattened, it has six pairs of swimming feet, and can go very rapidly through the water, and there are antennæ by which it can hold to an object. After a while these become attached and he finds himself fastened down by the head, while the antennæ grow into the flat base of this species or the long stem of the goose barnacle. When he next moults, his shell has eight pieces instead of two, soft at first, but gradually stiffening. All he can do after this is to use his swimming feet for scraps."

"But they can't help it, Miss Lacey," said Mabel pityingly.

"No, it is thought to be one example of the law, as well of nature as of Moses, 'the sins of the fathers shall be visited on the children.'"

After they had watched a while, Miss Lacey suggested as the tide was nearly in, and as they could watch the barnacles in the aquarium any time, that those who wished should go in bathing while she went out in the only boat to gather floating specimens. She asked Will and Grace to go with her.

"This is the best time," she said, "to collect sea-mosses; you will find them floating on the top of the incoming waves, and while you are in the water you can float them right into the collecting bottles without injury. You can find other things, too, while we will look under the farthest piles of the old wharf."

"What is this?" said Jo, as he picked up a black, horny-looking oblong shell with strings at the four corners. It had been lying under some wreck cast up beyond the usual high water mark in some great storm.

"That is a skate's egg, or rather the sac which held the egg, for I suppose the young fish escaped long ago. The parent skate or ray attaches the eggs by the strings to algae, stones, or rocks, to keep them safe."

She then turned away, for she well knew the treasure to be secured on the posts under water, which could be reached only at a certain time of the tide. Will was to manage the boat, and she gave Grace a small seine with which to catch small fish and shrimps for the aquarium and the jelly-fish that float on the surface. At this season, large ones are not common, but she found one good-sized specimen of the white Aurelia. Meantime, Miss Lacey caught sea mosses, and many things she did not explain, excepting a sea-urchin and some ascidians which she pointed out as they all sat again around their final meal, before leaving, "clothed and in their right minds," as Bess said. The sea was now lapping at their feet, just ready to begin its outward flow, and the sun was dropping down into the clear blue.

It did not take them long to see that the sea-urchin is very like the star-fish, only with ambulatory all over him, and the ascidians, being only dirty little brown bags, were not much admired, though Miss Lacey thought they were valuable as representatives of the Tunicata, a class which it is very difficult to place, some classifying it under mollusca, and others under worms. She said that some ascidians were bright colored, one of a deep red being called the Sea Peach, some are of large size, and one is phosphorescent.

But the jelly-fish was very attractive. Miss Lacey told them how the young one floats about till it finds a place to attach itself, where it holds on, forms a mouth at one end, and so lives all winter. In the spring it elongates and forms a pile of jelly fishes, which detach themselves and swim away, eventually growing into the adult form. This one was so transparent that, although quite thick, they could see through it. Halfway between the mouth and rim were four colored spots, which Miss Lacey said were clusters of eggs. The tubes, radiating from the central stomach to a circular tube around the outside, was the only circulating system they could find. There was a fringe of tentacles around the edge, and four long ones at the centre, but it seemed to swim by contracting at the edges and slowly expanding again.

"Their only means of defence," said Miss Lacey, "is by stings in the tentacles, which some of them have strongly developed. The white one will sting some people, even their hands, but it is harmless to most."

"Just look here," said Jo. "his urchin is climbing way up the jar. I didn't think he could go."

"Not when he has so many feet?" said Bess.

"Its spines are movable by a little muscle at the base," said Miss Lacey, "and help it along. I wanted to find a sea anemone, but they are not often found in this vicinity, and I didn't succeed. We may some other day."

"Isn't this called a sea egg, sometimes?" "Yes, or sea-cucumber, to which the shell or testa has some resemblance, when the spines are removed."

"Now tell us about the sea-weeds," said Bess, displaying her bottles filled.

"Oh, everything else must wait till tomorrow," said Miss Lacey. "Precisely eight o'clock to-morrow morning, in the laboratory."

(To be continued.)

THE HOUSEHOLD.

AN EASTER CAROL.

BY J. E. C.

"The winter is past, the flowers appear on the earth; the time of the singing of birds is come."

Awake, O Earth, 'tis Eastertide!
Put on thy robe of Spring;
Blow soft, south wind, and far and wide
Bring forth fair flowers on every side,
Awake, sad Earth, and sing!

Sweet warblers from the sunny south
Return to us again,
And blend with ours your thrilling notes
In one triumphant strain.

Let birds and flowers and men rejoice
This blessed Eastertide!
Let joy bells ring a glad some peal
In praise of Him Who died.

O! fair spring flowers, your starry eyes
Uplifting from the sod,
Ye tell of resurrection life,
Ye speak to us of God.

Sweet songsters who from feathery throats
Pour forth your tuneful lays,
Ye do all that within you lies
To hymn your Maker's praise.

Then let us one and all rejoice,
Let none refuse to sing,
With heart and mind and soul and voice,
We praise our Heavenly King.

