

The Living Church.

A WEEKLY RECORD OF ITS NEWS, ITS WORK, AND ITS THOUGHT.
TWO DOLLARS A YEAR. SINGLE COPY FIVE CENTS.

VOL. XV. No. 4.

CHICAGO, SATURDAY, APRIL 23, 1892.

WHOLE No. 703.

Miss S. F. Smiley 1892
438 W. 20th St.



ONE OF TWO MOSAIC PANELS FOR A REREDOS.
"REVERENCE, ADORATION, AND PRAISE."

ESTIMATES SUBMITTED UPON REQUEST FOR WORK PLACED IN ANY PART OF THE UNITED STATES.



The use of Mosaic for the enrichment of our Churches is of late years growing in favor. No finer medium can be employed for the ornamentation of Altar, Reredos, or any part of the Chancel. Figure subjects treated in rich color, and silver and gold, are the most artistic of all possible combinations, while symbolism and ornament can be arranged in the beautiful enamel mosaic colors so as to harmonize with hall decoration and stained glass windows. Special sketches will be submitted to show the possibility of the use of Mosaic, and upon request, descriptions and photographs will be forwarded of work recently executed in Grace Church, Chicago; St. Michael's Church, New York City; All Souls' Church, New York City; All Angels' Church, New York City; St. Mark's Memorial Church, Johnstown, Pa.; St. Mary's Church, Emmerton, Md.; Trinity Cathedral, Toledo, Ohio; St. John's Church, North Adams, Mass.; Christ Church, Brownsville, Pa., etc.

Correspondence solicited for work to be executed during the coming summer. Time is essential owing to the minute details of Mosaic work.

Send for Hand-book No. 30 on Mosaics.

J. & R. LAMB.

No. 59 Garmin Street, New York.

THE GENERAL THEOLOGICAL SEMINARY, Chelsea Square, New York.

The Academical Year begins on Wednesday in the September Ember Week, with the entrance examination at 9 A.M. The students live in the buildings. Furnished room, with board, coal, gas, and care of room, \$225 per annum, payable semi-annually in advance.

SPECIAL STUDENTS admitted, and a POST GRADUATE course for graduates of Theological Seminaries.

The requirements for admission and other particulars can be had from

The Rev. E. A. HOFFMAN, D.D., D.C.L., Dean

ST. HILDA'S HALL,

Glendale, California.

A Church School for Girls, incorporated under trustees elected by the Southern Convocation of California. The location is the beautiful Glendale Valley, six miles from Los Angeles. Frequent trains daily. No school in or near any city at the East enjoys a more perfectly arranged and well furnished home. Eastern people seeking a change of climate for their daughters, can find in all Southern California no more perfect conditions for health and study. Many delicate girls who, in a more severe climate, must leave school entirely, can complete a full course of study with advantage to their health at St. Hilda's Hall.

MISS K. V. DARLING, Principal.

BEECHCROFT,

Spring Hill, Tenn.

On the L. & N. R'y, thirty miles south of Nashville, Tenn. Select, limited Home School for Girls, in a healthy, beautiful country. Tenth year.

MRS. M. N. ESTES, Principal.

ST. MARY'S SCHOOL,

6 and 8 East 46th St., New York.

A Boarding and Day School for Girls. The twenty-fourth year will commence October 1st.

Address the SISTER-IN-CHARGE.

ST. GABRIEL'S SCHOOL,

Peekskill, N. Y.

A boarding school for girls re-opened Sept. 23d. The school is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson river, and the country for miles around. The location is remarkably healthy, retired, and favorable for both physical and intellectual development. For terms, etc., address the Sister in charge.

ST. MARY'S HALL,

Fairbault, Minn.

Twenty-sixth year opens Sept. 17, 1891. Terms, \$350 per year. Rt. Rev. H. B. WHIPPLE, D. D., LL.D., Rector. MISS ELLA F. LAWRENCE, Principal. No extra charge for French or German. Thirteen experienced Professors and Teachers. Two efficient Matrons. For admission, address St. Mary's Hall.

KEMPER HALL,

Kenosha, Wis.

A Boarding and Day School for Girls. The twenty-second year begins Sept. 22, 1891. References: Rt. Rev. W. E. McLaren, D.D., D.C.L., Chicago; Rt. Rev. G. F. Seymour, S.T.D., LL.D., Springfield, Ill.; Chief Justice Fuller, Washington, D. C.; General Lucius Fairchild, Madison, Wis.

Address THE SISTER SUPERIOR

ST. AGATHA'S SCHOOL,

Springfield, Ill.

A Boarding and Day School for Girls. The eleventh year will begin Sept. 10, 1891.

MISS D. MURDOCH, Principal.

THE CATHEDRAL SCHOOL OF ST. MARY,

Garden City, New York.

College Preparatory School for Young Ladies. New building. Superior accommodations. Re-opens Sept. 21, 1892. Miss JULIA H. FARWELL, Principal.

ST. MATTHEW'S SCHOOL FOR BOYS, SAN MATEO, CALIFORNIA. Twenty-sixth year. The Rev. ALFRED LEE BREWER, D.D., Rector.

KEBLE SCHOOL,

Syracuse, N. Y.

Boarding School for Girls. Under the supervision of the Rt. Rev. F. D. Huntington, S.T.D. The Twenty-first school year begins Wednesday, Sept. 16, 1891. Apply to MISS MARY J. JACKSON, Principal.

THE JUBILEE SCHOOL,

Jubilee, Peoria Co., Ill.

A school in the country for boys. Board and tuition, \$240 for school year. For particulars, address Rev. H. C. DYER. Children taken for the summer months.

TRINITY SCHOOL, TIVOLI-ON-HUDSON, N. Y.

Location and surroundings unsurpassed. Equipment complete. Gymnasium, grill hall, bowling alleys, etc. Thorough preparation for college, scientific schools, or business.

JAS. STARR CLARK, D. D., Rector.

MISS MITTLEBERGER'S SCHOOL FOR GIRLS,

Cleveland, Ohio.

Preparation for Harvard examinations, and all Colleges for Women. 1020 Prospect street.

ST. JOHN BAPTIST SCHOOL,

231 East 17th Street, NEW YORK.

A BOARDING AND DAY SCHOOL FOR GIRLS. Pupils are prepared for College Examinations.

Address the SISTER SUPERIOR

St. Mary's, '68. | St. Alban's, '90.

A CHURCH SCHOOL FOR GIRLS. | A CHURCH SCHOOL FOR BOYS.

ENTIRELY SEPARATE, ONE MILE APART.

KNOXVILLE, ILL.

First-class establishments, healthfully located. New buildings, new furniture, the latest methods of mental and physical culture; everything up to the times. Industrial, special, and collegiate courses. Address THE REV. C. W. LEFFINGWELL, D. D., Rector and Founder

ST. ALBAN'S SUMMER CAMP SCHOOL.

Second season, July and August, 1892. Main Camp on Clam Lake, Mich. Expenses for season, \$100. Address, ARTHUR NOBBS, Superintendent, St. Alban's School, Knoxville, Ill.



Hellmuth College, London,

Ontario, Canada.

For Young Ladies & Girls.

Beautiful Home. Healthy Climate. Full Academic Course. Music, Art, Education, etc. Passenger Elevator. 150 Acres. Students from 25 Provinces and States. For illus. catalogue, address REV. E. N. ENGLISH, M. A., Principal.

WATERMAN HALL,

SYCAMORE ILLINOIS.

A BOARDING AND DAY SCHOOL FOR GIRLS.

Opened Sept 18th, 1889. Bishop McLaren, D.D., D. J. L., President of the Board of Trustees. The Rev. B. F. Fleetwood, S.T.D., Rector. Owing to enrollments, board and tuition offered at the rate of \$250 per school year. Address

REV. B. F. FLEETWOOD, S. T. D., Sycamore, Ill

COX SONS, BUCKLEY & CO.

Clergy and Choir Vestments.

Lenten Altar Cloths.

8 East 15th St., New York City.

HARPER'S MAGAZINE

FOR MAY

THE great novelty of the season in periodical literature is the new story by Miss MARY E. WILKINS—her first novel—the early chapters of which open this Number. The novel is entitled **Jane Field**, and will run through the year. So thoroughly has Miss WILKINS retained in this longer story the peculiar charm which has given her short tales a foremost place in the esteem of American and English readers, that each chapter has an independent interest, as if it were a short story in itself, while at the same time it is a part of a dramatic movement as relentless as that of Destiny in a tragedy of Æschylus. The novel is a story of New England life, and is illustrated by W. T. SMEDLEY. The frontispiece of the Number is a full-page illustration to this story.

Lieutenant-colonel EXNER contributes a comprehensive article on **The German Army**, fully and strikingly illustrated by T. DE THULSTRUP. The author is an officer in the German service, thoroughly familiar with its organization, training, and equipment.

The Dakotas—North and South—is the subject of an important and interesting article by JULIAN RALPH.

This Number contains the third instalment of W. D. HOWELLS'S new novel, **The World of Chance**.

Those who have read Mrs. ANNE THACKERAY RITCHIE'S personal sketches of Tennyson and Ruskin in the pages of this Magazine will turn with especial interest to her sketch of **Robert and Elizabeth Barrett Browning**, which is the literary feature of the May Number. Portraits are given of Mr. and Mrs. Browning, and of their friend Mr. Milsand; also a picture of Mrs. Browning's tomb in Florence.

F. D. MILLET contributes the fourth article in the Danube Series, **From the Black Forest to the Black Sea**, illustrated from drawings by Mr. MILLET and ALFRED PARSONS.

The other fiction consists of a humorous short story by Mrs. RUTH MCENERY STUART, entitled **Jesseiah Brown's Courtship**, illustrated by A. B. FROST; and **Malouin**, another of WILLIAM MCLENNAN'S Canadian Habitant Sketches, illustrated by C. S. REINHART.

What Americans are accomplishing in an important field of education is shown by Miss ANNA C. BRACKETT in an article on **The Private School for Girls**.

Altogether, in its stories, poems, timely articles, illustrated and unillustrated, and its **Editorial Departments**, the Number is one of exceptional strength and interest.

Subscription Price, \$4 00 a Year.

HARPER & BROTHERS, PUBLISHERS, NEW YORK.

Weak stomach strengthened by Bessouam's Pills.

It gives immediate relief—we mean Salvation Oil, the great pain remedy. Price, 25 cents.

The American people have declared solidly for Dr. Bull's Cough Syrup. Costs but 25 cents.

Grayness, baldness, dandruff, and all diseases of the scalp, and falling of the hair, can be cured by using Hall's Vegetable Sicilian Hair Renewer.

After suffering horribly for years from scrofula in its worst form, a young son of Mr. R. L. King, 706 Franklin st., Richmond, Va., was recently cured by the use of Ayer's Sarsaparil. No other medicine can approach this preparation as a cleanser of the blood.

GOOD COOKING

Is one of the chief blessings of every home. To always insure good custards, puddings, sauces, etc., use Gall Borden's "Eagle Brand" Condensed Milk. Directions on the label. Sold by your grocer and druggist.

MAP OF THE UNITED STATES.

A large, handsome Map of the United States, mounted and suitable for office or home use, is issued by the Burlington Route. Copies will be mailed to any address on receipt of twelve cents in postage by P. S. BUSTIS, Gen'l Pass. Agent, C. & O. R. R., Chicago, Ill.

HALF RATES TO HOT SPRINGS VIA THE WABASH RAILROAD.

The Wabash Line will sell excursion tickets from Chicago to Hot Springs and return at one fare (\$18 75), on the following dates: May 6 and 7; good to return until June 10. May 16 and 17; good to return until June 15. Two daily trains from Chicago with coaches, reclining chair cars, parlor cars, and compartment sleepers. Railroad and sleeping car tickets through to Hot Springs at Ticket Office, 201 Clark street.

LOOK AT THIS.

The Monon Route still reducing rates and offering better accommodations than ever before. Commencing April 15th, the fare from Chicago to Louisville, New Albany, Cincinnati, Hamilton, and Dayton will be \$5 50; to Indianapolis, \$3 50. Round trip tickets good ten days at double the one way rate. Parlor and Dining Cars on day trains; Pullman Sleepers and Compartment Cars on night trains. A special Sleeper is run for Indianapolis business. See that your tickets read via the Monon Route. JAMES BARKER, G. P. A.

The Harvey Land Association has just located three additional tracts at Harvey. The plant of J. Matthews, a steel boiler, tank manufacturer and founder, boilers, fire-fronts, steel water towers, iron tanks for railway cars and packing houses. They will begin building at once. The Chicago Rock Faced Stone Company, manufacturers of pressed stone for buildings, cornices, window trimmings, etc. A new repair shop at the Steel Car Works, 100x300 feet. The firm of A. J. Sweeney & Son, manufacturing plate-glass machinery, traveling cranes, etc., have begun their buildings. The Wells' Glass Company's new buildings are half completed, and the Bellaire Stamping Company are now moving into their new works. One hundred and sixty-eight new houses are under contract, and there is great activity in this manufacturing town.—From Chicago Evening Journal, March 31, 1892.

CALIFORNIA.

California is the most attractive and delightful section of the United States, if not of the world, and its many beautiful resorts will be crowded with the best families on the East during the entire winter. It offers to the investor the best open opportunity for safe and large returns from its fruit lands. It offers the kindest climate in the world to the feeble and debilitated; and it is reached in the most comfortable manner over the Atchison, Topeka & Santa Fe Railroad. Pullman Vestibule Sleeping Cars leave Chicago by this line every day in the year, and go without change or transfer through to San Francisco, Los Angeles, and San Diego. This is a feature not offered by any other line. Write to John J. Byrne, 621 Rielle Building, Chicago, Ill., if you care any further information as to the country and the accommodations for reaching it.

THE COLORADO SECURITIES CO.

Guaranteed 7 and 8 Per Cent Investments

Absolutely safe. Long experience. Highest references, both East and West, among whom are, by permission, leading Banks, the Rt. Rev. Jno. F. Spalding, D. D., Bishop, Denver; the Rt. Rev. Geo. E. Seymour, D. D., Bishop, Springfield, Ill., and the Very Rev. H. Martyn Hart, D. D., Dean, Denver. Correspondence invited. Address Tabor Block Denver, Colo., or 258 Broadway, New York.

Cracker Meal,

Manufactured from "The De Miel's Perfect Health Biscuit." Has no Equal in the form of GRUFFL or PUDDINGS as a STRENGTHENING and SUSTAINING TONIC, and acceptable to extreme invalids or infants when most kinds of foods are rejected, especially by persons suffering from attacks of the GRIP. It is put up in 14-lb cartons, ready for use. Price, 25 cents each. Don't fail to try it. For sale by C. H. SLACK, GROCER, 124 Wabash-av., Chicago, Ill.

JOSEPH GILLOTT'S STEEL PENS.

GOLD MEDAL, PARIS EXPOSITION, 1889. THE MOST PERFECT OF PENS.

Books Bought, Libraries Purchased. JOHN JOSEPH McVEY,

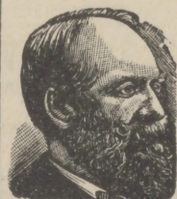
39 North 13th Street, Philadelphia, Pa. Theological and Scientific Books a Specialty.

I am at all times ready to buy Libraries or small parcels of books. You will find it to your advantage to write me. Correspondence solicited.

Binding Cases.

Our subscribers desiring to preserve their copies of THE LIVING CHURCH for future reference, can obtain the Emerson binding cases of us, neatly bound in cloth, with the title lettered in gold on the front cover. Price 75 cents each. Address

THE LIVING CHURCH, 62 Washington Street, Chicago.



Send to 319 W. 45th St., N.Y., for Samples of GARFIELD TEA. Overcomes results of bad eating; cures Sick Headache; restores Complexion; cures Constipation.

GARFIELD TEA. Overcomes results of bad eating; cures Sick Headache; restores Complexion; cures Constipation.

JUST OUT.

FROM ADVANT TO ADVENT.

Sermons preached at the Chapel Royal, Whitehall. By the late Rev. AUBREY L. MOORE. 12mo, cloth, \$1.50.

SERMONS BY SCOTT HOLLAND.

A new volume in the Contemporary Pulpit Library. 12mo, blue cloth, gilt top, \$1.00.

LIFE IN CHRIST.

A study of the Scripture doctrine of the Nature of Man, the object of the Divine Incarnation, and the conditions of Human Immortality. With observations on recent criticisms. By EDWARD WHITE, author of "The Mystery of Growth." 8vo, cloth, \$1.50. "The best representation of the doctrine (of Conditional Immortality) is in a remarkable book called "Life in Christ."—Encyclopædia Britannica, Vol. viii, article "Eschatology."

Cheap Edition (the 7th).

THE SOCIAL LAW OF GOD.

Sermons on the Commandments. By the late EDWARD A. WASHBURN, D.D. In neat paper covers, only 50 cents (also in cloth binding, \$1.00).

ARCHBISHOP MAGEE.

We have just published two volumes of discourses by this distinguished preacher. The sermons are fine specimens of robust, manly eloquence.

GROWTH IN GRACE and other Sermons. By the late W. C. MAGEE, D.D., Archbishop of York, author of "The Gospel and the Age." 8vo, Cl. th., \$1.75.

CHRIST THE LIGHT OF ALL SCRIPTURE, and other Sermons. By the same author. 8vo, cloth, \$1.75.

THOMAS WHITTAKER,

2 and 3 Bible House, New York.

E. O. Thompson

Ecclesiastical Outfitter, Clerical Clothier.

Every Variety of Vestments and Clerical Clothing made to order or ready to wear. The largest and most complete assortment of Cassocks, Bishops' Outfits, Gowns, Surplices, Stoles, &c.

Four Specials—Silk Stole, \$4.00. Linen Surplice, \$5.50. Russell Cord Cassock, \$9.50. Clerical Collars, 25c. Cut this out. Send with the amount.

Height..... Weight..... Chest..... Article..... Name..... Address.....

Money cheerfully returned if not pleased.

E. O. Thompson,

245 Broadway, New York. 908 Walnut St., Philadelphia. 344 Washington St., Boston.

Mail requests answered same day—send them to 908 Walnut Street, Philadelphia.

For 12c.

In order to introduce my splendid NORTHERN GROWN SEEDS everywhere I offer to mail free upon receipt of 12c in stamps 1 Pkg. Earliest Radish, 1 Pkg. Splendid Early Lettuce, 1 Pkg. Luscious Melon, 1 Pkg. Choice Tomato, 5 Pkg. Elegant Flower Seeds, 9 Pkgs. my selection listed in no Catalog in America under 50c. My Catalog is brim full of rare Plant and Seed Novelties, contains magnificent colored plates painted from nature by celebrated artists and is worth ten times the cost. Send 5c. for same, or 17c. and we will mail Catalog and above 9 Pkgs. free. JOHN A. SALZER, La Crosse, Wis.

BARLOW'S INDIGO BLUE.

THE FAMILY WASH BLUE. ALWAYS RELIABLE. For Sale by Grocers Generally. D. S. WILTBERGER, 223 N. 2nd St., PHILADELPHIA, PA.

For Thomas A. Edison's Greatest Invention

A Local Manager is Wanted:

Either a Clergyman, Teacher, Student, or cultivated lady. No knowledge of electricity necessary. From \$2,000 to \$5,000 per year easily realized. Address with references, DR. RICH. ROSENTHAL, Cen. Music Hall, Chicago, Ill.

CHRISTIAN ART INSTITUTE.

Conducted by R. GEISSLER.

Office and Show Rooms, 52 & 54 Lafayette Place Studios and Works, 318 to 322 East 48th Street New York.

Gold and Silver Work. Wood Work. STAINED Fabrics. Brass Work. GLASS. Fringes. Iron Work. Ecclesiastical Embroideries. Marble Work. and Domestic. Banners, Flags.