Ye chastened ones who cannot join
Your songs with ours to-day,
Who fain would seek some lonely spot
Wherein to weep and pray,

E'en ye may bear a minor part
In earth's glad harmony,
And low and sweet your strains shall reach
The pitying Love on high.

Your Saviour from His heavenly throne
Heareth the lowest sigh
Wafted from one sin-burdened soul,
On wings of faith to fly.

Come now with us and seek His face,
He will not say you nay,
For from the lowly, contrite heart,
He ne'er hath turned away.

Then join our praise with one accord,
O'er earth our glad notes ring,
We praise to-day our Risen Lord,
Our Saviour and our King.

Then wake, O Earth, 'tis Eastertide!
Put on thy garb of Spring,
Blow soft, south wind, and far and wide
Bring forth fair flowers on every side,
Awake, sad Earth, and sing!

Easter, A.D., 1891.

(Copyright 1891).

VIRGINIA DARE.

A ROMANCE OF THE 16TH CENTURY.

BY E. A. B. S.

CHAPTER IX.

To cure heartache is godfather Time's business,
And even he is not invariably successful.
—J. H. Ewing.

When great sorrow comes to us in youth, we feel it must affect and change the whole world; but when we have lived longer in this changeable world, we take it for granted that the whirl of life will go on as usual, only we ourselves drop out for a little while, to fight with our heartache alone, and to conquer it with God's help, e'er we take up the busy thread of our life again with placid faces, just as if our thread and shuttle were as bright and beautiful as before; and perhaps when all our work looks gray to us, we are weaving the most perfect and beautiful pattern.

Poor little Virginia had never thought of life without her mother, until that conversation which Manteo had interrupted; and then her mind was so full of Iosco's sickness that she did not think of her mother's words again until that dreadful moment came when she called and called and no answer came from those still lips

and she knew that her mother would never hold her in her arms again and kiss her. Everything went on just as before, except that the frost soon changed to a thaw, game became more plentiful and the suffering less. But not so, poor Virginia's sorrow; it was so deep and intense for awhile. Mistress Wilkins thought it would wear her young life out. Beth was her great comfort through this lonely time, she was one to love one who really needed her, and the two children truly loved each other. Iosco grew quite strong after a time; he never forgot what Mrs. Dare had done for him, and that it was in saving his life she had hastened her own death. He had always been fond of Virginia, and now his love was mingled with gratitude. There was hardly an hour of the day he did not bring some little offering for "Owaissa," or tell her stories or sing songs to her. Time softens the greatest and sharpest sorrow. Let us thank God for it; we should die were it not so. Though Virginia's heart was nearly broken by her mother's death, and she wished that she too might die, she did not die, but took her life up bravely after awhile; helping those among whom she lived and whom she really loved; gathering flowers and forest treasures in the summer; watching the birds build their nests and the trees put on their pretty dresses in budding time; helping in the work, and playing merry games through roasting-ear time; in the fall of the leaf gathering acorns and nuts, and in winter sitting with others around the wigwam fires of cedar wood, and listening to the stories which the old men told.

So the years passed by, and Owaissa grew from a child to a girl. She was tall and slender; her eyes had a more thoughtful expression than when she was a child, but in other ways she was unchanged. She grew up a perfectly natural girl, full of the poetry and romance of the wild people of the forest. Iosco was still her devoted friend, she looked upon him as a brother. They wandered through the forest together gathering flowers or acorns or sweet grasses. Sometimes they sat down and rested on the banks of a little stream and told each other stories. Iosco's were of the wild, Indian lore. He told her of Odjibwa and the Red Swan, of Hiawatha and his Minnehaha. One day they sat on the bank of a little stream which rushed on, making a tiny waterfall just below, which sang to them; so Iosco thought as he sat there with Owaissa, while overhead the pines waved their lofty branches and the soft breezes whispered love songs among them. Wild flowers and delicate mosses nestled about their feet. All around, laurel blossoms made the forest beautiful and the air fragrant. Birds were flying to and fro, and from a near tree a whip-poor-will was singing to its mate, as if it were telling its love. Iosco was watching Virginia. She looked more like an angel than ever, as she sat with her golden hair falling in masses over her mantle of doe-skins, her slender hands clasped while she listened to the water and the birds.

Her eyes of deepest blue were looking thoughtfully faraway. Iosco was fond of Virginia, very fond; but he never thought of her as he did of the Indian maidens. The moments he spent with her were the happiest in his

life. When they walked hand in hand, a strange thrill passed through him. He would have died for her willingly, had there been any need. His quick eye saw now that she was sad as she sat listening, and he drew closer to her as he asked: "Where do Owaissa's thoughts go, that they send such sorrow out of her eyes?"

"Iosco," she said, "mamma would tell me if she were here, that I ought to be thankful for all God has given me. I often fancy when I sit alone that I can hear her telling me just as she used to. that it is one's duty not only to be contented but to be cheerful and happy. I think I am, usually, don't you, Iosco?"

He nodded as he replied: "Owaissa is like a bird, her eyes are so bright, her laugh is so merry."

"I try to be," she went on, "and I am very happy, indeed. Every one is so kind to me; but sometimes I can't help wishing very much that I could see some of my own people. I should like to know if my father is alive, and if he sometimes thinks of me. He went away when I was only ten days old, I know he could not forget his baby."

They sat silently for a few minutes, then Virginia looked up into Iosco's face. "You know," she said, softly, "sometimes I feel sure my father will come for me and take me away."

Had she felt Iosco's hand she would have been astonished at its icy coldness, and would have wondered what made him clench his fingers as if he were in pain. From that day a wild dread of the white man's return haunted Iosco. An Indian never shows his emotion, so he only said, quietly: "Did I ever tell Owaissa the story of Battao? It is a beautiful one from the far North, a captive of my father's told it to me."

"No, you never told it to me. I should like to hear it," Virginia said, with a little sigh.

Iosco would have made an ideal picture as he sat there. His black hair was thrown back from a high forehead, beneath which two dark eyes looked out, which were remarkable for their depth and truth. He had a straight, well-cut nose, and a mouth almost severe, so firm and decided was its expression. When he smiled, one forgot the stern look, for a sweet, gentle expression transformed the face. It was a classical face, and its owner had a deep sense and appreciation of the poetry of life. Certainly they made a study for an artist; the fair girl with her golden hair and the graceful figure of the Indian, as he told her the quaint old Indian legend.

"Many, many moons back in the sunny North, over towards the setting sun, lived a mighty Werowance whom they called Tyee. His lands stretch all along the beautiful sound, where fine wampum is found. This Tyee had a daughter. The name of the beautiful maid was Battao. Every one, even those far away, knew of the rich wampum and the fine furs that would belong to the man who should take Battao for his wife. Her father said she should go to no man whom she did not love, and he kept firmly to this, though chiefs of great tribes came to win her, and many from every part sought her. Battao would look at none of them.

One day a brave warrior came, tall and handsome. Battao looked at him, trusted his brave eyes, and loved him.

As they floated over the smooth waters in Battao's swift canoe, they came to a beautiful island where they sat on the shore and talked. And many days when the sun had gone half way on its journey and done its day's baking, so that the air was as that which comes from the fire, Battao and her maidens would cross to the beautiful island, and there her lover would tell them strange stories. As they listened, the maidens sifted the soft sea sand through their fingers, and as it fell upon the shore it formed the shape of whatever Battao's lover was saying; there it hardened and yet may be found, and it brings the favor of all the gods to any one who finds one of the forms and wears it in his wampum belt.

"Oh, I should like to see some of the shapes, Iosco, wouldn't you?" asked Virginia.

"Yes," he said, "I should; and I should like to go to that land, it is so sunny, our captive said."

"It could not be more lovely than it is here," Virginia replied; "but please go on and tell me what became of Battao."

Iosco was happy for the present; at least he had made Owaissa forget the white tribe, and the canoes with pinions like wings, that she had said she was sure would come. So he went on gladly:

"One day, when Battao, with her lover in her canoe, and all her maids in their canoes, were going back from the beautiful island, as they came to the deep part of the water, Battao's lover said some words to her in a strange language that the maiden could not understand, then sprang into the water. Battao did not cry out, she only looked down where her lover had disappeared; so did her maidens. But he did not rise, nor could they see anything of him, and they went home to their people. When they told the strange story, all the people said Battao's lover had drowned himself, and other men began to come every hour. But Battao would not look at them or their presents, saying that her lover was not dead, that he said before he jumped into the water he would come back in twelve days. None of her people believed Battao, and her maids went into the wood, wailing and mourning for her loss. But every day when the sun was half way on its journey, she would call her maids from the wood and lead them down to the water. Then they would paddle their canoes to the place where Battao's lover had disappeared, and she would look down into the water, in which she could see the clouds, the sun, and even the trees and mountains all looking at themselves. She saw not the brave and handsome lover until the twelfth day came. And then, while she looked down, he sprang up out of the shining water into Battao's canoe."

"Oh, how happy she must have been," cried Virginia.