FOR THE TOILET

There is no more useful or elegant article than Ayer's Hair Vigor—the most popular and economical hair-dressing in the market. It causes the hair to grow abundantly and retain the beauty and texture of youth; prevents baldness, heals troublesome humors of the scalp and keeps it clean, cool, and healthy. Both ladies and gentlemen everywhere prefer Ayer's Hair Vigor to any other dressing for the hair. Mrs. Lydia O. Moody, E. Pitts- writes: "I have used Ayer's Hair Vigor for some time, and it has worked wonders for me. I was troubled with dandruff and falling hair, so that I was rapidly becoming bald; but since using the Vigor, my head is perfectly clear of dandruff, the hair has ceased coming out, and I now have a good growth of the same color as when I was a young woman. I can heartily recommend the use of Ayer's Hair Vigor to any one suffering from dandruff or loss of hair." *

Ask For

Ayer's Hair Vigor

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists and Perfumers.

Buffalo Lithia Water

For the Babies.

HUNTER MCGUIRE, M.D., LL.D., late Professor of Surgery, Medical College of Virginia, Richmond.

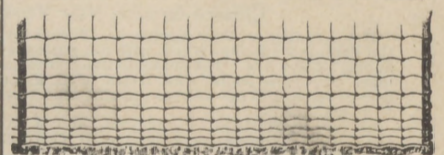
"For some time I have been using BUFFALO LITHIA WATER in the preparation of ARTIFICIAL FOOD FOR INFANTS. Cow's milk is the substitute usually resorted to when the mother is not able to suckle her child and it is impossible to get a wet nurse. One serious objection, along with many others, to cow's milk, is its ACIDITY. Human milk is always alkaline, but cow's milk, except when the animal is fed entirely on grass, is almost always acid. This is the principal reason why the milk of cows disagrees with many babies, and lime water is often added to this milk to correct the acidity. I believe the long-continued use of lime water is hurtful to digestion, and last summer when I was feeding two of my own children on cow's milk, and found the nurse adding lime water to prevent colic and intestinal derangement, which the food otherwise produced, I directed her to use No. 2 BUFFALO LITHIA WATER in preparing the food, with immediate and continued good results. The water was added until the milk lost its acidity and was neutral or alkaline."

Water in cases of one dozen half-gallon bottles, \$5. f. o. b. here, or at all Druggists.

THOMAS F. GOODE, Proprietor,

BUFFALO LITHIA SPRINGS, VA.

32 Page Illustrated Pamphlet sent Free.



"A Thing of Beauty is a Joy Forever."

"Yet handsome is that handsome does." But handsome from use you need not sever, We join 'em like a bee to its buzz.

Our fence is neat, our fence is strong, It puts your farm on "dress parade." The farmer is, judged by the passing throng, Either "thoroughbred," "scrub," or "grade."

PAGE WOVEN WIRE FENCE CO., Adrian, Mich.

VOSE & SONS PIANOS. ESTABLISHED IN 1851.

Celebrated for their Pure Tone, Elegant Designs, Superior Workmanship, and Great Durability. Sold on easy terms. Old instruments taken in exchange. Write for catalogue and full information.

170 Tremont St., Boston, Mass.

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. DR. J. STEPHENS, Lebanon, Ohio.

The Living Church.

SATURDAY, APRIL 23, 1892.

ALLELUIA.

BY J. J. L. ENGLAND.

Alleluia, Alleluia!
Christ hath risen from the dead,
Raise the victor's song of triumph,
Wide the glorious tidings spread;
Lift up your hearts with one accord
And haste to meet our risen Lord!

Alleluia, Alleluia!
In glad strains rejoicing sing:
Bring earth's brightest, fairest blossoms,
Bring pure hearts to greet the King:
Loud let the song of triumph swell
For Christ hath conquered death and hell!

Alleluia, Alleluia!
Gladly to His courts repair,
There the Paschal Lamb is offered,
Blessed feast that all may share,
Where He who was for sinners slain
Reveals himself to man again!

Alleluia, Alleluia!
Blessed are the dead who sleep,
They from slumber shall awaken
And with us glad Easter keep!
For Christ the Lord hath risen to-day,
And death's dread thrall has passed away.

Alleluia, Alleluia!
Glory to the Saviour slain!
Alleluia, Alleluia!
Jesus die and lives again!
Lift up your hearts, lift up your voice,
The Saviour lives, rejoice!

ARCHDEACON STRATON, the vicar of Wakefield, was consecrated to the Bishopric of Sodor and Man on March 25th, in York Minster. The Archbishop of York was the consecrator, and the sermon was preached by Dr. Lefroy, the dean of Norwich.

ONE of the most interesting of recent announcements is of an edition of the Book of Common Prayer, to be published by Messrs. Eyre and Spottiswoode, in which the source of each portion of the various services will be given in the margin, with the date of its introduction into the liturgy.

THE daily papers publish a dispatch from Cambridge, Mass., saying that the Rev. Dr. James F. Spalding, who resigned the rectorship of Christ church in that city, to join the Roman Catholic Church, and who was recently confirmed by Cardinal Gibbons in Baltimore, has returned to the Church. We sincerely hope that the report is true. We shall be glad to know that his talents are yet to be employed in our Communion.

WE regret to note the following announcement in the Boston *Herald*, of April 14, from which it will be seen that a "union service," similar to the one held on Good Friday a year ago, has received episcopal sanction:

GOOD FRIDAY SERVICES.

Old South Church, (Third Church). A union service will be held on Good Friday evening at 7:30. The pastor, the Rev. Geo. A. Gordon, will be assisted by the Rt. Rev. Phillips Brooks, the Rev. Andrew P. Peabody, Samuel E. Herrick, and Leighton Parks. All are invited.

"Old South Church" is Congregational; Rev. Andrew P. Peabody is a Unitarian; Rev. Samuel E. Herrick is a Congregationalist; Rev. Leighton Parks is a clergyman of the Protestant Episcopal Church,

AT Exeter Guildhall, the mayor stated that he had received ten guineas from the Bishop as a thankoffering for a merciful escape from injury when his Lordship's horse fell with him recently. It appears that the Bishop was riding up Halfway House hill on Topsham road, when his horse stumbled and threw him. Dr. Bickersteth was very much shaken, but after resting for a time at an inn in the vicinity, he was able to remount and return to the palace.

The Combined Court of British Guiana has voted a sum of £2,000 to the Bishop, "in recognition of his Lordship's approaching jubilee—a unique event in the history of the colony—and as a mark of the reverence and esteem in which he is held." This sum is placed absolutely at the Bishop's disposal, but there can be little doubt that it will go towards the building of the new cathedral, the framework of which is now rapidly rising.

NEARLY 7,000 sailors took the total abstinence pledge of the Missions to Seamen branch of the Church of England Temperance Society last year. Many abstainers were enrolled by volunteer Missions to Seamen helpers, on board their ships when at sea, but the majority signed the pledge in the Seamen's Institutes and churches in provincial seaports. Over 1,000 sailors were last year pledged in connection with the Missions to Seamen Church and Institute for Bristol Harbor.

TILBURY took advantage of a recent visit from the Bishop of St. Alban's to petition his Lordship for the restoration of its ancient bishopric. Tilbury was the seat of the bishops of East Saxia, first of whom was the famous St. Cedd, founder of the parish church. Bishop Festing told the memorialists that, while sympathizing with them in their traditions, when he was in Essex he regarded himself as Bishop of Essex, and when in Hertford as Bishop of Hertford.

CANON KNOX-LITTLE preached on an unwonted subject in his last Lenten address at St. Thomas', Regent st. He took for his theme "The Power and Responsibilities of the Newspaper Press," and thereupon delivered a powerful homily. He said the modern newspaper was a terror to evil-doers because of the publicity which it gave to works of evil that would otherwise be shrouded in the dark. He appealed to the congregation to support high-minded newspapers, and pointed out the dangers which attended those writers "who felt that they must say something, and therefore said anything."

THE Bishop of Saskatchewan and Calgary is now on a visit to England for the purpose of raising funds to endow the Bishopric of Calgary. The united dioceses of Saskatchewan and Calgary, covering an area of three hundred thousand square miles, although separated by an act of the Provincial Synod of 1887, are still under

the care of Dr. Pinkham, who has devoted twenty-four years to laborious work in Manitoba and the Northwest Territory. The Bishop hopes to raise, during his visit to England, sufficient money to endow the Calgary Bishopric, so that each of the huge dioceses under his care shall have a bishop of its own.

THE newly-elected Bishop of Down, Connor, and Dromore was consecrated in Armagh cathedral, March 25th. The Primate, who has now quite recovered from his recent illness, was assisted in the ceremony by the Bishops of Ossory and Kilmore. The Rt. Rev. Dr. Welland, Bishop of Down, Connor, and Dromore, is the fourteenth Bishop of the Church of Ireland consecrated since Disestablishment. The oldest Establishment Bishop is the Lord Primate, next to whom comes the Bishop of Limerick, and then the Bishop of Darry, being the three surviving bishops who were in office when the Irish Church Act passed. The oldest bishop consecrated since Disestablishment is the Rt. Rev. Dr. Fitzgerald Day, Bishop of Cashel, elected by the synod, and consecrated in 1872.

THE committee of arrangements for the celebration of the Jubilee of Nashotah have issued a circular giving some details of the festival, which will be held on May 31st, June 1st and 2nd. The Bishop of Mississippi will preach the anniversary sermon in the open air, near the memorial stone cross hard by the chapel. Bishop Thompson was formerly a professor of Nashotah. One of the early students, now a venerable presbyter in Minnesota, will give "Memories of the olden days under the pioneer, Dr. Breck," and there will be also a review of the later days under Dr. Cole's administration. Altogether, it will be an event of the greatest interest, and the fair domain of Nashotah will swarm with visitors. The committee make appeal to the friends of the institution for \$500 to defray the expenses of the commemoration. The "Daily Bread Fund" must not be drawn upon for the purpose.

THE pulpit in the nave of Westminster Abbey, it is said, has a movable floor, which can be raised or lowered at pleasure, to suit the height of the preacher. One day a very short man was expected to preach, and the pulpit floor was raised considerably. Being prevented by illness or some other cause, he was unable to fulfill the appointment, and at the last moment a substitute was provided. The clergyman who obligingly took the office proved to be a man of lofty stature, or of stature considerably above the average. On reaching the head of the pulpit staircase, he saw, to his dismay, that the official in charge of the simple machinery had apparently not been informed of the change of preacher. The clerical "son of Anak" was, however, equal to the occasion; he scrambled in on his knees, and in that uncomfortable posture preached the sermon. It is believed that no one in the vast congregation noticed the uncomfortable position of the preacher.

THE General Synod of the Church of New Zealand, which meets in each diocese in turn, and which met for the first time in Wellington in 1859, assembled for the third time in that city, in the early part of February, Dr. Hadfield, Bishop of Wellington, presiding. The Primate, in his opening address, spoke in feeling terms of the resignation of the Bishop of Nelson and of the Bishop of Melanesia, and, with reference to the latter see, stated that the members of the Melanesian Mission had requested the Archbishop of Canterbury, in conjunction with Bishop Selwyn and Dr. Codrington, vicar of Wadhurst, Sussex, to fill up the vacancy at the earliest possible moment. In view of the pressing necessity of training their own colonial clergy, the Primate urged the union of the three theological colleges, with a view to the establishment of one general institution, which should unite effective teaching with the present satisfactory method of examination.

CHICAGO.

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

CITY.—Although Easter was celebrated under a sullen sky, the services were exceedingly bright, and all accounts agree in chronicling large congregations and, what is better, an immense number of communicants. Nearly every church in the city afforded its communicants opportunity to approach the altar at one or more early Celebrations, a privilege which is appreciated, as shown by the fact that the members thus coming increase every year.

Easter Day services at the cathedral of SS. Peter and Paul were opened with celebrations of the Holy Eucharist at 6, 7, and 8 o'clock, at all of which there was a large number of communicants. Matins were said at 9:30. At 10:30 there was a high Celebration, and the church was filled to overflowing. Beyond the vases of Harris lilies and roses on the altar, and the white frontals on the lectern, pulpit, and reading desk, there were no decorations. The choir, preceded by the cross-bearer, entered singing as a procession, "The strife is o'er; the battle done," and proceeded down the south aisle and up the centre aisle to the chancel. Bishop McLaren was the Celebrant, the Rev. G. D. Wright, the gospeler, the Rev. Mr. Todd the epistoler, and the Rev. Mr. Streeter acted as the Bishop's chaplain, carrying the handsome pastoral staff presented to the Bishop by the clergy last year. The service was Gounod's "Sacred Heart," except the *Credo*, which was sung to Garrett in D. The Bishop administered the rite of Confirmation to 28, and then delivered an Easter address. There were 350 communicants at the four Celebrations. At 2:30 in the afternoon a children's service was held, at which there were some 400 children. Easter hymns were sung, and the Bishop made a short address. At the conclusion each child was given a potted plant to raise flowers for next Easter.

In the evening, the church was again crowded, and the music excellently sung. The principal feature was Schubert's cantata, "The Song of Miriam," and the organ was re-enforced by two cornets and two trombones.

The organ and choir of Grace church were reinforced by an orchestral accompaniment. The church was packed, although admission was by ticket. The floral decorations were of unusual beauty. Dr. Locke conducted the services and preached the sermon.

At Calvary church there were three Celebrations, the children's festival service, and

Evensong. The congregations at the early services were large, and most of the Communion services during the day were at the low Celebrations. At 11 o'clock the church was thronged. The music at the choral Celebration was from Stainer and Gounod, with the Hallelujah chorus as the anthem. At the Sunday school service the children made their offerings from their Lenten savings. This, mostly in nickels and pennies, amounted to \$150. In the evening, the church was again densely filled. The choir of this church has no superior in the West and the careful training it has received was evidenced by the steadiness and precision with which it rendered the anthems, "He is risen," by Clare, and "Worthy is the Lamb," by Handel.

Holy Week at the church of the Ascension was marked by the unusually large number of Confessions heard, over 100. The services of the week were very impressive. Easter was begun with Celebrations at 6, 6:45, 8, and 9:30 o'clock, when all those who desired to communicate attended. The High Celebration at 11 o'clock was, as usual, at this church, of an ornate and striking character. The beautiful altar with its hangings of white was dazzling with the brightness of 75 candles, while bunches of Harris calla lilies and ferns gave a softening effect to the brilliant scene. At the north end of the altar stood the large Paschal candle towering above the lesser lights. In the windows of the nave of the church the Sunday school banners were hung, but with this exception there were no decorations. As usual, the church was filled to its utmost capacity, although admission could only be obtained by ticket.

St. Stephen's parishioners worshipped for the first time in their new church. Banks of lilies and green plants decorated the chancel. The day began at 7 o'clock, when Holy Communion was celebrated. Morning Prayer at 9 o'clock was the next service. At the Eucharistic service at 11 o'clock, the Rev. C. N. Moller preached the sermon. At 4 o'clock there was a children's service, and in the evening another Easter festival. The music was from Gounod.

AUSTIN.—In this prosperous suburb the Church is taking a firm hold, and the prospects for the future are very encouraging. In his last parish paper, the rector, referring to the question of enlarging the church edifice, printed an article on the subject, headed, "Shall we build or patch?" The immediate result was that the matter of building a new church was taken up with enthusiasm, and the prospect is that a handsome church will be erected this year. At the vestry meeting held on Saturday, April 2nd, in the rector's study, the whole question of the new church was considered, and the plans submitted by three firms of architects were carefully examined with the result that without a dissenting voice, the plans of Mr. J. Neal Tilton were approved, and he was instructed to proceed on the basis of a total cost of not more than \$25,000; provided that there shall not be incurred an indebtedness of more than \$10,000 on the entire church property. At Easter, the offering amounted to over \$1100, which with subscriptions secured, places the project on an assured foundation.

NEW YORK.

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

CITY.—The new Zion and St. Timothy's church was used for the first time Easter Day, the first service being an early celebration of the Holy Communion. At High Celebration a great congregation was present. A beautiful feature of the children's choral service in the afternoon, was the presentation of a growing flower to each child. Service was again held at night. The joyful event was the subject of mutual congratulation between clergy and people. Since the destruction by fire of old St. Timothy's and the union with Zion church, the parish has awaited impatiently this crowning event, which gives it new standing in the city.

The church is a marvel of beauty and economy combined, a really splendid ef-

fect having been produced by the architect, Mr. William Halsey Wood, of Newark, N. J., at a relatively low cost. It gives a reassertion of the Gothic style of architecture in a very practical form. The front is on 57th st., and the chancel is directly against the parish house, which fronts on 56th st. In this manner the towers, vestibules, and porches extend across the 57th st. facade, while the clergy entrance is through the parish house. A free passage way extends all around the church. The seating capacity is 1,200, and this is contained in a nave 50 feet wide, with shallow transepts, the total length of the church being 165 feet. The side aisles are used simply as passage ways. Massive stone columns and caps support the clerestory wall. The lighting is cheerful, and depends mostly on the clerestory windows. The glass is arranged in geometrical patterns, and treated in quiet coloring. The entire construction of the work, both interior and exterior, is of brick and stone, the parish house and sacristy alone being plastered. A spacious basement is excavated under the group of buildings, subject to future finish. The floor of the nave, with the exception of the pew space, is of marble mosaic tiling. The sacristy is fitted up with vestment closets, safe for silver, and lavatories; and a suite of rooms above is arranged for the use of the rector, as his study. Heating and ventilation are throughout on the most improved models. The organ was made by Roosevelt, and has three manuals and 1,500 pipes. No particular architectural reference has been made to the division of the chancel and the nave, with the exception of a massive clustered column effect on either side of the chancel. It is intended, however, in the future to finish this with an arch and screen. The choir and sanctuary occupy the entire width of the nave, the altar being nine steps above the floor level. Altar and reredos, which are memorial of the late Rev. Dr. Geo. J. Geer, former rector of St. Timothy's, are in a conspicuous position in the centre. The reredos is constructed of alabaster and caen stone, in rich canopied niches, and is exquisitely carved. The altar is of pure white marble, and is surmounted by the brass cross which was taken from the former church after the fire. The font is the old one. The pulpit—a memorial—came from Zion church. Other former memorials have been carefully preserved, and many new gifts added. It is intended in future to finish the chancel in rich panels for decoration. The parish house is occupied by the Sunday school in the first floor and basement, and by rooms for guild work and parish meetings on the second floor. The whole pile of buildings, including furnishings, has cost but \$175,000, and the work of construction has occupied 18 months. With the value of the land, this gives a splendidly equipped ecclesiastical foundation, with a property of \$325,000, and with an endowment of \$130,000. The consecration took place on Tuesday in Easter week, and was conducted by Bishop Worthington, of Nebraska.

Palm Sunday was noted at the church of St. Edward the Martyr, with special observances. The rector, the Rev. Edward Wallace Neil, was Celebrant, and the Rev. Mr. Fenwick, preacher. Easter Day was made notable by the formal use for the first time of a number of articles recently presented to the parish, including a full set of new vestments of elaborate design and finish, a sanctuary lamp of silver, and a gold ciborium. The latter, which cost \$500, is a memorial of Lillian Goelet Gerry. Other gifts have lately been presented by various donors, among them a pair of large altar candlesticks, two brass altar desks, a silver-mounted service book, and a set of colored stoles. A new church edifice for this parish is a thing of the near future.

The number of places of worship of all denominations where Palm Sunday and Easter were celebrated, was notably larger this year than ever before.

On Palm Sunday, the Rev. Dr. Rylance preached in the special course at St. Mark's church, on "The Clergy and Social Morals," referring to the effort now vigorously

making by the Society for the Suppression of Vice, to purify the city.

At the church of the Redeemer, the Rev. Henry A. Adams, rector, a three hours' Passion service was held on Good Friday. A class of 35 was confirmed on April 9th.

It having been generally reported that the Rev. E. Walpole Warren, rector of the church of the Holy Trinity, had declined to become a naturalized American citizen on account of the moral corruption of the city government in New York, he has taken the pains to give public contradiction to the statement.