"Yes, very happy," continued Iosco, "and all of Battao's people; for her lover brought many presents with him, rare and wonderful flowers that grow in the sea, and large pearls. For Battao he brought beautiful coral. Then there was a great happiness among all the people, for Battao and her lover were married. As they paddled out in their canoe one day soon after, Battao asked her lover where he

went to down in the water. He told her his people lived there, and he wanted her to go and see his tribe, where they hunted whales and seals, and gathered pearls and coral, and beautiful shells, such as she had never seen. She took his hand, and together they sprang into the shining water. All the maidens, seeing the water swallow Battao up, gave a great cry that shook the whole forest. But she called out to them that she would come back to see her father. All her people mourned for her, and said some evil spirit must have taken her, and she must now be a fish in the water. But on the twelfth day she came to her people and to her father's wigwam, and told great and wonderful stories of the things she had seen. And she brought beautiful presents to her father, and to all her people. When she would go back, her father bowed down and grieved so that he would have died, but that she put her hand on his breast and promised him that while he lived his daughter would be with him six moons every year. And so she was; the rest of the time she was with her husband in the big sea water. But she still remembered and loved her people, and warns them of storms, even to this day, our captive said. She is seen over the place where she and her lover went down, and she looks tall and misty. No one dares come near her, for something dreadful has happened to all who have ever tried; before every dreadful storm she comes, and the people call the island, to which she and her maidens went to listen to the lover's wonderful stories, the Island of Battao."

They sat silently for a few moments; when Iosco had finished the story, then Virginia asked: "Do you think, Iosco, that all can tell whether they will love each other when they look at each other the first time?"

There was a strange look in Iosco's eyes, as he answered: "Iosco can tell little about such things, Owaisa; some people surely could."

After another pause Virginia said: "Your stories are so beautiful, Iosco, and I love them; but they make me wish that I knew more of the stories of my people; there must be many that I have never heard, and even some of those my mother told me, I have forgotten. I ought to have remembered them, and then I could tell you them and teach you more about our God. I speak of Him only to you, Iosco, for I know so little; I cannot even remember for myself, and when I try to talk to Mistress Wilkins about Him, she shakes her head and says: 'Oh, He has forgotten us. If He loved us He would take us from this place; don't speak to me about Him, child, this is not His land. He cannot hear us when we speak to Him. There is no priest or altar to hallow the land.' But, Iosco, when I am alone in the forest, sometimes, and all is still, I can almost hear Him speaking to me, and I feel and know that He is close to me, and I want so much to know Him. I can only kneel down and say as mamma used: 'Dear Lord,' and I know He hears me. Beth, or Patience, or any of the others, do not know as much as I; they have forgotten, or were never taught as I was, and you know I could not ask any of the men. Patience says they are the very worst that came over from England. I wish you knew, Iosco."

He did not reply, and they sat quietly together, only the song of the little birds above, and the sound of the falling water broke the perfect stillness.

(To be continued.)

MAGAZINES AND REVIEWS.

The Portfolio, March; Macmillan, agents for New York. A number of rare interest. The first page-plate etching (frontis piece) is the celebrated "Beata Beatrix," etched by G. W. Rhead, after Dante G. Rossetti. It is a perfect example of that mystico-religious school, which Rossetti among his compeers has supremely exemplified. It is of the very fulness of art in its profoundest significances. It will forward the purpose we have held steadily in view, to quote briefly from the accompanying analysis, by F. G. Stephens, that our readers may see how much, and what high purposes, may enter into a simple composition:

"As to the picture and its spectators, it is obvious that we remain on the mundane side of things, while Beatrix in a swoon passes into the Valley of the Shadows of Death, and the Florence Rossetti painted is the Heavenly City of the future. Rapt thus, her features look pale in the half gloom, half light, and her hands, which erst clasped each other in her lap, have fallen apart to lie supine because their task is almost done, and this is celestial light which falls on them. A dove, a heavenly messenger, of deep rose colored and glowing plumage, and like the bird of the Annunciation, crowned with an aureole, poises on downward wings at her knee and bears to Beatrix's hands a white poppy, i.e., the mystical flower in which Rossetti meant to combine the emblems of death and chasity. He gave to the flower a dark heart to indicate deathful mystery, and to its pallid leaves imparted that pure whiteness which expresses the stainless life of the lady, who, although not dying, is about to die."

Rossetti thus describes his intention:

"The picture is not intended at all to represent death, but to render it under the semblance of a trance, in which Beatrix, seated in a balcony overlooking the city, is suddenly rapt from earth to heaven. I have introduced the city as my background, and made the figures of Dante and Love passing through the streets, and gazing on one another conscious of the event, while the bird, messenger of death, drops the poppy between the hands of Beatrix."

The other page-plate etchings, and there are always three in each number, are "Portrait of a Man," by Frans Hals, an example which explains his nearness to Rembrandt in portraiture, and "The Bridge of Alcantara, Toledo," etched by H. Macbeth Raeburn, each and all of them worth a frame and wall-room. Everything else in the number is mentionable, as especially, "A Corner of Paris," by A. Gabowe, the editor, P. G. Hamerton's, third article on "The Present State of the Fine Arts in France," an invaluable series, and "Haddon Hall," II., by John Leyland.

The Magazine of Art, March, Cassell, New York, opens with a cleverly executed etching, frontispiece, "Hunger hath no Ears," "Current Art," by Frederick Wedmore, with several illustrations, among them an exquisite example of Arthur Parton, "Now Blooms the Lily by the Bank." W. Holman Hunt has a second paper, "The Proper Mode of Drawing, addressed to Students," with a portrait of himself, engraved by Jounard. Of deepening interest is the last instalment of "The Portraits of John Ruskin," four illustrations, from first to last, the maturing of a baby face to the dead ripening of old age, a sequence inexpressibly suggestive and solemn. There are also illustrated papers on the two sculptors, Boehm and Warrington Wood. "Japanese Pottery," and "The Use of Metal in Bound Books," will deeply interest bric-a-brac people. This is a delightful number.

The Magazine of Christian Literature, March, (New York), gathers up, after its manner, with a keen discrimination, a sheaf from many scattered fields. In Homiletics, "The Preacher and his Work," by Dr. Joseph Parker, is worth a dozen ordinary treatises. "The New Situation in France" is an honest, fearless word from the New York *Catholic Review*, to French ecclesiastics, who have hitherto sulked in politics, or clung despairingly to effete monarchical ideals. Dr. Schaff writes intelligently, of course, concerning "The Libraries of Rome." The article which interests us most deeply and immediately is St. George Mivart's paper on "Cardinal Newman, Leo

March April May

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diseases of life seemed to have a mortgage on my system. I have now taken two bottles of Hood's Sarsaparilla and have gained 22 pounds. Can eat anything without it hurting me; my dyspepsia and biliousness have gone. I never felt better in my life. Those two bottles were worth \$100 to me." W. V. EULOWS, LINCOLN, Ill.

Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

XIII, and Louvain," being an exposition of the great Cardinal's life-long doctrines on "University Education," Stretching from his "Discourses on the Scope and Nature of University Education," published in 1852, and that a revision of an earlier edition while an Anglican, through his own disastrous experiences with the Catholic University scheme in Ireland, until his decease, his convictions remained the noblest and mightiest expression of the truth. How magnificent, and how simple, are his famous "three points!" They are:

(1) No science must be excluded, and certainly not theology; (2) true philosophy should dominate and unify in one system its whole means of education; and (3) the end and aim of that education should not be professional knowledge, but culture for its own sake, and to the highest degree attainable,—the grandest statement of the ultimate truth in print. We give the concluding paragraph, not only as a precious summary but also as one of the grandest examples of English among moderns:

"If, then, a practical end must be assigned to a University course, I say it is that of training good members of society. Its art is the art of social life, and its end, its fitness for the world. It does not confine its views to particular professions. . . . A University training is the great ordinary means to a great but ordinary end; it aims at raising the intellectual tone of society, at cultivating the public mind, at purifying the national taste, at supplying true principles to popular enthusiasm, and fixed ones to popular aspiration; at giving enlargement and sobriety to the ideas of the age, at facilitating the exercise of political power, and refining the intercourse of private life. It is the education which gives a man a clear, conscious view of his own opinions and judgments, a truth in developing them, an eloquence in expressing them, and a force in urging them. It teaches him to see things as they are, to go right to the point, to disentangle a skein of thought, to select what is sophistical, and to discard what is irrelevant. It prepares him to fill any post with credit, and to master any subject with facility. It shows him how to accommodate himself to others, how to throw himself into their state of mind, how to bring them before his own, how to influence them, how to come to an understanding with them, how to bear with them. He is at home in any society, he has common ground with every class, he knows when to speak, and when to be silent; he is able to converse, he is able to listen; he can ask a question pertinently, and gain a lesson seasonably, when he has nothing to impart himself; he is ever ready, yet never in the way; he is a pleasant companion, and a comrade you can depend upon; he knows when to be serious and when to trifle, and he has a sure tact which enables him to trifle with gracefulness, and to be serious with effect. He has the repose of a mind which lives in itself, while it

lives in the world, and which has resources for its happiness at home when it cannot go abroad. He has a gift which serves him in public and supports him in retirement, with which good fortune is but vulgar, and with which failure and disappointment have a charm. The art which tends to make a man all this is in its idea as useful as the art of wealth or the art of health."

THE CHURCH IN THY HOUSE. Daily Family Prayers for Morning and Evening. By the Rev. Rufus W. Clark, rector of St. Paul's church, Detroit. New York: Thomas Whittaker. Pp. 118.

In this excellent manual of devotions in the household, the Scripture reading and the prayers for each occasion occupy but two pages, in bold, clear type, and cover four weeks' use, morning and evening. Under the fully-printed portions of Scripture reading, there are stated selections by reference only, with their subjects named, for the second, third, and fourth weeks. The work has many merits. Each section concludes with a collect or petition from some revered source—confessor, father, bishop, or an ancient liturgy.

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A generation or two ago, in the days of homespun clothing, when our forefathers began to save up their old-fashioned clocks for grand-children to talk about, every spring it was the custom for whole families to take frequent and liberal doses of sulphur and molasses to "purify their blood." Fortunately, the people of to-day, that they escape this nauseating mixture, and can take instead that agreeable and efficacious medicine, Hood's Sarsaparilla. This is a scientific preparation which goes to the right spot, thoroughly purifies the blood, and dispels "that tired feeling," an expression which accurately describes the condition of thousands who will not confess that they are sick, but yet have no enjoyment of food or occupation and just feel real miserable or "dragged out." Hood's Sarsaparilla imparts such strength of mind and body as to make one feel "like a new person."