At St. Andrew's church, the Rev. Dr. Van De Water completed on Palm Sunday, his course of sermons on the English Reformation, considering its ultimate results. The Three Hours' Agony service was held on Good Friday, with addresses on the "Last Sayings from the Cross." On Wednesday evening, Dr. Van De Water administered Baptism to 25 adults. The rite of Confirmation was administered by Bishop Brewer of Montana, to a large class—144 adults—presented by the rector, on Good Friday evening. This is the largest class of any parish church (without a chapel), confirmed in the diocese.

St. Peter's church has been constructing a new organ of 900 pipes and 29 stops. The chancel has been reconstructed to admit it.

Easter at St. George's church, the Rev. Dr. Rainsford, rector, began with a first Celebration at 7 A. M., with singing of carols. At the Higher Celebration, the vested choir sang Shepperd's "Christ our Passover;" Stanford's *Te Deum* in B flat; Selby's *Jubilate* in A; Faur-Buck's anthem, "See now, the Altar," as an Introit; "From Thy love as a Father," from Gounod's "Redemption," and Semper's offertory, "Alleluia. Alleluia." At night service, the anthems were: "For us the Christ was made a victim," "Unfold, ye portals," "Lovely appear," from the "Redemption" of Gounod.

At Calvary church, the Rev. Dr. H. Y. Satterlee, rector, the "Hallelujah Chorus," from Beethoven's "Mount of Olives," was given at morning service, Easter Day, and the "Hallelujah Chorus" from Handel's "Messiah," at night. There was a special musical service on the evening of Tuesday in Holy Week, when Stainer's "Crucifixion" was sung by the large choir of the church. The seats for the occasion were thrown open to the public generally.

At St. Thomas' church, the Rev. Dr. John W. Brown, rector, the Easter music was conducted by Mr. George William Warren, the well-known composer, who is organist of the church. The morning service included Lambillotte's *Te Deum*; Hauptman's *Jubilate*; Thorne's "The Lord hath brought us," as Introit; Gounod's *Kyrie, Gloria Tibi, and Sanctus*; J. R. Schachner's "Sound the Loud Timbrel," as ascription; Handel's "I know that my Redeemer liveth," as offertory. The choir included a quartette and a chorus of 40 voices. In the afternoon, there was a children's service with carols.

At old Trinity church, the Rev. Dr. Dix, rector, the Easter music was rendered by the vested choir, under the direction of Dr. A. H. Messiter, organist and choirmaster. It included at the High Celebration, the *Agnus Dei* and *Gloria in Excelsis* from Liszt's "Imperial Mass;" the *Kyrie, Credo, Sanctus, Benedictus qui Venit*, from Schubert's Mass in F. Gadsby's "He is Risen," was sung for the anthem, and Barnby's "The Lord is King" for the offertory. At afternoon service Smart's *Magnificat* and *Nunc Dimittis* in B flat, were sung, with the aria, "I know that my Redeemer liveth;" the quartets, "Since by man came death," and "For as in Adam all die;" the choruses "By man came also," "Even so in Christ," and the "Hallelujah Chorus," from the "Messiah." Mr. Victor Baier, the assistant organist, played at the great organ. There were four celebrations of the Eucharist in English, and one in German. Good Friday was observed with great solemnity. Morning service consisted of the Morning Prayer, Litany,

and a brief sermon by the Rev. Nevett Steele. The Psalms and canticles, were, with the exception of the *Benedictus*, read responsively instead of being chanted. The super-altar and reredos were heavily draped in black, as also was the processional cross carried by the crucifer. A large white cross was prominent on the altar. There were no altar lights. At the Three Hours' service, the addresses were delivered by the rector, the Rev. Morgan Dix, D.D., D.C.L., on "The Seven Last Words," prefaced by a short introductory address on the text, "Enter not into judgment with me, O Lord, for in Thy sight shall no man living be justified." Confirmation services were held at 3 o'clock on Saturday afternoon, April 16th. At the end of the evening service, which was sung by the choir, Dr. Dix presented a class of 80 to Bishop Brewer. Among those who were confirmed was the Rev. Dr. W. W. Page, formerly the pastor of the New York Presbyterian church, Harlem.

Grace church, the Rev. Dr. W. R. Huntington, rector, is to add a new charity to its already long list. Three houses are to be erected on land adjoining Grace chapel, to care for aged men and women, and give temporary shelter for children. A lady of the congregation has volunteered to give personal attention to developing the project, and to pay all the current expenses for three years.

St. Bartholomew's church, the Rev. D. H. Greer, D. D., rector, has had for some time past an Armenian or Oriental mission under the care of the Rev. Abraham Yohannan, a priest of the Church. Meanwhile, another body of Armenians has been meeting at the chantry of Grace church, but without the care of an ordained clergyman. This body has decided to come under the care of Mr. Yohannan, and unite with the little congregation worshipping at the chapel of St. Bartholomew's parish house.

A movement is making to create Good Friday a State holiday, and an act has partly passed through the Legislature with this end in view. For several years past, leading business houses have closed for the day, and popular recognition has been given to it.

The project to consolidate the New York University with Columbia College, which has already been referred to in these columns, has reached a stage of definite mutual suggestion. Chancellor MacCracken, of the University, delivered a public address in Holy Week, in which while deprecating absorption of the university, he favored "federation." He explained federation to mean in the present case, the continued existence of the two institutions side by side, under a central authority, which alone should confer degrees and honors. A common university life could thus in time be created. This is the policy President Low has successfully pursued towards the various departments of Columbia. No definite steps as regards the larger university scheme are likely to be taken hastily.

St. Andrew's Infirmary has just come into possession of property on 128th st., at a cost of \$30,000.

At the church of the Holy Trinity, Harlem, Bishop Brewer confirmed a class of 32 on the morning of Easter Day.

At St. Chrysostom's chapel of Trinity parish, the Three Hours' service was conducted on Good Friday, the congregation completely filling the sacred edifice. Addresses were made by the Rev. W. Everett Johnson.

The Passion service at the church of St. Mary the Virgin on Good Friday, crowded the church. The Rev. Father Brown officiated and preached. The music was conducted by the vested choir under direction of Prof. Prentice.

On Good Friday a feature of the services of the day, was a children's service, at which Woodward's "Story of the Passion," was impressively sung by the vested choir.

The funeral of Mrs. Agnes Sarah Warren, wife of the Rev. E. Walpole Warren, rector of the church of the Holy Trinity, took place at the church, 42nd st., corner of Mad-

ison ave. The officiating clergymen were the Rev. Dr. Greer, of St. Bartholomew's; the Rev. Dr. D. Parker Morgan, of the church of the Heavenly Rest, and the Rev. M. George Thompson, assistant of Holy Trinity. The burial was at Woodlawn.

NORTH CAROLINA.

THEODORE B. LYMAN, S.T.D., LL.D., Bishop.

LAUREL HILL.—The Bishop held service in the forenoon in the chapel at Malloy's factory, two miles in the country, preaching to the largest congregation ever seen at a visitation of the Bishop in that place. Archdeacon Walker assisted in the service, and three candidates received the laying on of hands.

ANSONVILLE.—On Friday, March 4th, the Bishop held two services at Ansonville, assisted by the Rev. Chas. C. Quin, minister in charge. At the evening service one person was confirmed. The congregations at both services were unusually large. On Saturday, the 5th, the Bishop confirmed one person, in private.

WADESBORO.—The Bishop spent Sunday, March 6th, where he preached at both morning and evening services, and confirmed a class of seven persons presented by the Rev. Mr. Quin, rector.

HILLSBORO.—On the 20th of March the Bishop visited St. Matthew's church, the Rev. Joseph H. Murphy, rector, and confirmed a class of seven—three men and four boys. It is generally supposed that most undertakings progress slowly in North Carolina, building operations very slowly, and church buildings very, very slowly. The contract for St. Jude's chapel, three miles west of Hillsboro, was given out April 3d, 1891, and the first service held in the chapel on the 26th of the same month. The people of St. Matthew's have been gathering funds to build St. Jude's for two years past, and the last payment, that for seats, was made Feb. 6, 1892. The building consists of nave, 19x32, robing room, and chancel, and will seat between 75 and 100 persons. There is a bold cross at the point where the chancel roof joins the nave. The total cost thus far, including two coats of paint, has been only \$330. Ceiling and chancel furniture are yet needed.

BEAVER DAM.—The new parsonage is now nearly completed, and all who have inspected it agree that it is a wonderfully large and well constructed house for the cost. About \$650 have been subscribed towards it up to date, but considerably more is needed.

INDIANA.

DAVID B. KNICKERBACKER, D. D., Bishop.

Bishop Knickerbacker recently spent a Sunday in St. James' parish, Vincennes, the Rev. C. Graham Adams, D. D., rector. It is one of the oldest parishes in the diocese. Its church building was originally erected by contributions secured from England by its then rector, the Rev. Dr. Killikelly. The present rector has greatly improved the church building by redecorating the interior and painting the exterior. He has also had St. John's chapel, North Vincennes, greatly improved by the erection of a tower and placing in it a good-toned bell. A mission day-school is held in the chapel, attended by about 35 children, and sustained by contributions secured by the rector. He has called for three visitations of the Bishop during the first year of his rectorship, each time presenting candidates for Confirmation. On the 3rd Sunday in Lent the class numbered eight. He also has semi-monthly services at Washington, county-seat of Daviess county, on week-days, and has been able to secure the means for the purchase of a lot on which he hopes to build a neat church the present year. Washington is a growing town of 8,000 people. There are about a dozen communicants and 25 baptized members of the Church.

The 4th Sunday in Lent the Bishop spent in a visitation to the parishes at Jeffersonville and New Albany, confirming 10 in St. Paul's, Jeffersonville, in the morning, and nine in St. Paul's, New Albany, in the even-

ing. Both parishes have purchased sites for new churches to be erected of stone the present year. They are among the older parishes in the diocese, and their original churches of wood have served their day and generation.

Monday evening, March 28th, the Bishop visited St. Luke's, Cannelton, where the rector, Dr. Avery, presented a class of 17 for Confirmation.

The Rev. William Willson, in temporary charge of St. John's parish, Lafayette, and his wife, were very ill with la grippe in December and January; on his restoration to health he presented St. John's with a new credence table, richly carved by his own hands. It is greatly admired as a work of art.

A lot has recently been secured in Kokomo, a growing town in the gas belt of Indiana, and a church is to be erected at once.

Preparation is also being made for the erection of a church at Mt. Vernon, the county seat of Posey Co., a mission under the care of the Rev. A. A. Abbott, rector of Holy Innocents', Evansville.

A chapel is to be erected this spring at Howell, a suburb of Evansville, a mission of St. Paul's, Evansville. The means have been secured and lot donated largely through the efforts of the rector's wife.

On Thursday in Easter week the Bishop is to lay the corner-stone of the Fisher memorial parish house adjacent to St. Paul's, Richmond.

The Lenten season has been devoutly observed in the diocese of Indiana, and the spiritual results must be good.

On the 7th Sunday in Lent, after an earnest appeal by the rector and in response to a circular, the congregation of St. Paul's, Richmond, contributed \$150 for diocesan missions.

On March 30th a Quiet Day was conducted in Trinity church, Fort Wayne, the Rev. A. W. Seabreeze, rector, by the Rev. Floyd Tomkins, rector of St. James', Chicago. Holy Communion was celebrated at 7 and 9:30 A. M.; instructions and meditations given at 10-12 A. M. and 2:30 and 4 P. M. At 7:30 the Brotherhood service was held, with a grand sermon. The attendance was good and the interest increasing, and in the evening the church was crowded. The effect of the services cannot but be for good in developing the spiritual life of the people.

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

BALTIMORE.—On Sunday, April 3rd, the Bishop confirmed a class of 38 persons at Emmanuel church in the morning, and a class of 15 at the chapel of St. John the Baptist in the afternoon. At Mt. Calvary church, on April 7th, he confirmed 13 persons.

A mission service for deaf mutes was started on Monday, April 4th, at Grace church, and closed on Wednesday night, April 6th. The Rev. Job Turner conducted the service.

In the church of our Saviour, the Rev. J. B. Harding, rector, on Thursday, April 7th, a conference of workers of the various charitable agencies, mostly in the north-eastern section of the city, was held.

The success of the project to erect a new chancel in Grace church, the Rev. Arthur Chilton Powell, rector, is almost assured. Bids for the enlargement have been received and it is likely that the work will be begun at an early day.

A Mission by the Rev. Dr. William B. Bodine, D. D., general missionary of the Parochial Missions Society, was begun at the church of the Messiah, on Sunday, April 10th, and continued until Sunday night, April 17th. Holy Communion was celebrated daily at 9 A. M., on Holy Thursday at 8 P. M., and on Easter Sunday at 11 A. M. The Mission is the first of its kind to be held in Baltimore. Dr. Bodine is well known there, he having been assistant rector of Emmanuel church at one time. He afterward spent four years at Memorial church.

A new and handsome memorial painted glass window from London has just been

erected in St. George's church, (Whittingham Memorial), Presstman and Division sts., in memory of Mr. James Sloan, a late vestryman of that church. The subject of the window is the Holy Nativity of our Lord, and the design is executed most successfully in the very best workmanship of Messrs. Lavers & Westlake, Bloomsbury, London. The window consists of three lights. In the center light, which is the largest, appear the Holy Babe in the manger, and the Blessed Virgin and St. Joseph, with the conventional ox and ass, and with two adoring angels above. In the two side-lights are the shepherds with their hooks and crooks, and lambs, and angels in the clouds above. The drawing and coloring are remarkably fine, and the faces of the Divine Child and his Virgin Mother are lovely. This window harmonizes well with the beautiful Annunciation window next to it, which was executed by the same artists, and placed in the church several years ago. This new window is the gift of Mr. Sloan's sister, Mrs. Calwell, and of her children.

ANNAPOLIS.—The case of Edward H. Bartlett and others, acting as the vestry of St. Matthew's parish, Oakland, Md., against the Rev. Frederick S. Hipkins, from Garrett county, was decided by the Court of Appeals, on April 8th. The decision is in favor of the vestrymen, the order of the lower court having been reversed. The case raises an interesting point, which comes up to the Court of Appeals for the first time. The vestry claimed the right to dissolve the relation of the rector of the church by resolution, as he came there under contract at will, as regulated by the vestry Act of 1798, chapter 24, while the rector claimed to have a life tenure, unless removed in accordance with canon 4, title 2, of the General Convention of the Protestant Episcopal Church of the United States. The case was argued at the January term, by ex-Governor White and Henry E. Davis for the vestry, and Charles H. Wyatt and E. N. Rich for the rector.

The Rt. Rev. Wm. Forbes Adams, of the diocese of Easton, will deliver the baccalaureate sermon at St. John's College on June 26th.

CUMBERLAND.—The Rev. Clarence Buel, in writing to the Bishop, says: "You will be gratified to know that the seed of the good work sown at your last visitation in the Confirmation of seven colored people, is apparently bringing forth good fruit. I have now regular Sunday afternoon services with them, and steadily-increasing congregations. Commencing with a mere handful, we have now 30 (sometimes more) steady attendants. They represent the very best part of the colored element in this place. The choir is composed entirely of their own people, and they take much interest in the music. I think all of the congregation read very well, and the responses in the service are hearty. Many of them have purchased their own Prayer Books and hymnals; and their contributions at the offertory (taken up weekly) are most liberal. They are saving money now through Lent to found the nucleus of a building fund. They themselves feel not only much interest in the work, but are also of the opinion that it is going on well."

VALLEY LEE P. O.—A chapel is very much needed on St. George's Island. For more than three years services have been held there once or twice a month, sometimes oftener, in the hotel parlor. The attendance varies from 30 to 100 or more, almost entirely Methodists. They desire a chapel for our services, and, although very poor, have given an excellent building lot, besides subscribing upward of \$100 in money and work. Many persons from Washington and Baltimore go to the Island during the hot season for recreation, among them some Churchmen who also manifest a deep interest in the effort, and have given or will give, to make it a success. It is proposed to erect a neat church building with a seating capacity of 150, at a cost not exceeding \$1,000. The Bishop heartily approves the purpose to build a chapel on the Island.

FREDERICK.—The improvements on old

All Saints' church, which were recently commenced, are progressing satisfactorily. The old stairway has been removed. The walls, though built 77 years ago, are in a durable state. The woodwork, however, has crumbled, and will be replaced by new. The second story will be a very handsome room, measuring 26 feet from the floor to the ceiling. The square ceiling has been removed, showing the original arched one of beautiful proportions, which will be preserved intact. There are pillars down each side the room, which add to its imposing architecture. The flooring has been laid, and all the new woodwork is ready to be placed in proper position.

SYKESVILLE.—The bequests made by Miss Susanna Warfield to the convention of the diocese were contested by some distant heirs. The courts have given their decision in favor of the Church, and the legislature has given its sanction. These bequests included lands, buildings, and money for a Church college; and \$5,000 as an endowment for the church at Sykesville.

CURTIS BAY.—At a temperance meeting held here on Monday, April 4th, the Rev. Peregrine Worth, of Baltimore, delivered a lecture. The Rev. Theo. Gambrell, D. D., made an address. It was determined to hold meetings in the five churches here, to have Sunday liquor selling abolished.

WASHINGTON, D. C.—The Bishop visited this city on Sunday, April 10th, for the administration of the rite of Confirmation. He confirmed classes at Christ, St. Mark's, and Epiphany churches. At the three churches 100 persons were confirmed.

A fine residence for the Rev. Douglass Forrest will be added to the group which now adorns Washington Heights and the immediate vicinity. Dr. Forrest was the assistant rector of Trinity church for some time, but for the past few years has been in charge of a church at Clarksburg, W. Va. He has accepted a call as rector of the new church which is to be built on ground donated by Miss Little. A short distance from the site of the proposed church Dr. Forrest has chosen the location of his home. It will be on Mintwood road, and will be a large square brick house built in the colonial style, from designs by W. M. Poindexter, architect.

MICHIGAN.

THOMAS F. DAVIES, D.D., LL.D., Bishop.

The name of the Saginaw Hospital which has recently been secured to the Church by the efforts of the Rev. Dr. Dean Richmond Babbitt, has been changed to "The Good Samaritan Hospital and Training School of Saginaw." The following gentlemen have been appointed trustees for the diocese of Michigan, the hospital being a diocesan institution: The Rt. Rev. Thos. F. Davies, D. D., LL. D., Bishop of the diocese, president; Ex-Governor David H. Jerome, Hon. Ezra Rust, Hon. Benton Hanchett, G. K. Grout, Myron Butman, Hon. W. L. Webber, F. C. Stone, Charles Wells, Charles Green, C. S. Draper, W. T. Knowlton, Amasa Rust, the Rev. Dean Richmond Babbitt, LL. D., and the Rev. W. H. Gallaher, all of Saginaw; also the Rev. T. W. McLean and Thomas Cranage, of Bay City; the Rev. R. E. McDuff and Wm. A. Atwood, of Flint; Hon. Peter White, of Marquette; Hon. J. Hubbell, of Houghton; Hon. Geo. Maltz, of Alpena; F. L. Wells, of Port Huron; James Osburn, of Owosso; Henry C. Parke, Gen. L. S. Trowbridge, and Jno. H. Bissell, of Detroit. Four beds have been endowed for charity patients, one by Mr. Amasa Rust, of St. John's church, Saginaw, \$3,000; one by Mr. Charles Wells, in memory of his wife recently deceased, \$3,000; one by a number of members of a Presbyterian church, \$3,000; and one by Mr. Arthur Hill, of Saginaw, \$3,000; two members of St. John's, Saginaw, have given \$1,500 toward a charity bed for the poor of that parish. Miss Florence Makin, a Churchwoman and thoroughly-trained nurse, of Buffalo, has been made superintendent of the hospital, which is being put on a thoroughly efficient working basis, and bids fair to be a noble and useful charity. It

needs \$16,500 to complete its endowment. By a provision of its acceptance by the diocese, it is not to rest as a burden on St. John's church, Saginaw, within whose parochial limits it exists, nor upon its rector, Dr. Babbitt, who acted for the diocese in securing it.