Beecham's Pills cure bilious and nervous ills.

Mellin's Food is not the bulky, indigestible product of the miller or baker, but is the result of skillful manipulation, by careful and uniform chemical processes based upon scientific principles; it is a soluble dry powder, made from wheat and malted barley, and is the concentration of nourishing properties.

"Gentle Spring" loses many of its terrors when the system is fortified by the use of Ayer's Sarsaparilla. With multitudes, this wonderful tonic-alterative has long superseded all other spring medicines, being everywhere recommended by physicians.

Go and do likewise. If your whiskers are grizzly and unbecoming use Buckingham's Dye and they will look as when you were younger.

A characteristic advertisement in its straightforward business talk is that of J. H. Gregory, the veteran seedsman of Ma-bienhead, Mass. Mr. Gregory's reputation for fair dealing and exact fulfillment of promises is a hardy annual, and has never failed to justify the entire confidence of his customers. All who want reliable seeds should be sure to send for his 1891 catalogue.

Are You Ready.

There is an old saying that "there is nothing sure in life except death and taxes," but the saying loses its force when Salzer's seeds are included among the uncertainties. They never die, and only need a trial to prove themselves. John A. Salzer, La Crosse, Wis., is the largest grower of Northern Grown Seeds, and makes a specialty of farm seeds, wheat, corn, oats, and potatoes. An illustrated catalogue contains full information regarding rare plants, flowers, fine vegetables, &c., with several colored plates, mailed for 5 cents, or further information can be had by reference to advertisements of Salzer which are appearing in our columns.

Rhyme and Reason.

All teachers who go to Toronto This important fact should be onto: That the Wabash Railway Runs two trains a day. With through sleeping cars to Toronto. For maps and full information in regard to the coming National Educational Convention, address F. A. Palmer, 201 Clark st., Chicago.

THE GREAT ENGLISH REMEDY, BEECHAM'S PILLS
For Bilious and Nervous Disorders.
"Worth a Guinea a Box" but sold
for 25 Cents,
BY ALL DRUGGISTS.

RUBIFOAM
cleanses the teeth.
Prevents decay.

Delicious Mince Pie
in 20 Minutes

ANY TIME OF THE YEAR.

DOUGHERTY'S
NEW ENGLAND CONDENSED MINCE MEAT.



In paper boxes; enough for two large pies.
Always ready; easily prepared.

CLEAN, WHOLESOME, CONVENIENT.

SOLD BY ALL GROCERS.

JOSEPH GILLOTT'S
STEEL PENS.

GOLD MEDAL, PARIS EXPOSITION, 1889.

THE MOST PERFECT OF PENS.

CARE OF THE FEET.

From Good Housekeeping.

Corns are the most nearly universal disease of the feet, and a word about their prevention may well precede anything regarding their removal. In the first place, a frequent and thorough bathing of the feet is one of the best possible (though not an infallible) preventive of corns. Some-time during each 24 hours, summer and winter, the feet should be bathed thoroughly, and when there is a tendency to sweat or they are subjected to hard usage, a night and morning bath is preferable. But the hard-working man or woman may think this too great a waste of time. It will not require many minutes to bathe the feet thoroughly twice a day, for the task is comparatively light when performed at short intervals; and to say nothing of the added comfort, the prevention of diseased conditions is well worth all the time and trouble. The feet require soap and water as much as the face and hands, and an argument against one may with equal force be made an argument against all.

Feet thus bathed will be comparatively free from corns, bunions, and callouses, dead and wrinkled skin will be unknown, and disorganized nails a rarity. Still, it is a fact that corns occasionally baffle all known preventives, and put in an appearance under the most forbidding conditions and in the most annoying and provoking positions. As they are due to certain pressure exerted by the boot or shoe, they may sometimes be smothered in infancy, so to speak, by a change of foot wear. Having several pairs of shoes, and changing them daily or regularly at longer intervals, will enable the wearer quite frequently to avoid corns, even after they have shown signs of formation.

Where remedies become necessary, their name is legion, and some of them will usually be found effective. In the early stages of corn growth, kerosene oil is recommended. Pare down the hard part as much as possible, and apply the oil night and morning. If between the toes, saturate a piece of tissue paper, cloth, or felt, and wear it, with daily renewals. In most cases a hard corn can be easily removed with a knife, without pain or blood letting. Do not permit it, but when the kernel is dry and hard, find the edge of the indurated portion and pass the point of a small knife between the hard substance and the live skin beneath. Use the back of the point of the knife, not the edge, which would be liable to wound the tender flesh under the corn. Press the knife very gently under the corn, lifting it slightly and drawing the blunt point toward you. If the root of the corn runs down into the flesh, it should be carefully followed with the knife, and though the spot will be tender, there will be no pain worth minding in the operation, and the relief of having the kernel removed will be very grateful. Rub the tender skin with a little vaseline and the task is done. Soft corns cannot be coaxed from their beds in that way.