Confirmations by Bishop Davies: Palm Sunday, St. Paul's church, Detroit, 31; Palm Sunday evening, St. Andrew's church, Ann Arbor, 92; Monday in Holy Week, St. James' church, Detroit, 32; Tuesday in Holy Week, St. Joseph's memorial church, Detroit, 18.

SAGINAW.—Bishop Davies made his annual visit to the parishes the 5th Sunday (Passion) in Lent, and confirmed 34 at St. John's church, the Rev. Dr. Babbitt, rector; 20 at St. Paul's church, the Rev. W. H. Gallaher, rector; 17 at All Saints' mission of St. John's church, the Rev. W. W. Wotton, minister; and 17 at Calvary church, the Rev. J. W. Weatherden, rector. At St. John's church, the present class makes 116 confirmed within two years past. Large congregations marked the interest in the services. The Church is rapidly growing in Saginaw.

MASSACHUSETTS.

PHILLIPS BROOKS, D. D., Bishop.

The Eastern Convocation will meet in Marlborough, on April 26th. The Rev. W. H. Moreland, rector of the church of the Good Shepherd, Nashua, N. H. is the preacher.

BOSTON.—The Episcopal Rooms which have been located for years at 5 Hamilton place, will soon be removed on account of alterations in the building. The committee have not yet decided upon another place.

The Episcopalian Club will meet on April 25th, at the Hotel Vendome. The subject for discussion is: "The methods and results of missionary work in our large cities."

The annual meeting of the City Board of Missions took place in St. Paul's chapel, on April 13th. The report of the superintendent showed the increased progress of the work, and the vast opportunities opening out in this city for the Church. Almost every available feature of reform is now reached. There is the work of women missionaries and theological seminaries, the work in hospitals, in prisons, among sailors, among waifs, in the play rooms, among immigrants, and the additional enterprise under the care of the Rev. S. Stanley Searing, of enlarging the mission for deaf-mutes. The current expenses last year were over \$16,000, and there is a balance of over \$2,000. Bishop Brooks warmly commended the wise administration of the superintendent, and urged a more general interest on the part of the laymen in this good cause. These statistics were presented: Average Sunday attendance in the five churches, 1,000; number of children in Sunday schools, 728; number of Baptisms, 107; total number of communicants, 654; number of exploring calls made, 8,195; number of visits made, 8,538; number of visits to sick, 843; those induced to attend church regularly, 109; children induced to attend Sunday school, 305; number of visits to hospitals, 124; steamers met, 122; steamers visited, 694; coasters and other vessels visited, 440; number of immigrants befriended, 695; meals furnished, 2,155; number of temperance pledges signed, 203; hopeful cases among prisoners 355, for 169 of whom probation was secured. The election of officers was as follows: President, the Rt. Rev. Phillips Brooks, D. D.; treasurer, John S. Blatchford; secretary, J. D. W. French; superintendent, the Rev. Frederick B. Allen; and an executive committee of prominent clergymen and laymen. The Rev. S. S. Searing addressed the meeting on the demands of the deaf-mute work, giving an explanation of the sign language, and the necessity of providing a missionary for these unfortunate people. This was the heartiest meeting of the Board, and the new year's work with its added responsibilities will undoubtedly have the generous support of the people.

Three very interesting and valuable lantern lectures on "The History of the Christian Church," were delivered by the Rev. Henry M. Baum, D. C. L., of New York, in Trinity chapel, on April 4, 6, 8, and the same course on April 5, 7, 9, in Chickering Hall. The lectures were highly appreciated. The views were very fine and displayed admirable fitness to the points presented by the lecturer.

HYDE PARK.—Christ church so long contemplating the sale of their property, have at last decided to so offer it. The lot contains 23,000 square feet of land, and is at the corner of River st. and Maple ave., a very eligible site for business purposes. The lot for the new church has not yet been determined upon.

CAMBRIDGE.—Dr. Spalding, who recently perverted to Romanism, has returned to the Church, and was present at the early celebration of the Holy Communion, in his former parish, on Palm Sunday. He was most cordially received by his parishioners, and will shortly publish his views on the inner life of the Roman Church.

The Bishop of Derry lately delivered three lectures before the students of the Theological Seminary. The subjects were: "Immortality" and the "Conversion of St. Paul."

FALL RIVER.—The Rev. S. M. Williams, D. D., pastor of St. Paul's Methodist church, has left that body and applied for Holy Orders. He has been a Methodist for 24 years, and accepts the polity of our Church as the true one.

NEW JERSEY.

JOHN SCARBOROUGH, D. D., Bishop.

PLAINFIELD.—The new church edifice of Grace parish, the Rev. E. M. Rodman, rector, was formally dedicated on Easter Sunday. The church is a handsome structure, in Gothic style, and cost about \$50,000. The material is rough-dressed gray stone, with trimmings of fine stone. The dimensions are 125 by 50 feet, and the seating capacity is 750.

LONG ISLAND.

ABRAHAM N. LITTLEJOHN, D. D., B. D., Bishop.

BROOKLYN.—At St. Chrysostom's church, the Three Hours' service was held on Good Friday, conducted by the Rev. A. T. Colt, of St. David's church.

At the church of the Redeemer, the Rev. Stevens Parker, D. D., rector, there were three Celebrations on Easter Day.

At the church of the Good Shepherd, the Rev. H. B. Cornwell, D. D., rector, the Bishop administered the rite of Confirmation to a large class, on the evening of Maundy Thursday.

The Rev. Chas. R. Baker closed his special course of night sermons at the church of the Messiah, on the evening of Palm Sunday, taking for his topic, "Can we believe in the resurrection of the body?"

On Palm Sunday, the Long Is. and branch of the Brotherhood of St. Andrew received, in a body, at the early celebration of the Holy Communion at St. Chrysostom's church.

At Grace church on the Heights, Bishop Littlejohn administered Confirmation on the morning of Palm Sunday to a class presented by the Rev. Chauncey B. Brewster, rector of the parish.

On Wednesday in Holy Week, Stainer's "Crucifixion" was rendered at All Saints church, the Rev. Melville Boyd, rector. The church choir was strengthened by additional voices for the occasion.

On Palm Sunday, palms were distributed to the congregation at Emmanuel church, as part of the observance of the day.

At St. George's church, selections from Stainer's "Crucifixion" were given by the vested choir on Palm Sunday, morning and evening. The rector, the Rev. H. R. Harris, preached at night in his special course, on "Frederick Maurice, the English Prophet."

Bishop Littlejohn confirmed a class at St. Mary's church, on the evening of Wednesday in Holy Week, presented by the rector, the Rev. W. W. Bellinger. The Three Hours' service was held on Good Friday.

At St. Peter's church, Stainer's "Crucifixion" was sung on Wednesday in Holy Week. The Three Hours' service was held on Good Friday, with addresses by the rector, the Rev. Lindsay Parker, on "The Seven Words from the Cross."

At St. Ann's church, the Rev. Dr. Reese F. Alsop, rector, the vested choir rendered Dudley Buck's cantata, "The Story of the Cross," on the evening of Palm Sunday. The Bishop of the diocese made his annual visitation on the evening of Good Friday, and administered Confirmation.

On Palm Sunday, the Rev. Morgan Dix, D. D., D. C. L., of Trinity church, New York, preached at St. Luke's church in the morning. In the evening, Stainer's "Crucifixion" was rendered by the vested choir under the direction of Dr. W. H. Woodcock, organist of Garden City cathedral.

DELAWARE.

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

The Bishop administered the rite of Confirmation in the church of the Ascension, Claymont, on the 5th Sunday in Lent, to two men and five women, presented by the rector, the Rev. Chas. A. Hayden. In the evening of the same day, he visited Trinity church, Wilmington, the Rev. H. A. Henry, rector, and confirmed 13 persons, three men and ten women.

The Clerical Brotherhood of the diocese met in regular monthly session at Bishopstead, Wilmington, on Tuesday, April 5th. On account of sickness and parochial duties, the attendance was small. The subject for discussion, to be introduced by the Rev. Dr. Littell, was postponed until the May meeting. The plan of a monthly diocesan paper was introduced by the Rev. H. L. C. Braddon. The Rev. H. Ashton Henry suggested the advisability of a concerted offering on the part of all the churches of the diocese, for the fund in aid of the Russian famine sufferers; and at the request of the brotherhood, the Bishop was asked to appoint the 2nd Sunday after Easter, or thereabouts, for that object, and to notify the respective rectors of the suggestion.

MILWAUKEE.

ISAAC L. NICHOLSON, D. D., Bishop.

CITY.—The Three Hours' service at All Saints' cathedral was conducted by Bishop Nicholson, who also preached at the 10:30 service. The services were attended by unusually large congregations. On the evening of Maundy Thursday, the Bishop administered Confirmation at the cathedral to 37 candidates. He also confirmed large classes at St. Paul's and St. James' churches, on Palm Sunday.

KENOSHA.—Bishop Nicholson made his first visitation to St. Matthew's parish, Monday, April 11th. The rector presented 26 persons for Confirmation, one of the largest classes ever presented in the parish. This class is the seal of the sixth year of his rectorship. The parish is in a healthful condition in all departments of work, and has a bright future before it. It is well equipped for work, having a fine stone church and chapel, and has secured recently a handsome rectory and guild hall, a famous vested choir and organ, and is one of the oldest parishes in the state. The rector and his wife, leave immediately after Easter for a short visit in England.

PENNSYLVANIA.

OSI W. WHITAKER, D. D., Bishop.

PHILADELPHIA.—Among the many agencies for good for which St. Clement's parish has been justly distinguished, is the Guild of St. Mary, in which are gathered 100 mothers. This guild is under the charge of the All Saints' Sisters, assisted by a number of ladies as associates, and under the direction of the Rev. P. Owen-Jones. Their annual retreat has just taken place, conducted by the Rev. Alfred Bowyer Sharpe. The subject of the meditations was the Cross, and very practically, in its various aspects, it was brought home to the minds and hearts of the interested listeners. Palm Sunday was celebrated at St. Clement's church with the usual ceremonies. The blessing of the palms took place at an early

hour, and they were distributed among the congregation which thronged the church at the various services. A large choir of men and boys rendered the music, under the leadership of the accomplished organist and choirmaster, Mr. A. Benton Tipton. The Rev. Father Davenport delivered the last of his course of sermons on "The Types of the Tabernacle;" and at the night service, the Rev. A. B. Sharpe preached in the "special service of prayer and hymn singing," on "Christ crucified." With the cross veiled in violet, the clergy and vested choir of St. Mark's church carrying palm branches, marched around the church and up the centre aisle on Palm Sunday morning, singing the processional hymn, "All glory, laud, and honor." The celebrant of the Holy Eucharist was the Rev. W. W. Rutherford, one of the assistant priests of the parish. Miles B. Foster's Communion service in Eb was sung by the choir, the offertorium being Dr. Samuel Arnold's anthem, "Who is He who comes from Edom," all under the direction of Mr. Minton Pyne, organist and choirmaster. The sermon was preached by the Rev. Dr. A. G. Mortimer, rector, his text being St. Mark xi: 2, 3, 4, in which he exhorted his hearers to acts of practical Christianity, and to use more efforts in bringing lost creatures to God. In accordance with the views thus presented, a parish meeting was held on Wednesday evening, 13th inst., at the hall of St. Mark's Workingmen's Club, to consider the needs and possibilities of work among the poor of that neighborhood. There was a large number of the parishioners in attendance. "The proper way to reach the poor," said the rector, "is to begin through their bodies." He suggested, for the men and boys, classes in wood carving, vocal music, and possibly the organization of a band; also gymnastic exercises; for the women, sewing societies, cooking schools, vocal classes, millinery and dress making. The building occupied by the Workingmen's Club is owned by the parish, and will be utilized as the centre of the work; and a house directly opposite, on 17th st., has been rented for the accommodation of those who are crowded out of the main building.

Gounod's cantata, "Gallia," was sung on the evening of the 6th inst. by the vested choir of St. Simeon's church, under the direction of Mr. B. Monteith, organist and master of the choir, at the church of the Crucifixion. Several violins also aided in the accompaniment. On the evening of the 8th inst., Bishop Whitaker confirmed a class of 34 persons, and preached an eloquent sermon. The rector, the Rev. H. L. Phillips, is doing a great work among the colored people of that neighborhood.

As was recently stated, Stainer's "Crucifixion" was sung by the vested choir of St. Philip's church, on the 6th and 13th inst., the leaders being Mr. William Dennison, of New York, solo tenor; and Mr. J. W. Bromwell, of St. Philip's choir, solo basso. Learning of the circumstances of its rendition, Sir John Stainer was pleased to honor his friend and pupil, Mr. W. H. Squires, organist and choirmaster of St. Philip's, with a letter, thus adding increased interest to the interpretation of the score.

The service for business men at St. Paul's mission church during Holy Week were extended to 30 minutes duration. On Monday the Rev. Dr. J. Lewis Parks preached on "The rejection of Christ." On Tuesday the Rev. Dr. Watkins discoursed on "The uplifted Cross." On Wednesday the Rev. Dr. McVickar based his remarks on the words of the Saviour contained in St. John xii: 24 25. On Maundy Thursday the Rev. Dr. Mortimer preached on "Christ in Gethsemane." On Good Friday the Three Hours' service was given by the Rev. H. F. Fuller, and on Easter Even the Rev. A. B. Sharpe delivered the closing address of the series. It was announced that, after Easter, these services will be resumed, the discourses being limited to 10 minutes.

The Rev. W. Herbert Asheton, rector of St. Andrew's, West Phila., in announcing the offerings of 2,400 lbs in kind, for the Russian sufferers, made on Palm Sunday by

the congregation (the larger portion being contributed by the 600 children of the Sunday schools of the parish) has written a letter which has been laid before the "Famine Committee" suggesting that a third cargo of provisions be sent by the children of the United States to the Russian sufferers. The suggestion has been favorably received by the community in this vicinity, and money is already coming into the treasury of the committee from the children of the city and vicinity, who seem to grasp at the meaning of self-sacrifice, and take pride in filling up the cargo for the "Children's Ship."

Daily services at almost all the city churches were largely attended during Holy Week, and up to Maundy Thursday noon the weather was all that could be desired, when a heavy storm of rain, hail, and snow set in, and nature seemed to sympathize with the saddened services of the day and those of Good Friday also. At several of the churches, as announced, oratorios, cantatas, etc., were sung. Haydn's oratorio of the "Passion" was rendered at the church of St. Matthias and St. Andrew's, West Phila.; Gaul's "Passion" a second time at the church of the Saviour, West Phila., and Bach's "Passion" music was sung twice at old Christ church.

At the morning service on Good Friday, at St. James' church, the Rev. J. N. Blanchard, rector, the Rt. Rev. Dr. Alexander, Lord Bishop of Derry and Raphoe, preached an eloquent sermon on "The five words from the Cross," "I thirst—It is finished," St. John xix: 28-30.

In the evening of the same day, Bishop Alexander preached at the church of the Holy Apostles, the Rev. C. D. Cooper, D.D., rector, to a congregation that crowded the building. His text was Hebrews ii: 18. While the Bishop met many friends after the service at St. James' church in the morning, it remained for the evening to show him how many Derry people made their homes in this city, quite a number of whom greeted him after the close of the evening service, having known him personally for years, or whose parents had received the sacraments of the Church at his hands in Ireland.

The congregation of St. Timothy's church, Reed st., the Rev. Robt. H. Wright, rector, during the past three years have accomplished much in their efforts to pay off the mortgage and improve the church. The former of \$4,000 will shortly be reduced nearly one-half in amount; 8 stained glass windows have been recently procured at a cost of \$220; and a new pipe organ was blessed on Easter Day. The parish building has been newly papered and painted, making the different rooms attractive for the scholars.

The Rev. W. C. French, D. D., announces that after a service of 24 years, from the foundation of *The Standard of the Cross*, he has closed his connection with it. The Rev. John Fulton, D. D., LL. D., will become editor-in-chief, and the Rev. W. B. French will continue to be junior editor. The first number of *The Church Standard* will appear May 14th in a new form.

Bishop Whitaker has appointed the Rev. Robert A. Mayo as one of the examining chaplains of the diocese.

WEST CHESTER.—The church of the Holy Trinity was the scene of an unusual and beautiful service on Palm Sunday when the rector of the parish, the Rev. G. Heathcote Hills, administered the sacrament of Holy Baptism to 23 adults. Seldom, indeed, is any rector privileged to see such abundant fruits of his ministry at one time, and the large number of adults thus openly confessing Christ was a deeply impressive sight.

NEBRASKA.

GEORGE WORTHINGTON, S.T.D., LL.D., Bishop.

FREMONT.—The Rev. Dr. Quinn has been invited by the ladies of the W. C. T. U. to conduct a Bible study in their reading room on Saturday evenings, at 7:30, free to all. Dr. Quinn also conducts a Bible study in the Y. M. C. A. Tuesday evenings at 7:45, for young men only.

QUINCY.

ALEXANDER BURGESS, D. D., LL.D., Bishop.

KNOXVILLE.—Bishop Burgess visited St. John's parish on Maundy Thursday, and held a service in St. Mary's church, confirming 13 of the pupils of St. Mary's School. The cadets and masters of St. Alban's School also attended the service, which was held in the afternoon to enable the Bishop to return to his daughter who was very ill. The Confirmation had been preceded on Palm Sunday by the Baptism of 11 of St. Mary's girls. The Lenten services have been well attended, and great interest has been manifested. In a letter to the rector, written the day after the visitation, the Bishop says: "I write so soon, because the happiness of my visit and of the Confirmation is very great. It was, indeed, an encouraging sight and service. I thank our Lord for the good He is accomplishing through the school."

The Rev. Dr. Rudd, chaplain of St. Mary's, for several months has been officiating at St. John's Cathedral, Quincy, on Sundays, since the resignation of Dean Leman.

St. Mary's Missionary Guild, during Lent, has held two weekly meetings for sewing, in addition to the regular meeting on Sunday evenings for reading and reports. The result of the work has been a large box of plain garments and articles for home use, sent to the Sisters of St. Mary for distribution among poor families in the factory villages of Tennessee. Some of the younger girls, who were not skilled in sewing, collected cards and bright pictures and pasted them in scrap-books, to be sent to lighten dark homes. The most enthusiastic missionaries in the school are the youngest pupils, among whom is the rector's little daughter of nine years. These children have earned several dollars each, during Lent, by work and personal service, for their Easter offering; and the paper pyramids sent out by Dr. Langford, have gathered in many little coins from them and others.

On Good Friday a special service of the Seven Last Words was held, from 2 to 3 P. M., the Three Hours Service being considered too long for a congregation of young people.

Easter Day brought out a large congregation to the early Communion, and 90 received. This is the largest number of Communion ever made in this church at any one service. The reredos was resplendent with white lilies and lights, the flowers in great profusion having been sent by old pupils. At the choral Celebration, the music was grand; and the offering, mostly for Church work outside the school, was over four hundred dollars.

VIRGINIA.

FRANCIS MCN. WHITTLE, D.D., LL.D., Bishop.
ALFRED MAGILL RANDOLPH, D.D., Ass't Bishop.

The children of Fort Monroe have presented the church of the Centurion, which stands within the walls of the fort, with a handsome silver chalice and paten, the one being a memorial of Ethel, daughter of Bvt. Col. A. C. M. Pennington, 2nd U. S. Artillery; and the other of California, daughter of Capt. J. L. Tiernon, 3rd U. S. Artillery, both of whom were members of the post Sunday school, and died during the past three months. The church was erected in 1853 by the late Col. Julian McAllister, then a young Lieutenant of Ordnance, as a thank-offering for his miraculous escape from injury by an explosion in which several others were killed. Many additions have since been made to it in the way of furniture and equipment; but it has now become necessary to enlarge the original structure in consequence of the increased number of enlisted men who attend its services, as well as the many visitors at the post who share its privileges. The cost of the proposed addition will be about \$3,000. In view of the fact that the church receives absolutely no support from the U. S. Government, and has a comparatively small body of regular attendants upon whom the burden of its running expenses necessarily falls, it has seemed advisable to appeal for assist-

ance to those many friends who, from time to time, have visited the church, and have either benefitted by, or become interested in, its work and ministrations. Contributions should be sent to the Rev. C. W. Freeland, or to Lieut. W. Walké, treasurer.