Ingrowing or malformed nails are very painful, sometimes, and while rare where proper attention is given to bathing the feet, trimming the nails and selecting proper-fitting shoes, they sometimes, like corns, appear without any apparent cause. Where the case is serious, it is better to consult a physician; but if taken in time the growth may be checked in this way: Soak the nail, and scrape the central portion quite thin. The corners may then be lifted somewhat from the flesh, and a small quantity of lint pressed into the crevice. Thin strips of adhesive plaster may be applied to draw the irritated skin still more away from the nail, and in a few days the trouble will probably be remedied without other treatment, while the application of a soothing ointment will banish the soreness.

There is another affection of the feet, not quite so general as the above, which is, nevertheless, quite as aggravating, and in some respects more annoying, and that is sweating. If there is simply a tendency to perspiration, frequent bathing and changes of foot-wear will be especially necessary. In such cases the addition of a small quantity of ammonia to the water will be found beneficial, and if there is excessive tenderness, which is very apt to be the case, weak alum water may be applied. An application of cologne, bay-rum, or diluted alcohol, is also helpful. Powdered chalk and starch are also recommended, especially where there is a tendency to chafe and blister.

Easter presents. Composition pictures, "House of Bishops" of 1889, entire. 28 x 42 inches. \$10.00. Most perfect group ever made of the conventions. Cabinet Photos of each Bishop. Anderson, 785 Broadway, cor. 10th st., New York.

South Bend, Washington, is one of the newest and most promising of the newer cities of Washington. That the Northern Pacific Railway has made it its direct Pacific terminus, is the best evidence of its merits.

It is possible for a great many to get in now at low figures, as the Northern Pacific Railroad will not reach South Bend till the end of the year.



SOMETHING TO LIVE FOR

THE LITTLE ONES. YOU MAY BE WEARY ENOUGH OF LIFE, BUT YOUR CHILDREN ARE NOT, AND YOU OWE SOMETHING TO THEM.

IF SOME DRAINING DISEASE SAPS YOUR VITALITY IT IS YOUR DUTY TO DO ALL YOU CAN TO GET RID OF IT. YOU HAVE NOT DONE THIS IF YOU GIVE UP TO YOUR DEPRESSION WHILE ANY POSSIBLE MEANS OF RELIEF REMAINS UN-TRIED.

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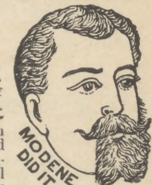
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DISSOLVED AND QUICKLY REMOVED WITH THE NEW SOLUTION

MODENE

AND THE GROWTH FOREVER DESTROYED WITHOUT THE SLIGHTEST INJURY OR DISCOLORATION OF THE MOST DELICATE SKIN. DISCOVERED BY ACCIDENT.



In COMPOUNDING, an incomplete mixture was accidentally spilled on the back of the hand, and on washing afterward it was discovered that the hair was completely removed. We purchased the new discovery and named it MODENE. It is perfectly pure, free from all injurious substances, and so simple any one can use it. It acts mildly but surely, and you will be surprised and delighted with the results. Apply for a few minutes, and the hair disappears as if by magic. It has no connection whatever with any other preparation ever used for a like purpose, and no scientific discovery ever attained such wonderful results. IT CANNOT FAIL. If the growth be light one application will remove it permanently, the heavy growth such as the beard or hair on moles may require two or more applications before all the roots are destroyed, although all hair will be removed at each application. Young persons who find an embarrassing growth of hair coming, should use Modene to destroy its growth. RECOMMENDED BY ALL WHO HAVE TESTED ITS MERITS.--USED BY PEOPLE OF REFINEMENT. Gentlemen who do not appreciate nature's gift of a beard will find a priceless boon in Modene, which does away with shaving. It penetrates the hair follicle or sac and dissolves the life principle, thereby rendering its future growth an utter impossibility, and is guaranteed to be as harmless as water to the skin. Modene sent by mail, in safety mailing cases, postage paid (securely sealed from observation) on receipt of price, \$1.00. Largest size bottle, containing three times as much Modene, and sufficient for any case, \$2.00 per bottle. Send money by letter, with your full address written plainly. Correspondence sacredly private. Postage stamps received same as cash. (BE SURE TO MENTION YOUR COUNTY AND THIS PAPER.)

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What will SAPOLIO do? Why it will clean paint, make oil-cloths bright, and give the floors, tables and shelves a new appearance. It will take the grease off the dishes and off the pots and pans. You can scour the knives and forks with it, and make the tin things shine brightly. The wash-basin, the bathtub, even the greasy kitchen sink will be as clean as a new pin if you use SAPOLIO. Our cake will prove all we say. Ask a clever housekeeper and try it.