WESTERN NEW YORK.

ARTHUR CLEVELAND COXE, D.D., LL.D., Bishop.

ROCHESTER.—A very successful Mission, conducted by the Rev. Dr. Shackelford, general missionary of the Parochial Missions Society, in St. Andrew's church, has just been brought to a close. The congregations

were very large, and profound interest was excited. Six addresses to women only, were delivered, touching many points of personal, family, and social life, and the last service was attended by upwards of 350 men, who were deeply impressed.

MISSOURI.

DANIEL S. TUTTLE, D.D., Bishop.

ST. LOUIS.—On Palm Sunday 40 persons were confirmed in Grace church, by Bishop Tuttle. Eight had been previously confirmed, making 48 within this diocesan year. Unusually large congregations have attended the Lenten services of this parish.

A MEMORIAL REREDOS.

TRINITY CATHEDRAL, TOLEDO, OHIO.



Trinity cathedral, Toledo, Ohio, has during the past year been enriched by the gift of an important memorial reredos, the work of Messrs. J. & R. Lamb of New York. This was specially designed for its particular position. The reredos is in three portions, the center being the full width of the large east window, while the two sides continue the lines of the reredos proper across the entire east wall. The treatment has been in carved oak, with elaborate mosaic enrichment, the side panels being filled with ornament, *fleur de lis* symbols, while the reredos proper is divided into one large central Gothic panel with smaller side panels, in which lilies, (symbols of innocence), appear. We are pleased to show in our illustration, the central section in which the main enrichment of the mosaic work has been placed. Three angel figures in attitudes of adoration surround the symbol of

the Trinity, an appropriate design when we consider the name of the cathedral. These figures are life-size, and our cut, which shows them in outline, can but give a general idea of the pose of each figure, but not of the elaborate treatment. In mosaic work, the small, delicate subdivisions of the mosaic are impossible to render in any reproductive cut. The color scheme is particularly impressive, being whites, creams, and delicate color, while the symbol is in silver Venetian enamel. This is undoubtedly one of the most important works of its kind as yet erected in the United States, ranking with the "Denton" memorial in Grace church, Chicago, and the "Bacon" memorial in Holy Trinity church, New York—works by the same firm, who are among the foremost in this art revival in the United States.

The Living Church.

Chicago, Saturday, April 23, 1892.

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

Subscription, Two Dollars a Year.
If not paid in advance, \$2.50.

TO THE CLERGY, ONE DOLLAR A YEAR.

Notices of Deaths, free; Marriage notices, Obituaries, Resolutions, Appeals, Acknowledgments, etc., three cents a word, prepaid.

Contributions will be acknowledged, or if declined will be returned, when accompanied by a stamped and addressed envelope.

CHANGE OF ADDRESS.—Subscribers should name not only the post-office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue must remit the amount due for the time that it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid; no written receipt is needed. If one is desired, a postage stamp must be sent with the request. The change of date on the label may not appear for two or three weeks after the renewal.

EXCHANGE.—When payment is made by checks, except on banks in the great cities, ten cents must be added for exchange.

FOREIGN.—To subscribers in England the price including postage is 10s 6d; to the clergy 6s 6d.

Address THE LIVING CHURCH,
162 Washington St., Chicago

THE LIVING CHURCH is now prepared to appoint and remunerate an agent in every parish of the United States and Canada. Exclusive right assured, not only for new subscribers but also for attending to renewals. Write for particulars.

LAST week we commented on a recent statement that Christianity was at first a failure, and that fifty years after the death of its Founder it began to grow. The words which we quoted represent only one of the numerous forms assumed by these sweeping and unscrupulous attacks, and in which they are disseminated in the great West, and fall into the hands not only of saloon loungers, but of working men, and farmers, and village boys, and aspiring young men, who desire to know something of the world and the movements of the times. But they are taken in this case from no pamphlet intended for circulation among the ill-informed, but from the utterances of a "reverend" lecturer in a large city, who seems to have been listened to by a comparatively "cultivated" audience, and whose purpose was to show that "the stories about Christ form the great myth of history." One finds it difficult to comprehend the culture which could fail to detect the palpable errors involved in the lecturer's statements, or which could be ignorant that the mythical theory of Christianity was long out of date. It was the clever application to Christianity of certain philosophical principles, but so far as the learned world was concerned, it was quickly dismissed. The more common position taken up nowadays is that which accepts the ac-

count of Christianity given us in the New Testament, as nearly contemporary and written in good faith, but regards the witnesses as the fanatical subjects of a delusion.

THE tide of infidelity promoted by the wide circulation of the literature to which we have referred, would unquestionably have seemed to our forefathers a menace to society and morals. These papers, books, and pamphlets would have been put in the same category with obscene literature. But in the present disorganized condition of Christianity, public sentiment can hardly be awakened to a sufficient sense of danger to constitute a safeguard. Literature of a concretely immoral character is indeed still under the ban of law, but books whose tendency is to undermine the whole fabric of morals are allowed to circulate without a check, and as for religion, the State is necessarily neutral. The whole battle, therefore, must be fought as in the early days of Christianity, with moral weapons. That Christianity is in danger we do not admit, but that many souls are subjected to deadly peril is evident. But if the past teaches us anything, it certainly does teach us that the religious instincts of the human race are indestructible. In the larger part of mankind the sense of sin remains and is acknowledged. The heart of man may still be appealed to with power and effect. And Christianity as the satisfaction, and the only complete satisfaction, of those instincts, and the only system that has ever brought forgiveness to the burdened soul, has lost and can lose none of its power. Here is the starting point of Christian teaching. All the "evidences" in the world are of little avail until the heart has been touched and the conscience has been awakened. After that, there may be doubts and questions, but there is an ear to hear, a mind willing and anxious to understand.

THE report of an address delivered in the Mormon Tabernacle at Salt Lake City last month, by the president of Harvard University, has been going the rounds of the newspapers, which, unless it greatly misrepresents his real utterances, will cause some astonishment among his admirers and the friends of the educational interests under his charge. He is said to have compared at some length, to the great satisfaction of his audience, the journey of the Mormons across the plains with the coming of the Puritans to New England. In each case they were striving for religious freedom! He saw no reason why religious freedom should not be enjoy-

ed in Utah as well as in other parts of the country. The Mormons were complimented upon being the first colonists to establish a *Christian Church* in Utah. A "Gentile" hearer, in a letter to one of our Western papers, was led to reflect upon the feelings of the men who have labored so many years to make it possible to live among these "saints" without danger to life and property. President Eliot is certainly not a demagogue, and therefore his surprising laudations of a repulsive and immoral system can only be attributed to ignorance of the facts. Is it possible that he has never heard of the "avenging angels" and the Mountain Meadow massacre, and that he does not know that it was not a question of religion, but of fundamental principles of morals, which necessitated the so-called "persecution" of the Mormons? To speak of their system as a "Christian Church" is as wanton a misuse of language as it would be to apply that term to the colony at Rockford, or to the community of Mr. Harris recently exposed in the *Life of Lawrence Oliphant*. No estimate of Mormonism, even in the name of "liberality," can rightly ignore its history as an organized immorality in the garb of religion.

LAST week, the representatives of the most liberal, enlightened, progressive, and powerful nation on the face of the earth, after limiting discussion to thirty minutes, by a large vote passed a bill which abrogates all existing treaties with the most populous nation in the world, and excludes all classes of its citizens, even from the privilege of travel and study in this country. This bill of attainder is so pitiless that it follows the hated race to the ends of the earth; and though one of this blood has attained to citizenship in a nation of highest rank, such a one shall not be allowed to come among us for business or pleasure or even charity. The American people have nothing to lose, just now, by this absolute exclusion of the Chinese (and why except the ambassador and his suite?), but the American people have much to lose by not dealing justly and humanely by all the peoples of the earth. And what about our fellow-countrymen in China? Can we demand what we do not concede? And does this mean an end of our missions there? Are there no Christian men in Congress to care for such things?

THE world at large cannot but regard with interest and curiosity the indications of a radical change in the policy of the Papacy towards the democratic movements of the age. Among these the repudiation,

by the Church, of the royalist party in France, takes the first place. It is not so very long ago that the cause of monarchy and that of the Papacy were supposed to be bound up together, and republics could count with certainty upon the hostility, open or secret, of the Roman see. Now, not only has the policy been changed, but wonderful to relate, it has been discovered that the Church of Rome has always favored popular government. The Lenten preacher at the church of St. Sulpice in Paris, Pere Maumus, declares that the Republic is the most broad and complete application of the doctrines of the great theologians, such as St. Thomas Aquinas, Bellarmine, and Suarez. Long before the epoch of modern revolutions these great writers "taught our fathers that they had the right to choose their chief. Thus St. Thomas Aquinas said: 'To the people belongs the election of the chief.' The national will, then, is the sovereign mistress." Without disputing the references of Pere Maumus, we can only look back over history and regret that this was not found out before. What has become of the famous encyclical of the infallible Pius IX? For a Church which continually lauds the unchangeable character of its teachings, the Roman obedience presents some difficult paradoxes to plain minds. We are reminded of Abelard's *Sic et non*.

It is well known that in this country a movement to bring the Roman Church into closer accord with the national spirit has been gathering strength for a long time. The Paulist fathers were supposed to have this in view when their organization was formed thirty odd years ago. Its founders were men of American birth. The record of the bishops from America at the Vatican Council of 1870, was another sign pointing in the same direction. None of them, we believe, voted for the decree of infallibility. The Council of Baltimore was quite a definite forward step toward nationalization. Not the least significant feature was the congress of laymen which met in connection with it. Next comes the university at Washington, as interpreted by the Bishop of Peoria and other prominent ecclesiastics. If that institution is to exert any wide influence, it must assimilate itself to the national spirit. The narrow methods of the Sulpician discipline will have to undergo great modification if it is hoped to draw in American young men of ability and culture. The latest phases of this movement are exhibited in the attitude of Cardinal Gibbons and others toward some of the

great workingmen's unions, and the new departure of Archbishop Ireland upon the public school question. Whether the main object of all these movements, that of bringing the Roman Church into closer touch with American life and Republican institutions is likely to be attained or not, is a question which cannot for the present be answered. It is certain that, so far, that Church has remained a foreign institution, and that to make it anything else is an herculean undertaking. Many persons fear the effect of Roman influence upon our form of government, and even look for a conflict in the course of time, between the opposing forces of Romanism on the one hand and the hereditary traditions of the country, political and religious, on the other. But to us not the least interesting side of this problem is the effect upon the Roman Church itself of the attempt to adjust itself to the situation which confronts it here. It is just possible that that very attempt may force changes which will remove much of what is now most obnoxious in the character of the Roman hierarchy and its teaching. But most people, in view of the lessons of history, are hardly inclined to believe that in this any more than in other cases, it is possible for the "leopard to change his spots."

At present the problem before the minds of those who guide the destinies of the Roman Communion in this country seems to be, how to make their Church more American without making it too little Roman. The difficulties of the situation were illustrated by the case of the Archbishop of St. Louis, who was virtually shelved for many years on account, as was supposed, of his opposition to the decrees of the Vatican council; and more recently by the example of the late Bishop of Cleveland, who was obliged to withdraw publicly certain expressions contained in a letter which found its way into print, in which he criticised with some severity the policy of the Papal court in American affairs. And now the report comes that Archbishop Ireland has gone too far to suit the Roman curia, and that he has been cited to the Vatican to give an account of himself. The Archbishop is said to have delivered a lecture on "The Relation of the Church towards Human Society," in which he speaks disparagingly of the ideas of Pius IX., implying that they were signs of a feeble mind, and indulges also in some reflections upon the present Pope. According to an Austrian newspaper, the words of the prelate of St. Paul were sufficiently

audacious to make it no great matter of surprise that they are presented at the see of St. Peter. We are reminded of the meeting of the two Apostles at Antioch. Dr. Ireland has apparently followed the precedent of the Apostle to the Gentiles who "withstood" St. Peter "to the face." "If I were Pope," he is reported to have said, "I should vex myself no longer over the lost temporal power, neither should I bury myself in the philosophy of St. Thomas Aquinas, nor should I try to quicken the devotion of the faithful by indulgences." It is safe to say that after these utterances Dr. Ireland will never be Pope, and we should imagine that the Cardinal's hat, of which he was supposed to have gone in quest, will be reserved for some less progressive prelate. But if this is the result of an earnest endeavor to bring the Roman Church into touch with the American people, it must cause very serious doubts at the Vatican whether the attempt is worth making.

A TRIP TO THE PACIFIC.

BY THE RT. REV. W. E. MCLAREN, D. D.

VI.

The length of the journey to the "Pacific" even in a railway car, seemed very great. But I fear my readers will think it longer by THE LIVING CHURCH route. So I must hasten past Canon Diablo, that adumbration of the canons of the Colorado to the north, that frightful volcanic yawn of Mother Earth over which we pass upon one span of the bridge, and say "Thank God!" when we are over. I must hasten past Flagstaff, with the famed cliff-dwellings to the south and the grand canyons to the north, and dash through the natural park region to the west, with its lovely pine forests and green sward, just now receiving a coat of white snow, for it is nearly 7,000 feet above sea level. From this point to The Needles the distance is 234 miles, and the descent about 6,400 feet. I hope the intervening space is not specially attractive. Whatever may be its charms, they could not rob us of our night's rest. We did not even dream of falling from phenomenal heights when we crossed, at The Needles, the Cantilever bridge with its main span 990 feet long, the longest in the world. This place is named from certain pointed peaks of the Mohave mountains near by. The river crossed is the Colorado, fresh from its stupendous gorges. From this westward to Barstow—although we have now entered what Mr. Warner calls "Our Italy"—we traverse a vast and gloomy desert. "There is rock, cactus, volcanic scoræ, sagebrush, eternal sunshine, and absolute silence," and to return the compliment I shall say nothing more about it.

At Barstow, our route turns due south into "Our Italy," indeed. A few miles of magnificent mountain scenery, a rapid descent of the southern slope of the San Bernardino mountains through the Cajon Pass, and lo! spread

out before us is a panoramic expanse of summer land, stretching miles away, the land of the orange and the olive, the old mission and the new boom, the decreasing race of Hispano-Americans, and the increasing tide of one-lunged Yankees. This last allusion must be pardoned. I heard a story of two hotel-keepers at Los Angeles, who were discussing the permanence of their calling. One asked: "How long do you think these fine times will hold out?" The other answered: "As long as the stock of one-lunged Yankees holds out!"

To go back to the scenery that bursts upon one's vision as one descends the steep sides of the Sierra Madre *en route* to the thriving town of San Bernardino, the next-door neighbor of famed Riverside. Do not demand any raptures or prose-poems! February is not the best month to see California, nor is there much at that time to provoke the Muses. It is the very depth of winter. The distant mountains are snow-crowned. Those nearer at hand are suspiciously white. There is rain and fog. There are cold winds and well-defined rumors of frosts in certain places. There are days when you must have a coal fire in your room and nurse it patiently. There is a sense of compromise about the landscapes, as though nature had determined to be neither wintry nor vernal. But the general configuration is independent of seasons. The mountains are always inspiring, and the valleys are always charming. The ride from San Bernardino to Los Angeles, was to us (fresh from the Mohave desert) a perfect delight, for the depth of winter in this region, be it understood, is not as the depth of winter in Minnesota. Snow never reaches the valleys; frost once in a decade. The roses are beginning to bloom, and the pepper-trees to adorn themselves. The rich green orange trees are laden with fruit approaching maturity. Semi-tropical foliage looks a little discouraged by reason of recent blasts from the North; but it asks a few days of grace, when it will be waving palms of victory. In fact, this is a very mild type of winter. He who goes to find summer will be disappointed; but he will rejoice who, warned beforehand, finds what is to be expected, a very summery winter. The people who leave for the East sooner than they intended to, with much grumbling at the climate, are people who went West expecting to find paradise. There is but one Paradise.

It was a day's ride from San Bernardino *via* Los Angeles to San Diego. Reaching there after dark, we were ferried over to the Coronado Beach and its wonderful hotel. The people of the ferry had just heard that the Chilean affair was settled. A man said he was sorry. "Why, you don't want war, do you?" "Well, stranger, we're just harkerin' for it!" And I suppose that a war with Chili would have been in many ways a good thing for "the coast." The electric lights of the ponderous "San Francisco," at anchor in the bay, seemed to tell how near we had been to it.

At last, *at last*, we have reached the Pacific shore. Four days and four nights from Chicago, and we are more than ready for a good sleep to the music of the surf, whose foaming crests, white as snow, tumble upon the sands within a hundred feet of our windows. Good night!

A WINTER VACATION.

XII.

DEAR LIVING CHURCH:—What can exceed the unaffected hospitality of an English home? There is a delicious quiet about it, a matter-of-fact gentle assumption that you are completely at home, and that you understand you are thus also completely at ease. You come and go at your own will under the sole obligation to be present at the culmination of the day, the seven o'clock dinner. You are free for all else. Your own room, with easy chair and well-supplied writing table, may be your retreat, or you can enjoy library or drawing-room, or the pleasures of the park or garden. A gentle, unvarying attention is paid by the silent and noiseless servants. Your every want is quietly anticipated. You may return after a drive in the chilly air—a bright coal fire in your room will greet you there, while your slippers, laid where you can easily get them, also give welcome. The house is all happily-innocent of water pipes or stationary wash-basins, but hot water will be sure to be on hand for your dinner toilet, and ere you are up in the morning a great brass pitcher of the same cheering temperature will be brought to your door, with which, and a sitting bath tub in your room, you can make a most comfortable beginning to your day. If you get to the breakfast room before nine, doubtless you will be first there yourself, but soon the head of the house and others arrive, the servants come in for family prayers. I have seen six of them, Bible in hand, comely women and maids, a goodly sight, fair, well dressed and neatly capped.

That family worship, morning and night, that daily round of Scripture reading, that constant recurrence of portions of the Book of Common Prayer, how happy it all is!

What a lovely, straggling meal breakfast is! Your letters are by your plate; after grace is said everybody reads and eats as he chooses. "What will you have? Help yourself; there are chops, sardines on toast, and cold venison." So you go to the side-board and have a slice of what you want. Then plans are made for the day. "A carriage will be at the door for Bisley at half after eleven," or "We go calling in the afternoon," or "There is a walking party out to some historic site or another later on."

You must be dull indeed if, when, dressed for dinner, you take your place in the drawing room, you have not had a happy day, and have also a keen good appetite for the good things which await you, and the lovely hours which follow thereafter until prayers and bed time. At last the candles are brought, and once more alone before a cheerful fire in your spacious, simply-furnished, but most comfortable room, you prepare yourself for sweet sleep and pleasant dreams.

One day recently I made a special pilgrimage to Clumber, the seat of his Grace, the Duke of Newcastle, to see the beautiful church which he has recently erected for the use of his household, close to his castle gates.

The way led me for eighteen miles across country, through village after village, each with its venerable church and clustering cottages of red tiled roofs. Pleasant it was to dash along the well-kept roads, by farm house and

CHOIR AND STUDY.

CALENDAR—APRIL, 1892.

24. 1st Sunday (Low) after Easter. White. (Red at Evensong.)
25. ST. MARK, Evangelist. Red.

THE CHRISTIAN YEAR.

BY THE REV. J. ANKETELL.

THE FIRST SUNDAY AFTER EASTER.

There are Three who bear witness in the heaven, the Father, the Word, and the Holy Ghost; and these Three are One.—1 John v: 7.

Almighty Father who hast given
Thine only Son to come from heaven,
To die and rise from death;
Grant, sin's foul leaven put away,
Our souls may serve Thee day by day
In true and living faith.

For he whose soul of God is born,
The world's vain pomp and pride will scorn,
Triumphant by Thy love;
Believing Jesus Christ, Thy Son,
Whose death and resurrection won
Our endless life above.

The Father, Word, and Holy Ghost,
Adored by heaven's resplendent host,
Bear witness in the sky;
On earth the spirit, water, blood,
From Thy dear side a cleansing flood,
The powers of hell defy.

Oh, come in earth's dark eventide,
While foes Thy name and truth deride,
Come, stand amid Thy host!
Show us Thy wounded hands and side,
And cry, as Thou of old hast cried:
"Receive the Holy Ghost!"

Then hearts shall throbb with heavenly joy,
And sacred songs our lips employ
To hail those words of peace;
For they, whose sins are all forgiven,
Shall chant their Easter hymns in heaven,
Where praise shall never cease.

CHORAL DIRECTORY.

CHORAL STUDIES FOR APRIL AND EASTER-TIDE.

TRINITY CHURCH, NEW YORK.

Dr. Messiter, choirmaster and organist.
PASSION SUNDAY, April 3 A. M., canticles and *Benedicite*, Gregorian; anthem, "O Saviour of the world," Goss; *Kyrie* and *Sanctus*, Gadsby-Croft; offertory, "Blessed Jesu," Dvorak. P. M., canticles, Messiter; anthem, "O Saving Victim," Gounod; *Magnificat*, Gregorian.

PALM SUNDAY, April 10. A. M., *Benedicite* and *Benedictus*, Gregorian; anthem, "Daughters of Jerusalem," Elvey; offertory, "Blessed Jesu," Dvorak. P. M., canticles, Traversers in F; anthem, "O Saving Victim," Gounod.

HOLY WEEK, Daily. 11 A. M., Holy Communion; Plain-song.

GOOD FRIDAY. Matins. Service of the Passion, 12-3 P. M.

EASTER EVEN AND EVENING. Plain-song, and Tallis. P. M., anthem, "Come, Holy Ghost," (the Ordinal), Attwood.

EASTER DAY. First Celebration, English, 6 A. M.; second, English, 7 A. M.; third, German 8 A. M.; high Celebration, 10:30; Processional hymn, 99; anthem for Easter Day, Gadsby; *Kyrie*, *Credo*, *Sanctus*, and *Benedictus*, Schubert in D; *Agnus Dei* and *Gloria in Excelsis*, Liszt; offertory, "The Lord is King," Barnby. P. M., canticles, Smart in Bb; anthem, "I know that my Redeemer," "F. r now is Christ risen," "Since by man," (the Messiah), Handel.

MONDAY IN EASTER WEEK. Anthem, "Rejoice in the Lord," Calkin; Communion service, Calkin in Bb; offertory, "The Lord is my strength," Smart.

FIRST SUNDAY AFTER EASTER, April 24. *Te Deum*, Gounod; anthem, "The Lord is my strength," Smart; Communion service, Mozart, No 1; offertory, "He is risen," Gadsby.

We present a summarized sketch of the musical services for Easter Day, in the several chapels in Trinity parish, New York:

ST. PAUL'S CHAPEL.

Leo Kofter, organist. Choir of double quartette and chorus, mixed voices.
Morning service, Buck and Gadsby; Communion, Gadsby. Evening, Gadsby; "Behold, the Angel," Tours; "Love divine," Stainer; the two Advents, part 2, Garrett; Hallelujah, Handel.

ST. JOHN'S CHAPEL.
Geo. F. Le Jeune, organist.
Communion service, Weber, in E flat. Evening, Gounod; selections, "Messiah," Handel.

TRINITY CHAPEL.
Dr. Walter B. Gilbert, organist.
Morning service, Cooke, in G; Communion, King Hall; "Awake up my glory," Barnby; selection, "Messiah," Handel; "Why seek ye the living," Alexander.

ST. CHRYSOSTOM.
Mr. W. Robach, organist.
Communion service, Schubert; *Magnificat*, Messiter; selection, "Messiah," Handel; "God hath appointed a day," Tours.

ST. AUGUSTINE.
Mr. Groebel, organist.
Morning service, Field and Groebel; Communion, Field; *Cantate*, Garrett; "Christ our Passover," Chapple.

ST. ANDREW'S, MERIDEN, CONN.
Wm. B. Davis, choirmaster and organist.
PALM SUNDAY. A. M., canticles, Gregorian; Communion service, Plain-song; offertory, "Hosanna in the highest," Stainer. P. M., Psalter and canticles, Gregorian; offertory anthem, "Here by Babylon's wave," Gounod.

EASTER DAY. A. M., high Celebration; procession, "Oh the golden, glowing morning," Warren; Communion service, *Messe Solennelle*, Gounod; offertory anthem, (from the Redemption), "From Thy love as a Father," Gounod. P. M., procession, "O the glowing, golden morning," Le Jeune; *Magnificat* and *Nunc Dimittis*, Alfred S. Baker in Eb; anthem, for the morning, I. repeated, II. motett for soli and chorus, "King all glorious," J. Barnby; offertory, *Ave Maria*, for violin, piano and organ, Gounod-Bach.

ST. PETER'S, MORRISTOWN, N. J.
Alfred S. Baker, choirmaster and organist.
EASTER DAY. Choral Celebration, 10:30, (opening the nave); procession, "Rejoice, ye pure in heart," Messiter; Introit, (especially composed for this service), "Forth to the Paschal Victim," A. S. Baker; Communion service, *Messe Solennelle*, Gounod; offertory, "Awake, thou that sleepest," Stainer. P. M., *Magnificat* and *Nunc Dimittis*, A. S. Baker in Eb; anthem, morning offertory repeated; offertory, the Hallelujah Chorus, (Messiah), Handel.

CALVARY CHURCH, CHICAGO.
E. C. Lawton, choirmaster. C. J. Adams, organist.

EASTER DAY. Prelude, Grand Offertoire, D. minor, Batiste; processional hymn, 99; Introit, "The Bread of God is He," etc., Stainer; *Kyrie*, *Credo*, offertory sentences, *Gloria in Excelsis*, Stainer in Eb; *Sanctus*, *Benedictus*, *Agnus*, Gounod, *Messe Solennelle*; anthem, Hallelujah Chorus; recessional hymn, 106; postlude, March Pontificale, Lemmens. EVENSING: Prelude, Coronation March, Meyerbeer; *Magnificat* and *Nunc Dimittis*, Berthold Tours; anthems, "He is risen from the dead," E. A. Clare, "Worthy is the Lamb," Handel; recessional hymn 106; postlude, Triumphant March, Buck.

TRINITY CHURCH, CHICAGO.

J. L. Hughes, choirmaster.
EASTER. Processional, "We march, we march to victory," Barnby; Christ our Passover," Savage; *Te Deum*, Dykes in F; *Jubilate*, Sullivan in D; anthem, "Sound the loud timbrel," Shackner; *Kyrie*, Hughes; offertory solo, Easter, Shelley; Holy Communion, plain-song and chants; recessional hymn 103.

We have received an interesting pamphlet, which is "A description of 'All Saints,' in Dorchester, Mass., together with various sketches and plans of the same, and also a statement of the needs of the parish." The architects are Messrs. Cram, Wentworth, and Goodhue, of Boston. It would serve many important purposes, both educationally and religiously, could this little document find its way to every clergyman and vestry throughout the Church, where important building operations are contemplated, for it is an objective demonstration of the best manner and procedure in such undertakings. We note its admirable survey of the situation, now, and in the future: a patient, conscientious inventory of what is needed in furtherance of the complete working of an intelligent and devoted parish church; nothing conducive to the general edification of the people seems to have been overlooked.

The architects have chosen an early type of rural Gothic, heartily English in feeling and character, sober, noble, solid, and altogether Churchly. There are no offensive passages of mere prettiness and effeminacy, or rococo effects of so much modern work in church construction. Neither has the plan an exotic, foreign, imported effect. It would grandly grace Dorchester, or any other populous New England centre, where old English names abound, and where English blood and traditions tenaciously hold their place. One feels the deep congruity and fitness of such a group of buildings for parish service; and it is very clear that the architects have made exhaustive local studies, and the authorities they are helping know precisely what they desire to accomplish. There is no feverish haste which might muddle, or even defeat, the project. It is to be attempted as time, opportunity, and the helping hand of man and Divine Providence may enable. It will very likely require some years, much patience, and not a little money, before these Dorchester brethren see the desire of their hearts realized. But they have gone about this work in the right way and in the right spirit.

And herein do we find our church and parish builders interested. How much rash, headlong, wasteful work is projected, and indeed undertaken, that ends in disappointment, ugliness, or absolute failure! How much of parochial and ministerial vanity and prodigal presumption lie blanketed to-day under mortgages and bonded indebtedness, that are sucking the enthusiasm and vitality out of congregations, wearing out the hearts of the clergy in an unequal battle with impossibilities, and bringing scandal and discredit upon the stewards of the Lord's property! It does not look as if the Dorchester brethren were endangered by such dire contingencies; and if we read the little pamphlet aright, they are making ready to do the Lord's work in the Lord's way; and such work and ways are apt to thrive, and with surprising vigor.

In a communication just received from the Rev. Charles F. Sweet, of Lawrence, Mass., we learn that he has in contemplation the preparation of a biography of the late John Henry Hopkins, S. T. D. Mr. Sweet was, in a certain sense, the literary legatee of Dr. Hopkins, who had conducted Mr. Sweet's preparatory studies for Holy Orders, and had charged him, before his decease, with the duty of completing and publishing that work nearest his heart, "The History of the Iconoclastic Controversy," for which Dr. Hopkins had made extensive studies and large preparation. Aware of this fiduciary and intimate relation, the Rev. Dr. W. C. Hopkins has recently committed to the custody of Mr. Sweet, a considerable body of data and memorialistic literature for the production of such a work, with the request that he should undertake the writing of the memorial volume. It is understood that the surviving relatives of the deceased divine share this wish. The publication of this volume will be undertaken by the house of James Pott & Co. New York, as soon as they are in receipt of sufficient subscriptions, at two dollars each, to cover the expense involved. There can be no question as to the great value and de-

sirableness of such a volume, and no ecclesiastic of this generation, or the American Church, is worthier of historic record than this valiant soldier of Christ and His Church.

Trinity parish, in New York, is planting another great chapel in *new* New York, that is on the west side, between 91st and 92nd sts., a few doors west of Ninth ave. This is already become the most promising and attractive part of the ever advancing city. The grade rises to a great height above the Hudson River, in the Boulevard region, commanding scenery, Palisades, and up-river vistas of magnificent range. It is fast becoming the region of great, costly churches. The coming cathedral will focus and dominate them all. Among these are St. Michael's, hardly less commanding or costly than the new St. Agnes, the new and costly "All Angels," built by Dr. C. F. Hoffman, and the new edifice of old Christ church parish. The denominations share the same spirit of enterprise, and generously occupy many desirable sites.

But of St. Agnes, of which a description was given in our issue of Jan. 16, much might be written. The style selected is a mixture of Byzantine and Florentine. The group is primarily accentuated by a solid, stately, and grandly proportioned square campanile rising from the north-west, partly disengaged and terminating in a deeply-mullioned bell chamber, in which the heaviest chime of bells yet cast in America will shortly be hung. The materials are two exceptional harmonious shades of brownstone, the main body of the construction being worked in a warm, light-red sandstone, while the mullions, door and window-casings, and lines and designs of ornamental traceries are wrought in a rich, chocolate brownstone, affording the most beautiful and harmonious conjunction to be found in the city. The chancel is a semi-circular apse, very deep, with elongated sides, the interior, sanctuary and choir, worked in rich woods, with pure Gothic vaultings. But the ground plan is not Byzantine, for it is a long Latin cross, with broad, deep transepts, and a long wide nave, with narrow side aisles within the clustered columns. The roof is upheld by a series of vast Gothic arches in stone, to the very roof-ridge, and these broad, pointed arches are seen in contrast with round-headed windows all over the church, and circular, panelled recesses that skirt the lower sanctuary wall, from side to side. This startling incongruity between the Gothic and the Byzantine or Florentine violates all canons of classic construction, and all the doctrines of the great schools of church builders. If it be urged that throughout England, the Gothic and Roman are found in perpetual conflict, it may be replied that the Norman was the original type, and the Gothic, the innovator. But no great or important building can be shown where the Gothic and Roman were deliberately, *de novo*, employed conjointly.

Let no one declare one type essentially nobler than the other. The Brompton Oratory in modern London, and St. Paul's cathedral speak for the Roman type with irresistible eloquence. And so does Westminster Abbey, with equal power for the great

Gothic art. A pure Byzantine type, with its Greek cross ground plan, with nave and transepts, short, wide, and of equal depth, of which Trinity church, in Boston, is the best American example, has its own special, distinct, and marvellous beauty. So has the Romanesque with its long Latin cross, and circular-headed windows and openings. But in St. Agnes' we find a hybrid product that is indefensible under any authentic, recognized canons of ecclesiastical construction.

The sanctuary and choir are severely archaic in the style and fittings. The altar rises to an unexampled height, apparently twelve steps above the nave floor. The sanctuary is divided from the choir by a heavy wall-balustrade, solid and unpierced, save at the middle opening. The same treatment separates the choir from the nave, a chilly grayish-white marble with dark veinings, at the left side, eventuating in a canopied baptistery, entered from the choir, projecting from the transept wall, and on the right is an elaborately modelled pulpit stairway of the same material. The middle of this choir wall is broken by a lectern worked in this same angular, archaic way, and promises to obstruct and cumber the choir-sanctuary needlessly. There is a bishop's throne, or chair, worked in the same style and material, at the north side of the sanctuary, well under, or within an arched recess. But why a canopied bishop's throne in a parish chapel and within eight or ten squares of the coming cathedral?

The selection of this quarry of white-gray marble used in such conspicuous masses is unfortunate. Rectangular proportions and severe, straight, perpendicular lines, serve to bring it into sharper and more offensive relief, since the color and tone are at variance with the color schemes of the whole interior, which demand a positive warmth of tone. Had a cream-white marble been selected, or a warm, delicate rose-hued buff, a necessary harmony might have been realized. This discrepancy is the more positive since the prevailing hues and color suggestions of the sanctuary are warm, rich, and, indeed, in passages, glowing; as, for example, the free use in the wide frieze at the base of the arched ceiling, of the gorgeously-hued peacocks—a recognized and very early Byzantine emblem—and the range of sacred personages in richly contrasted colors, like well-composed mosaics. This matter of color schemes is disposed of with great boldness by the contrasting tones of the darkly colored wall surfaces in transept and nave—solid, unbroken color. Here a deep olive green, elsewhere a deep hazy violet blue, and yet again the subdued warmth of the light red building stone found in those grand Gothic arches. The intersection of nave and transepts is crowned by a massive square lantern tower; but instead of the floods of beautiful light, the architect has converted it into a vast, cavernous, darkened vault, broken only by the subdued glow of muffled, gem-like glass in here and there a small narrow window, making the darkness visible. The *ensemble* will certainly be striking and interesting, notwithstanding the unfortunate particulars already noted; but the best of the edifice must be sought for in the exterior perspectives.

MAGAZINES AND REVIEWS.

The Atlantic Monthly brings its usual supply of articles at once interesting and nutritious. It is for the most a tranquil, wholesome, well-ordered world wherein the horrible, the unclean, the meretricious, may not be found, but seriousness and gravity without dryness, learning and the *belles lettres* without priggishness or frivolity. It has gained in positive values under its new editorship, and gracefully enough supplies the place of an American *Blockwood*. We have followed William Henry Bishop in his experiments at home-making in France, and especially in Paris, with lively interest, and his experiences should prove very helpful to others bent on similar errands. Henry James is the veriest wizard of story tellers, and his story, "The Private Life," is a masterpiece of subtlety and "sleight of pen." It is by no means certain that the casual reader will altogether catch his purpose. He scatters nuggets of deep, bright thought with a free hand through his pages. The biographical sketch of Admiral Farragut, that modest lion-hearted hero, is well drawn by Edward Kirk Rawson. Cecilia Waeren contributes the most satisfactory article we have met with on the subject she discusses, in "Some Notes on French Impressionism." Not that we accept either premises or conclusions, but she has something intelligible and determinable on this last, or next to the last, development in French art. The development itself after some years of earnest, patient study, seems more reprehensible and less legitimate than ever. Given the postulate that the impressionist attempts to reproduce the impression derived from a single, fixed gaze into the landscape to the exclusion of all outlying and adjacent sensations or impressions, let us reflect that no sane person ever looks out into the landscape in such a false and stereotyped manner. It is a general and flitting survey of a wide field of vision which everywhere encounters perfection, explicitness, coherent design, and perspective, light and shade divinely adjusted. No healthy, normal vision ever discovers that lurid glare of preposterous tints and color-douches with which these impressionists blur and smear the canvases. It is inconceivable, too, that any theory can be sound which shuts out the consummate, special, and infinite beauty of detail, as well as dim distances and undefinable generalities of spaces over sky, water, forest, and field. The postulate fails, as it requires a single, perfectly delineated, focal area lying within a fixed field of vision, and thus wrapped about in misty generalities.

Harper's Monthly Magazine gives an exceedingly effective portrait of Walt Whitman, after J. W. Alexander's picture. The number opens with the Shakespeare comedies, "The Tempest," with Mr. Abbey as illustrator, and Andrew Lang as commentator. Our impressions are confirmed, that Mr. Abbey has got far beyond his depth in this new range of art composition. The picturesque spirit of the Herrick verses, and the quaint conceits of old English, rustic and rural, wherein Mr. Abbey was inimitable, are very different from the dramatic translation of Shakespeare into satisfactory tableaux. For the latter, a genius very different from Mr. Abbey's is required. Neither is Mr. Lang a satisfactory commentator. He is wanting in depth of conception, originality, and a terse, sinewy vigor of language. F. D. Millet continues an interesting *raconteur*, and his wanderings from the Black Forest to the Black Sea, with the graphic sketches by Alfred Parsons and himself, must some time gather up into a delightful volume. Mr. Curtis, in "The Easy Chair," treats us to a chapter of appreciative reminiscence concerning that refined and spiritual artist-poet, Christopher P. Cranch, who lived his beautiful life far above the apprehension or comprehension of the average man. We miss something from the Editor's Study.

The Century Illustrated Monthly has two art articles, one a very brief, "mere mention" of "Lotto, an Italian Old Master," by Mr. Stillman, with a note from T. Cole, the

engraver, of the Lotto frontispiece, "The Three Ages of Man;" also an archaic study of the query, "Did the Greeks paint their Sculptures?" by Edward Robinson. It is accompanied by a series of strong illustrations from ancient sculptures; among other authorities, the antiquarian Lanciani, contributes important evidence. The generally prevailing impression of art students that the Greeks did paint, color, or gild these sculptures gains strength from the discussion. *The Century* is publishing the series of lectures on "The Nature and Elements of Poetry," by Edmund Clarence Stedman, whose second "What is Poetry?" is given in the current number. The series has already been delivered before one of the colleges. Mr. Stedman is an earnest, persevering student of his subject, but labors under the disadvantage of a forced, highly artificial style, which makes rather heavy reading. The illustrated papers are varied, and the stories, numerous and in some instances, powerful.

Biblia for April is dressed in a new cover of illustrative design. Among its articles are "Ptah-Hotep, the Radical of Ancient Egypt," by Prof. Bice; the "Oldest Fairy Tale," by Dr. Moldenke, with four pages of hieroglyphs; and the "Oldest Portraits in the World," by Dr. Davis, illustrated. Dr. Winslow reports for the Egypt Exploration Fund, and Prof. Wright for the Palestine Fund. [Meriden, Conn., \$1.00 a year.]

THE CRISIS IN MORALS. An Examination of Rational Ethics in the Light of Modern Science. By James Thomson Bixby, Doctor of Philosophy of the University of Leipzig. Boston: Roberts Bros. 1891. Pp. 315.