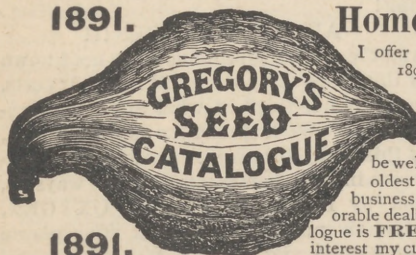
BEWARE OF IMITATIONS.

THERE IS BUT ONE SAPOLIO.

ENOCH MORGAN'S SONS CO., NEW YORK.

1891.

Home Grown, Honest, Reliable.



I offer you my Vegetable and Flower Seed Catalogue for 1891 FREE. Note the immense variety of seed it contains, and that all the best novelties are there. Not much more show about it (you don't plant pictures) but fine engravings from photographs of scores of the choice vegetables I have introduced. Would it not be well to get the seed of these from first hands? To be the oldest firm in the United States making mail and express business a specialty proves reliability. Honest and honorable dealing is the only foundation this can rest on. My Catalogue is FREE as usual. A matter on second page of cover will interest my customers. J. J. H. GREGORY & SON, Marblehead, Mass.

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A series of Special American Parties are now being organized for travel in Europe, leaving New York, April 29, May 27, June 24, July 8 and July 11. The membership is limited to twenty-five. The prices charged cover every necessary traveling expense, and an experienced conductor accompanies each party. NORWAY AND SWEDEN (North Cape and Land of Midnight Sun) Party leaves New York, June 25th, 1891. AUTUMN PALESTINE PARTY leaves New York, September 12, 1891.

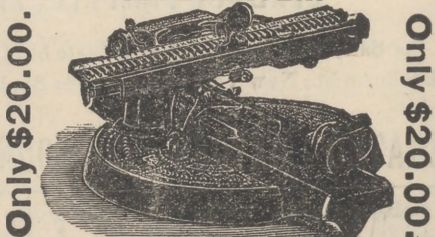
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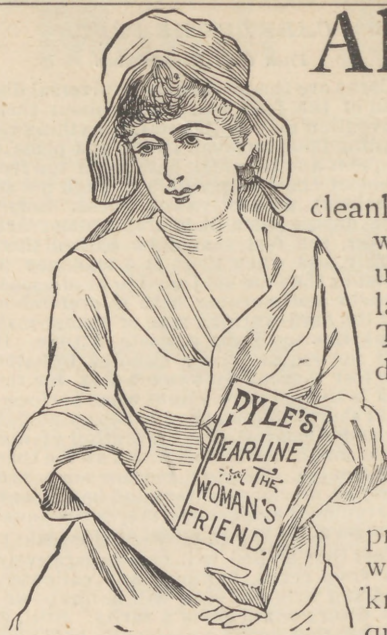
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cleanliness and satisfaction reign where James Pyle's Pearline is used. House cleaning and laundry work is not dreaded. The china, glassware and windows are bright and not clouded—servant, mistress and the woman who does her own work—all are better satisfied, and this is why—PEARLINE produces perfect cleanliness—with less labor than anything known—it has all the good qualities of pure soap—more besides—has no bad qualities—is Harmless and Economical. Try this great labor-saver. Beware of imitations, prize schemes and peddlers. PEARLINE is never peddled, but sells on its merits by all grocers.

Manufactured only by JAMES PYLE, New York.

W. L. DOUGLAS \$3.00 SHOE.

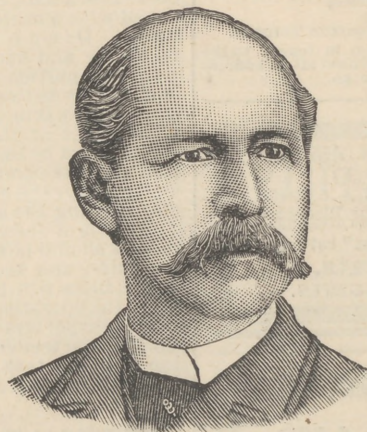
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Sales, 1890, 250,077 pairs.

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For GENTLEMEN.

- \$5.00 Genuine Hand-Sewed.
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- \$3.00 Hand-Sewed.
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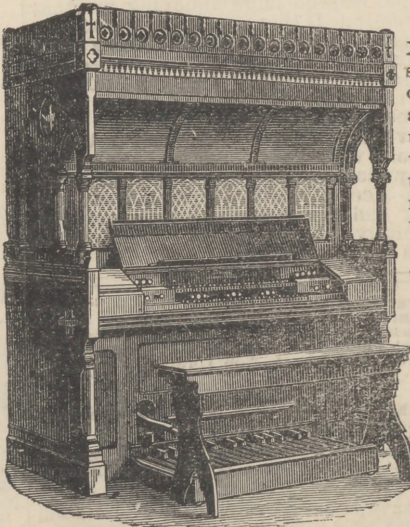
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