This volume consists of two parts, viz: I. Critique of Herbert Spencer's "Data of Ethics." II. Positive Reconstruction of Ethics on the basis of Evolution and Scientific Knowledge. The writer shows that Mr. Spencer takes good conduct for his starting point, and "searches in the depths of the animal scale to find what it is in its simplest form among inferior beings." From these "lowly phenomena" he ascends through the various animal species to man, and through the various stages of savage and semi-civilized life to the ideal conduct of perfected humanity. "The essential thing is more perfect adaptation of means to ends, in which human conduct is but a part of universal conduct. Moral evolution is perfected when conduct fulfils all these three ends at once, totality of life in self, in offspring, and in fellow-men." The goodness of it all lies neither in life nor in perfection of being, in themselves, but only in a surplus of agreeable feeling. Virtue consists in "happiness producing conduct." Duty is an abstract idea with "illusory independence," which arises from the accidents of imperfect progressive moral attainment. It will give way as fast as moralization increases. Absolutely right actions are those which afford a benefit and permanent pleasure to all parties concerned. Pain is an indication of moral imperfection in the act which produces it. The standard of right is therefore relative and changeable. Our author demolishes all this with great success, and his *critique* is worth careful reading. But he is not so successful in his attempt to construct a substitute. To him, the moral end of conduct is to further the evolution of perfect being, i.e., of the cosmos. Duty is "the equation between our actual and our ideal manhood." Right arises from the nature of things, not from revelation or law. "The seat of the moral law is in the bosom of God." The infinite world-organism is the body and manifestation of God; the laws of that whole are the eternal laws of God. . . . Our moral intuitions are simply the unchanging laws of the universe that have emerged to consciousness in the human heart." "Evolution from the carnal to the spiritual is the path which brings his spirit into closest resemblance to the world-essence and most intimate union with it." All this is but the ancient stoic idea, that to live according to nature is the complete fulfilment of moral principle. Such a theory is inadequate; for it fails to take account of the following par-

ticulars: (a) The personal and moral Governor of the world, Who is other than the creature, and to Whom we must give an account of our actions; (b) the fact of sin, our inability to obey the dictates of conscience without the aid of grace, and a personal Saviour; (c) those religious obligations which spring from the personal and covenant relations existing between God and ourselves in His Church. We wish that we could regard Dr. Bixby's theory as exceptional, but we cannot. There is much pantheism and humanitarianism in our midst, even among nominal Churchmen, and that means much "living without God in this world."

THE PLACE OF AUTHORITY IN MATTERS OF RELIGIOUS BELIEF. By Vincent Henry Stanton, D. D. New York: Longmans, Green & Co.; Chicago: A. C. McClurg & Co. Pp. 220. Price \$1.75.

Most timely and valuable is this calm and dispassionate discussion of a subject which has lately been brought into prominence by recent writers whose views are as diverse as those of Martineau, Newman, & Gore. The author's aim is to indicate an adjustment between the principle of authority in matters of religion and the principle of free inquiry that can be permanently held. Such an adjustment demands clear thought and a firm grasp of the necessary limits and claims of each of these two principles as well as the high appreciation of the results of modern criticism and discovery. But Dr. Stanton is well fitted for the task, and although a strong Churchman, he does full justice to the claims of individual intuition and experience, and to scientific and historical truth. After a full statement of the question under consideration and a statement of general principles, the author devotes himself to the "authority of the Bible" and the "authority of the Church," upholding the nature of her prophetic office and the validity of her claims as based upon her continuity, unity, and freedom. After showing what the functions of authority are in relation to the exercise of the individual reason, he brings into prominence the powerful influence of the collective and cumulative thought and life of the whole body of Christian believers of all ages. The Church is in a position to exercise authority because her decrees are not arbitrary decisions but are the experience of the common convictions and sober judgments of the believing people. This is one of the key thoughts of this treatise, viz: that the authoritative belief of the Church is an inheritance of all the fruit of the past, treasured and stored up in the Christian Church which is a fact, and because she has always had an organized life. And so while the individual must exercise his private judgment, he has this rich heritage of the Church's life and faith, the great body of Christian consciousness, as a guide so far as he is capable of seeing that what she teaches him is true, and as an authority therefore to be trusted when he gets beyond his depth. The author sets forth his position with clearness and precision, and his method of discussion is so judicial, temperate, and sober, that his book is a real contribution to the logic of belief. When one has to walk "with uneasy steps" on the margin of these two great fields of authority and free thought, it is a comfort to have so level-headed and competent a guide.

ARROWS FOR KINGS' ARCHERS. By Rev. H. W. Little, rector Holy Trinity church, Sussex, N. B. New York: Thos. Whitaker; New York and Chicago: Fleming H. Revell. Price \$1.

These are analytic outline addresses upon religious, temperance, and social topics, with some courses of addresses for special seasons, such as Lent and Easter. They are very helpful outlines for sermons requiring close study for elaboration, and hence valuable as pulpit aids.

CONFIRMATION: Its History and Meaning. By Julia S. Blunt. London: Society for Promoting Christian Knowledge; New York: E. & J. B. Young & Co.

An excellent manual for Confirmation lectures and for the reading of candidates. It covers the subjects of Preparation, the Baptismal Vow, the Creed, Lord's Prayer, and the Commandments, with instructions on the Sacraments and the life after Confirmation.

THE HOUSEHOLD.**WE'LL LIGHT THE PASCHAL CANDLE.**

BY W. B. C.

We'll light the Paschal candle
On this dear Easter Day,
'Ere yet through oriel windows
The first red day-glints stray,
We'll make the Easter arches
Ring with the organ's swell;
We'll bear the flaming banners high
Of our Immanuel.

Oh dear and blessed Stations!
Each in its turn we passed
On Holy Friday's Even;
And at the worst, the last,
We bent before the Saviour prone,
Descending from the tree;
This was His very altar throne;
And past His agony.

Oh sweet, sad Easter Even,
When in the tomb He lay,
While every saint in heaven
Seems one with us to-day;
I lay by Good Friday's sable,
The Lenten purple hide,
And set, at Evensong, white robes
His royal bed beside.

Then light the Paschal candle
With love's devotion bright;
And e'er the Lenten shadows,
Pale into morning light,
Be at His tomb with Mary,
With those who faithful clave
To His dear Cross, and see Him rise
Triumphant o'er the grave.

SIX SATURDAYS.

AN EASTER STORY.

BY HAL OWEN.

There was a hush in Miss Prim's school room. Every one was interested and quietly busy with the work in hand. The A class were occupied in drawing; the B class were studying the geography lesson. Last minutes are precious, and there were only five more before the recitation would be due.

Miss Prim, herself, was looking over her class record book with one eye, devoting her other eye and both her sharp ears to the fifty boys and girls before her. Just as she was about to tap the bell to summon the class, every one was startled by a quick loud rap at the door.

Every pupil in the room looked to see who it was, and every one smiled at the familiar face and voice of Miss Dix, a prominent lady of the place.

"Good day, sonny," she said to Will Stone, who opened the door. "Good afternoon, Miss Prim, glad to see you; I congratulate you upon being at the head of such a goodly company of sweet faces with twice as many eyes to guide, twice as many hands to direct. Good day to you all, children. As eyes speak more plainly than lips, you need not tell me you are all well, happy, and—good(?) Yes, of course you are good, or you would not be happy!"

While the funny little woman with three little jiggering curls on each side of her sharp face, and a big black satin bag in her bird-like hands, stopped to gather breath to go on, Miss Prim made haste to get in a word herself, and seated the visitor in a comfortable chair by her own desk.

Then followed an earnest little talk between the two women who were such a striking contrast to each other in every way. Every ear pricked up to listen, but only those in the front row were successful in hearing, and even they only caught stray sentences, and these were all in the piping voice of Miss Dix; the teacher's voice was better trained. The remarks ran thus:

"I want to do some good"—"I want to stir them up"—"make the work real." "Oh, yes, I've asked the principal, that's all right." "How many weeks?" "Any left-handed?" "What's the subject?" Turning suddenly to the school, she asked:

"How many of you know your Asia lesson now, right off, quick!" Almost every right hand in the B. class was raised, some few pupils suspecting some test questions beld back.

"Very well, throw it all into the Red Sea for to-day. I have something nearer home to talk about. How many can tell me what day this is?"

"Tuesday," came the answer from many, while still some, timid and suspicious, held back.

"Tuesday, to be sure. Very bright children. To be sure, it is Tuesday, but what Tuesday?" No answer followed.

"Surely you know what day to-morrow is"—

"Wednesday," said many. "Ash Wednesday," said a few.

"Ash Wednesday, that's it; to-morrow is Ash Wednesday, and to-day is 'Shrove Tuesday.' Now let me tell you, for you might just as well know both these days as one of them, Shrove Tuesday is the day before the first day of Lent, and in olden times it was a pretty gay day. The French call it 'Fat Tuesday,' and it is also called 'Pan-cake Tuesday,' because every one had pan-cakes on that day for the last time till after Easter, as the use of eggs during Lent was specially forbidden. If there were not so many of you, and I didn't know pretty well how many pan-cakes each one of you could eat, I would invite you all to my house this very evening to celebrate; but bless you, there are not eggs enough in the market to carry out such a plan, it would raise the price, I am sure, of this article which is now one of the staple articles of diet during the Lenten fast. But, really, the first and true idea and meaning of Shrove Tuesday is a day of confession, a day of preparation for Ash Wednesday, and for plans for the observance of Lent. Now I want to confess to you that I have been very indolent and neglectful in my duty to others lately, and I want to devote myself, my time, and my money, to helping those about me, and I have solemnly resolved to see how much can be accomplished before Easter. I have more time and money than I have strength, and I have come to ask your youthful vigor to do my work. No, not my work, the Lord's work, during the next six weeks. I want as many of you as can and will to come to my house on Saturday morning at nine o'clock, and then we will plan and work. I know some of you are thinking 'Pshaw, what's the use?' 'That's no fun,' 'Don't catch me.' Well, I don't want to see those of you. I want some good live young men and women, some who are willing to work even when they 'don't have to.' You all know that to-morrow, Ash Wednesday, is the first day of Lent, a day of prayer and fasting, a day to make special plans and resolutions, asking God's direction and blessing on them. It is far better to make these plans for the systematic observance of Lent, for the praying, fasting, denying, working, and saving, than to leave the whole matter with the haphazard resolution to keep Lent. Now I want to see what we can do, or per-

haps just begin to do, in the next six Saturdays. Please seriously consider the subject, until I see you again, which I trust will be soon; good-bye; good day to you, Miss Prim, good-day," and with a queer little bobbing bow, the little lady slipped through the door and was gone.

As the bell rang for dismissal the tongues ran fast.

"Let's try it for fun," shouted Will Darrow.

"She's rich, lives in a big house, and keeps a carriage; it might prove worth while," thought Annie Keen.

But many truly desirous to keep Lent in a good way resolved to go and be in earnest about it.

In response to the invitation a goodly company of Miss Prim's pupils gathered in the large dining room of Miss Dix's old-fashioned home the following Saturday. They found the little lady was as systematic and exact in her plans and work as she was in her curls and speech. She "opened the meeting" by repeating the Collects for the preceding Sunday and Ash Wednesday, requesting that hereafter every one attending would be prepared to take part in this simple exercise. She then called attention to piles of garments cut and basted, setting the girls to work at once in order that no time might be lost in the talking. She had two sewing machines which the older girls could use. She had a great pile of "carpet rags" to be cut, sewed, and wound; and around this she arranged some of the boys. Other boys were taken to a shed room where there was a quantity of boxes to be fixed up with hinged covers, castors, etc., and then to be covered and cushioned for cozy corners and window seats. Some of the girls were taken into the kitchen to assist in making bread, soup, plain cookies, and ordinary dinner dishes. "Cynthia," an old and well tried cook, was the presiding genius in the kitchen; while Miss Dix's faithful Gilkins "bossed" the boys in the shed room, and Miss Prim herself assisted in the dining room division. Miss Dix fluttered in and out, and buzzed everywhere like a busy bee.

"You see," she said, "I am to give the first of a series of dinner parties to-day!" All the boys pricked up their ears and puckered their mouths at this, but their expectations were soon dashed as the little hostess proceeded:

"No, no, not you; every one of you will have a good dinner, anyway. This dinner is for those who are really hungry, and need a good, square meal. I have looked them up myself, and I know. And I know also just where these boxes, rugs, aprons, sheets, and all these other things you are making and that I plan to have you make during Lent, are wanted, needed; and I want every one of you to have special ones of your own finding out and looking up, to work for too. Suppose you give somebody a good dinner once a week, just think how many good dinners that would make! Dear me! I want three of you boys to stay to wait on table at these Saturday dinner parties, and three girls to help clear up. Oh! I know it is not work you are accustomed to, that you don't like it, but it is real good Lenten discipline, and you must stick to it. I have plans enough to busy you all, and I specially want you to busy yourselves besides, and put real live interest, heart feeling, into earnest doing."

Sure enough, at twelve o'clock, as the meeting was breaking up, a strange-looking company was assembling. Some pale mothers with babies, some wide-eyed girls, a few sickly-looking boys, and one man, a cripple, (Miss Dix had a theory that all members of the masculine gender should work, and she invited no one to eat who was able to work and earn his own dinner).

She kept these people after dinner, and gave them something to do, having an abhorrence of idle hands whether they were rough or soft. She gave them something to take home to do, promising them compensation when the work should be returned well done.

This was one Saturday, the first of six very busy, profitable ones, bringing real satisfaction to the young workers and great benefit to many poor souls and bodies. It was truly remarkable, the variety and amount of work this active little woman suggested and superintended.

There wasn't much "fun" in it, and Will Darrow and his adherents, fearing they might have to do too much, slipped out. Annie Keen did not realize the social advantage she was constantly seeking, and she and proud little Lily Topton stuck up their noses and said they had "other engagements."

But these young people saw they had made a mistake, and felt "left" as they heard of the achievements of the loyal members who styled themselves "Dixies," and were proud in doing service for their leader.

The sewing class grew into a sewing school where poor ignorant girls were taught to help themselves. The work in the shed grew into a repair shop where under a good practical man, boys were employed in "fixing up" all sorts of old furniture for poor homes. The dinners grew into a lunch room where poor women were occupied in preparing and serving a comfortable mid-day meal at a very small price. A "Scrubbing Club" was organized, whose members were pledged to keep their homes and families clean, Miss Dix furnishing soap and brushes, and having regular "inspectors" who reported conditions. The women who gained the best reputation in this line were given some special advantages. Girls were instructed and trained for house servants, and little children were rescued from the streets, and placed in the Paradise of childhood—the kindergarten.

Among the theories which controlled Miss Dix was one that by keeping people *clean, well fed, and busy*, more was accomplished toward morality and temperance than by any amount of lecturing and legislating.

All this work of hers and her "Dixies" meant perseverance, determination, and unremitting application.

The six Saturdays were only the beginning foundation of it; but with the spirit they had inspired and quickened the children met on Saturday before Easter to assist in the beautiful decorations, and in practicing sweet carols. It was a soft warm day in early spring when all Nature promises so much. The tender green, the whispering breeze, and the chirping, fluttering birds, all seem teeming with the new life and happiness, and peace broods over all.

In wreathing the graceful vines, twining the lovely blossoms, and listening to the Easter music, the mean-

ing of it all came to the little party in the quiet church with new force, fresh appreciation.

The benediction of "The Six Saturdays" was a beginning realization that one of the grandest lessons of this supreme season, of the Resurrection of our Blessed Lord, is that man's great mission is to bury that which is wicked and wrong, and use his every best effort to bring to life the good, the true, and the beautiful; thus in time making for the whole world a blessed, glorious Easter.

EASTER.

BY THE REV. JOHN ANKETELL.

King of Love! victorious risen
From Thy rock-built tomb,
Bursting from Thy three days' prison,
From Thy night of gloom;
Let Thine Easter sun of glory
Chase away our night;
As we sing Thy wondrous story,
Fill our hearts with light.
Alleluia!

Second Adam! now restoring
More than man had lost,
On our ransomed race outpouring
Gifts of Pentecost,
Wash us with the blood and water
From Thy wounded side,
Let each risen son and daughter
In Thy grace abide.
Alleluia!

Loving eyes no more are weeping
Near Thy silent grave;
Thou no more in darkness sleeping,
Risen art to save;
Now by faith we see Thee reigning,
Prophet, Priest, and King!
All Thy royal state maintaining,
Where blest angels sing.
Alleluia!

For Thy loved ones interceding,
Great High Priest above,
Guide us onward, upward, leading
To Thy realm of love;
Till shall end earth's night of sorrow,
Till with radiance bright
Dawns the endless Easter morrow,
Where the Lamb gives light!
Alleluia!

LETTERS TO THE EDITOR.

TRIFLING IN CHURCH.

To the Editor of *The Living Church*:

Can you solve a problem for me that has troubled me sorely? I am living in Washington, D. C. On my coming here some years since I selected for attendance one of the few free churches in the city, first, because I believe in free churches, where all may sit as equals in the House of God; second, because I was attracted by the heartiness and deep earnestness shown in our beautifully rendered service. Later on, I grew to love the church for her special privileges, her open doors, her frequent Celebrations, and to find my heart warmed by the sympathetic, devout, and earnest priest in charge, whose unfailing reverence in every act of worship proves his heart and life to be consistent with his sacred office.

There is everything about the church to inspire one's spiritual nature: the altar, always bright with its symbolic lights, in the centre of which the cross sparkles and glows. The music is also of a most devotional order, from a fine organ and choir of men and boys. Yet with all this, I am disturbed and hurt at every service by the careless, irreverent manner of many of the attendants. A reception might be in progress during the seating, while the voluntary seeks to lift our thoughts to higher things; interchanges of the day, remarks about the weather, mutual friends, and criticisms on those sitting near, are indulged in. Now I want to know how our people are to be taught more reverence in our churches, to cease all talking on leaving the porch, to follow the service with heart as well as lips, to assume the positions of devotion our prayer-book demands, except of the aged and feeble? Every Sunday I see girls who would not mind standing two hours at a summer concert at the White

House, unable to stand through the praise of the *Te Deum*.

I know it is not the fault of the priest, and I am sure it must grieve him much. It is not the fault of the church and service where all is conducive to a serious and devout frame of mind. Where is the trouble, and the remedy? If it is "only thoughtlessness," may not these lines bring these thoughtless ones to remember where they are, and why they come?

A READER.

SOME CHURCH TRACTS.

To the Editor of *The Living Church*:

Some time ago you kindly gave me space to appeal for a series of tracts, which might in simple, attractive language, lay before people the claims and teaching of the Church. While we await patiently such official action as I think we have reason to expect, may I call attention to the very admirable series of tracts published by the Episcopal Tract Society of Philadelphia, which I have recently had opportunity to examine? They cover very fully and satisfactorily the distinctive doctrines of the Church, and are at the same time most readable and alluring.

I wish to call attention to these excellent little leaflets, whose authors are men so distinguished as Drs. Liddon, Dix, Maturin, Sadler, and Keble, beside the late Bishop Burgess of Maine, and the saintly Bishop King of Lincoln, because I believe they are not so widely known as they ought to be, and because they may prove to many others what they have to me—just the thing to put into the hands of persons inquiring about the Church.

Perhaps, if we are not to have the compendium of Church doctrine suggested by the Lambeth conference, our bishops may give their imprimatur to some at least of the happy and opportune publications of the Episcopal Tract Society.

Miss A. B. Smith, vice-president of the society, No. 337 South 18th st., Philadelphia, will no doubt be glad to furnish samples to all clergymen wishing to examine them.

Morris, N. Y. R. H. GESNER.

SHOCKING BUT TRUE.

To the Editor of *The Living Church*:

May I be permitted to call attention to a paragraph in "Brief Mention," which is so totally unlike the tone of your paper that it must have been an oversight. *THE LIVING CHURCH* is always reverent in speaking of holy mysteries, and it only needs to have attention called to the words to have them corrected. The paragraph referred to reads thus: "From California we have a description of a clergyman who refuses to read *THE LIVING CHURCH*. Among his eccentricities of ritual, we are told, is the throwing away of the consecrated bread and wine remaining after the administration of the Holy Communion." Your copying this sacrilegious mention without any comment, would lead some to think that you did not condemn an act which to speak mildly, is horrible.

The Confraternity had better use daily, instead of monthly, its prayer "for all injuries and *insults* offered to Jesus Christ in the most Holy Sacrament." It may be urged these are only copied words. True, but had it been necessary to insert them in your decidedly *clean* paper, a comment from the editor would have helped to make the shudder less painful. Again, it may be urged, the clergyman did not believe in the Presence, neither did the Jews, when they cried, "His Blood be on our heads and our children's," but the curse descended. In these days of irreverence and laxity the only true course for an educator to take is to condemn what must shock any feeling of reverence.

E. A. BAZETT-JONES.

ELGIN, ILL.

[It is amazing that our statement of an occurrence most shocking to a very well-informed Churchman, should be construed as indifference to the sacrilege! We did not "copy" the paragraph, but reported a *fact*, of which we were informed by private letter. The condemnation of the act "went without saying," as in the case of a man's murdering his mother.—Ed. L. C.]

IS IT HONEST?

To the Editor of *The Living Church*:

It has twice been my ill-fortune to hear the prayer usually introduced into the Burial Service from the office for the Visitation of the Sick, misread, each time by a clergyman prominent in the diocese to which he belongs, and each time at a funeral. The prayer misread was the one beginning: "O God, whose days are without end;" and the passage was: "That, when we shall have served Thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with Thee, our God, and in perfect charity with the world."

In the first instance, the officiating clergyman substituted the words, "in the communion of Thy Church;" in the second instance, "in the communion of Thy universal Church."

The question is this: Have our clergy the right to change the words of the prayers to suit their own views? Why should not other clergymen just as properly substitute "Catholic" for "universal," so that we should have the phrase: "We also beseech Thee for Thy holy Church Catholic, that all who profess and call themselves Christians may be led into the way of truth, and hold the Faith in unity of spirit, in the bond of peace, and in righteousness of life."

But to return to the question: Is substitution of a clergyman's own words for the words of the Prayer Book honest? I await a reply which shall be a justification for the practice alluded to.

D. B. UPDIKE.

A LETTER OF THANKS.

To the Editor of *The Living Church*:

"Behold how great a matter a little fire kindleth." The card you so kindly inserted requesting contributions for our sale, was seed falling on good ground, for it has brought many responses. And we are so very grateful to all. Will you kindly say so? And will the ladies of Rock Island, and the little guild of Mosinee, Wis., please accept our grateful acknowledgments, as there was no personal name attached to their offerings. It has given us a great lift in every way financially, of course, and Heavenward too, for it shows how many warm-hearted Christians the Church possesses, and that must ever be a lift.

All who have helped us we thank, and we pray that God may bless and abundantly reward them.

L. E. CHITTENDEN.

SHEET MUSIC.

FROM CLAYTON F. SUMMY, CHICAGO. For the piano: I. "Sea Nymph's Frolic," by Fred L. Morey, sportive, graceful, and moderately difficult. A set of instructive pieces: I. Song without Words; II. Invention (two-voiced); III. Grotesque Dance; by Hubbard William Harris; easy, carefully written, spirited, and interesting. "Serenade," a song with violin obligato, words by Angella M. Fox, music by August Hylsted, an ambitious composition in Eb, which should find warm welcome in the concert room—if song in the vernacular ever regain their place in public favor—beautifully written, and full of rich coloring, especially for the instruments, while the melody—which might suit a baritone or tenor, as well as the mezzo soprano—while free from exaggeration, is strong and impassioned; the composer is a thoroughly trained musician. Two songs by A. Rosenbecker, No. 1, "With Love Away," ballad for tenor or soprano, beautifully developed with excellent invention, with constantly varying melodic and harmonic contrasts, requires very careful delivery, and should prove immediately popular in the best sense; No. 2, "Love is All in All," melodious, not difficult, and admirable of its class. "All things bright are Thine," music from an intermezzo of *Cavalleria Rusticana* (one of the latest Italian operas) adapted to words of Thomas Moore, by Robert Rutland

Manners, cazonetta-like in construction, and interesting. "Serenade from Ruy Blas," adapted from Victor Hugo, by Henry Hersee, composed by A. D. Duvivier, in the key of Ab, an exceedingly graceful and effective song for parlor or concert room, artistic in treatment, and glowing with well-tempered dramatic color.

RELIGIOUS MUSIC, from the same house: "O Maria," Prayer composed by Kar. Koelling, edition for voice with piano (or harp), organ, and violin or cello obligato. The autograph of Madame Albani-Gye is at the top of the title page; with Italian and English words, the latter, adapted to the worship of other than Roman churches; nothing could be more gracefully beautiful than a fitting *ensemble*, as the melody is dignified and free from exaggerations, while the accompaniments have a fine inter relation, and are composed with singular artistic intelligence. In such a choir as St. Thomas' or St. Bartholomew's, New York, where such instrumental conjunctions are habitual, with always an effective solo voice, this "Prayer" should prove exceptionally effective. We have three numbers of Summy's octave edition, sacred series: "Communion Service," short setting in F, by Arthur C. Collingwood, in the key of F: *Kyrie, Gloria, and Laus Tibi, Sursum Corda, Sanctus, Benedictus qui Venit, and Agnus Dei*, very simple, in good ecclesiastical form, and especially suited to choirs of limited cultivation, where simple compositions are indispensable, and for such we heartily commend it. "Come see the place where Jesus lay," by J. A. West, an anthem for Easter, and likely to prove very useful and effective. "The Sabbath dawns with welcome rest," Franz Abt, words by Kate A. Bradley; a gem of writing for four voice parts, and capable of exquisite harmonic effects under the requisite delivery. We have, besides, a series of "Twelve Sacred Songs," original words adapted to songs of modern composers by Mrs. O. L. Fox. This is a species of musical transposition for which no place exists in the liturgic churches. Elsewhere, and in Christian households this faithful and careful work by Mrs. Fox should prove very valuable and edifying. The melodic selections are generally of sterling excellence; as for example, that most effective *Ave Maria* by Luggi, one of the loveliest after Schubert's, in modern art, is well suited to Mrs. Fox's lines, "Father in Heaven." The composers who are resorted to are Denza, Gounod, Luggi, Gastaldon, Rodney, Palloni, Von Suppe, Tosti, M. V. White, Bohn, Verdi, and Beethoven, who, by the way, is hardly a modern composer. This series must prove very valuable, especially in homes where there is culture and appreciation of the higher forms of lyric art.

Eternal Vigilance

Is the price of good health. But with all the precaution we may take there are enemies always lurking about our systems, only waiting a favorable opportunity to assert themselves. Scrofula and other impurities in the blood may be hidden for years or even for generations, and suddenly break forth, undermining health and hastening death. For all diseases arising from impure blood

Hood's Sarsaparilla

Is the unequalled and unapproached remedy. It is King of them all, for it conquers disease. It builds up in a perfectly natural way all the weakened parts, vitalizes, enriches and

Purifies the Blood

And assists to healthy action those important organs, the kidneys and liver. If you need a good medicine you should certainly take

Hood's Sarsaparilla

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

100 Doses One Dollar

FROM NOVELLO, EWER & Co., New York and London:

The KYRIES, CHANTS, AND TUNES, composed by Edward Hodges, Mus. D. Cantab.; also similar compositions by his sons, the Rev. Jubal Hodges and the Rev. John Sebastian B. Hodges, S. T. D.; his grandson, Elias Phillips Hodges, and his daughter, Faustina Hasse Hodges, the collector, with a list of Dr. Edward Hodges' works (musical and literary) and an illustrated comment.

These chants and tunes by Dr. Edward Hodges have appeared chiefly in "The National Lyre," published in Boston more than fifty years ago, under the editorship of S. P. Tuckerman and Silas A. Bancroft. The book has long been out of print, while the inquiry for these minor compositions of Dr. Hodges has been steady, frequent, and fruitless. They have been gathered into hundreds of manuscript collections, and so kept traditionally alive in the Church. Here they are at length printed in convenient form, through the filial devotion of Miss Hodges, who has fortunately enriched and completed her unique work by musical compositions representing three generations of the family. Of the hymn-tunes by Dr. J. S. B. Hodges, lately published by James Pott & Co., we have written at length in this department. It is not so generally known that the Rev. Jubal Hodges shared the musical heredity of the family, although he officiated as organist before and during his seminary days, both in the church of the Annunciation, in 14th st., and the Holy Communion, under Dr. Muhlenberg. The few chants are very melodious and Churchly; the Kyries possess a strong "family likeness" in their devotional, tranquil, and spiritual beauty; some of them are yet heard at "Old Trinity." The hymn tunes speak for themselves; and there are none lovelier, more worshipful, more sweetly singable, or nobler examples of the great Anglican school at its best, than these tunes and chants by Dr. Edward Hodges. They should be found in every choir repertory. Miss Hodges has earned her own special place among Church musicians and composers, and her personal contributions lend a certain distinct charm to the collection, that greatly enhances its value. There is rare rhythmic grace in her tune writing, and a larger freedom in melodic form, while her mastery of harmony and composition do no discredit to her illustrious preceptor and father. An observant reader easily discerns "the Hodges" feeling for the divine art in the few contributions of the grandson, who is the son of the late Rev. Jubal Hodges. The appended summary gives a surprising list of musical compositions by Dr. Edward Hodges, whose untiring energy kept pace with the fidelity of his genius, the nobility and religiousness of his composition, and his profound learning. Several of these have been edited and published by Miss Hodges, through the house of Novello, Ewer & Co.

We have received No. 602 of *The Parish Choir*, published by Dr. Hutchins, in Boston. It contains a new and captivating introit for Easter, "Forth to the Paschal Victim," being an adaptation from an old Latin hymn. It is composed by Alfred S. Baker for the opening of the nave of St. Peter's church, Morristown, N. J. It is bold, stirring, and admirably adapted for the day and the occasion. The voice-parts are finely massed and contrasted, while the organ accompaniment has almost the divinity and impressiveness of a sonata movement. It should prove a welcome addition to our store of Easter music.

CHRISTIAN BALLADS. By Arthur Cleveland Cox. A new edition with additions.

THE PASCHAL POEMS for Passion-tide and Easter. By Arthur Cleveland Cox. Second edition. New York: James Pott & Co.

"Christian Ballads" was first published in Hartford, Conn., some forty-five years ago. It was the lyric announcement of that great ecclesiastical revival, making towards a genuine Catholicity of faith and ritual which has since then made its way triumphantly through all Anglo-Catholic Christendom. Next to "The Christian Year," it has served this high purpose in the American Church, and "Christian Ballads" has become during all these years, a household volume among Church people. The old vitality and captivating enthusiasm remain unimpaired. Together, these volumes should find place in parish and Sunday school libraries, and especially among the devotional literature of Church homes and families. They are published in a neat and attractive form. "The Paschal," it is observed, contains several additions produced during the middle and later periods of the Bishop's life, which in literary as well as ecclesiastical activity seems inexhaustibly prolific.

CHICAGO, THE MARVELLOUS CITY OF THE WEST: a History, an Encyclopedia, and a Guide for 1892. Written and compiled by John J. Flinn. Chicago: The Standard Guide Company, 353 Dearborn st. Price \$1.00.

The title under which this book is popularly known is the "Standard Guide to Chicago." The book was first issued in 1891, and before the close of last year reached a sale of nearly 80,000 copies. It was pronounced the most complete as well as the handsomest guide book ever published. The compiler and publishers have improved upon their work in the present edition. From every point of view it is the most comprehensive, the most reliable, and the most creditable work of the kind now before the public.

LAYS OF LOWLY SERVICE, and other verses. By Georgiana M. Taylor. New York: Jas. Pott & Co.

A slender volume of devout poetry, earnest in purpose, fluent and facile in rhythmic expression, intensely subjective, and flavored with the savor of the simple, direct piety that penetrates the German hymns as introduced to us in the translations of Miss Winkworth. And they are neither imitations nor plagiarisms, but vigorous outgrowths from the depths of the writer's personal experience. Some of them have been often republished in the religious newspapers.

THE YOUTH OF THE DUCHESS OF ANGOULEME. By Hubert de Saint Armand. Translated by Elizabeth Gilbert Martin, with portrait. New York: Charles Scribner's Sons.

A painfully interesting memoir of that period of national cataclysm when monarchial France, torn and dismembered under the horrors of the Revolution, was falling a prey to the ambitious rapacity of the first Bonaparte. It is an episode of the emigration, during which both royalty and nobility experienced direct loss and humiliation. The narrative is spirited and picturesque.

THE OXFORD MOVEMENT—Twelve Years, 1833-45. By R. W. Church, M.D., D.C.L., sometime Dean of St. Paul's. London: Macmillan & Co.; Chicago: A. C. McClurg & Co. Price \$1.50.

We commented at length upon this notable book some weeks ago. We are glad to see that the publishers have issued this cheap edition, which will put it within the reach of all. The edition is cheap only in price, for binding, paper, and topography are of the best.

CHARLES HADDON SPURGEON: Preacher. Author, Philanthropist. With anecdotal Reminiscences. By G. Holden Pike (of London). Introduction by William Cleaver Wilkinson; and concluding chapters by James C. Fernald. New York, London, and Toronto: Funk & Wagnalls Company. 12mo, cloth 400 pp. Price \$1.00.

This is an exceedingly interesting story of the great preacher's wonderful life and work. It is especially rich in anecdotes and pen-and-ink sketches. The last sermon preached by Mr. Spurgeon in the tabernacle in June, 1891, and the New Year's sermon, delivered sitting, to a little circle of friends at Mentone, on the first Sunday of the New Year, 1892—the last discourse he ever uttered—fittingly close the volume. These reminiscences are replete with interest, as showing the power of a consecrated life and allegiance to Christ Jesus the Lord.

MISERERE. A Musical Story. By Mabel Wagnalls. Illustrated with four full-page, half-tone cuts. New York, London, and Toronto: Funk & Wagnalls Co. Square, 12mo, cloth, gilt top. Pp. 63. Price, \$1.00.

A sad but bewitching story. The harmonies of heaven seem to fall on the ear, but the sin and sorrow, the terrible chains of appetite, with the resulting tragedy, transform it into a tale of woe and misery. The book is artistically gotten up in gold, blue, and white, in fitting keeping with the love and music of the story.

THE LIGHT OF THE CONSCIENCE. By H. L. Sidney Lear. With an introduction by the Rev. J. J. Carter, M. A. Price, 50 cents.

THE DEVOUT LIFE. From the French of St. Francis de Sales. New edition. Price, 40 cents. New York: Longmans, Green & Co.; Chicago: A. C. McClurg & Co.

These are devotional treasures, dear to many thousands of Christian people. The editions here offered are inexpensive (but very pretty; small in size, but clear in typography, and may be conveniently carried in the pocket.

THE ENGLISH POEMS OF GEORGE HERBERT. Together with his collection of Proverbs, entitled, *Jacula Prudentum*. London and New York: Longmans, Green & Co.; Chicago: A. C. McClurg & Co. Price, 40 cents.

We are glad to see this attractive little volume, and we hope it will win many readers for the saintly Herbert's quaint verses, fragrant with the incense of the sanctuary.

A NEW volume of the late Rev. Aubrey L. Moore's sermons, preached at the Chapel Royal, Whitehall, will be published this week by Thomas Whittaker, under the title, "From Advent to Advent." It will contain a preface by Walter Locke, one of the "Lux Mundi" contributors.

The privately printed monograph "On the Dedication of American Churches" by "Two laymen of the diocese of Rhode Island," is written, we understand, by Mr. Harold Brown, of Newport, R. I., and Mr. Daniel Berkeley Updike, of Boston, both of the diocese of Rhode Island.

BRENTANO BROS., 204 and 263 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

SHOULD TIRED MEN GO TO CHURCH?

Many of those who stay at home all day Sunday because they are tired, make a great mistake; they are much more weary on Sunday night than they would have been had they gone to church at least once, as the time must often drag heavily on Sunday for the lack of something to do and to think about; and the consciousness of having spent the day unprofitably must sometimes add mental dissatisfaction to languor that follows idleness.

Moreover, these tired people would often find refreshment for their minds and their hearts in the quiet services of the church. They would secure by means of them a change of mental atmosphere, and the suggestion of thoughts, and motives, and sentiments, which are out of the range of their work. For a hard-working mechanic or salesman, or housekeeper, or teacher, this diversion of the thought to other than the customary themes might be the most restful way of spending a portion of the day of rest.

We happen to know of several cases in which this prescription has been used with

excellent results. Those who wanted stay at home because they were too tired on Sunday to go to church, have been induced to try the experiment of seeking rest for their souls as well as their bodies, in the church on Sunday; and they testify that they have found what they sought; that the observance has proved a refreshment rather than a weariness, and that their Sundays never gave them so much good rest when they stayed at home, as they have given them since they formed the habit of church going.—Diocese of Nebraska.



After a Cold—WHAT? Almost any ill that flesh is heir to. Like the wooden horse before ancient Troy, the cold conceals an enemy. People in delicate health soon learn to measure the menace of a cold. They have no reserve corps of strength to put it out when once it has obtained entrance. Here is where and how our COMPOUND OXYGEN has been a life saver for thousands. Not pill or pellet or powder to whip and spur a weak system, but better air—richer air—magnetized air—going directly to the needy spot, and doing with increased effectiveness the same office which common air does for us every moment of our lives. Is this common sense? Yes; and more, it is common history. Our Oxygen (not that of one "just as good," or "entirely different" parasites) cures a cold in the rational way, and exempts a person almost entirely from liability to take others. We will prove it by one or one thousand as you may require. Send your address. DR. STARKEY & PALEN, 1529 Arch St., PHILADELPHIA.

Advertisement for Beecham's Pills. "WORTH A GUINEA A BOX." BEECHAM'S PILLS TASTELESS—EFFECTUAL FOR A DISORDERED LIVER. Taken as directed these famous Pills will prove marvellous restoratives to all enfeebled by the above or kindred diseases. 25 Cents a Box, but generally recognized in England and in fact throughout the world to be "worth a guinea a box," for the reason that they WILL CURE a wide range of complaints, and that they have saved many sufferers not merely one but many guineas, in doctors' bills. Covered with a Tasteless & Soluble Coating. Of all druggists. Price 25 cents a box. New York Depot, 365 Canal St.

Advertisement for illustrations and designs. Illustrations and Designs Made in Water Colors. Pen and Ink for Reproduction. C. J. Brown, 62 Washington St., Chicago.

Advertisement for Bailey's Reflectors. For Electric or Light Gas. Compound light-spreading Silver-plated Corrugated Glass REFLECTORS. A wonderful invention for lighting Churches, Halls, etc. Satisfaction guaranteed. Catalogue and price list free. BAILEY REFLECTOR CO. 708 Penn Ave. Pittsburgh, Pa.

See Name "EVER READY" on back DRESS STAY you buy. Take of each YPSILANTI DRESS STAY MFG. CO., Ypsilanti, Mich. READERS can have PAPERS and MAGAZINES sent them from Publishers all over the country, by sending 25 cts. to the CENTRAL SUPPLY CO. Chicago. Mention this paper.

Advertisement for Van Houten's Cocoa. VAN HOUTEN'S COCOA. "Chops and tomato sauce are excellent, my dear Mrs. Bardell, but Let the liquid be VAN HOUTEN'S COCOA. It is a glorious Restorative after A fatiguing journey." MR. PICKWICK. PERFECTLY PURE. VAN HOUTEN'S PATENT PROCESS increases by 50 PER CENT. the solubility of the flesh-forming elements, making of the cocoa bean an easily digested, delicious, nourishing and stimulating drink, readily assimilated even by the most delicate. Ask your grocer for VAN HOUTEN'S and take no substitute. If not obtainable enclose 25cts. to either VAN HOUTEN & ZOON, 106 Reade Street, New York, or 45 Wabash Ave., Chicago, and a can containing enough for 35 to 40 cups will be mailed. Mention this publication. Prepared only by the inventors VAN HOUTEN & ZOON, Weesp, Holland.

