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The Living Church.

SATURDAY, MAY 28, 1892.

ASCENSION DAY.

BY JOSEPHINE SMITH WOOD.

He was taken up, and a cloud received Him out of their sight. Acts 1: 9.

Bright clouds of angels hid His face,
And bore Him from our view;
With bursts of song, yon star-gemmed space
The seraph hosts passed through.
The King, all glorious, crowned with light,
Illumes that blest array;
No mortal now could bear the sight
Of Him who leads the way.

Lift up your hands, ye golden gates!
Ye portals, open wide!
He whom the heavenly court awaits
Is Christ the Crucified.
For us He bore death's sharpest pains,
And lowly, virgin birth;
Victorious now, He lives and reigns,
Ascends to heaven from earth.

Through heaven resounds the great amen,
Her jewelled gates unfold;
The King, in beauty, walks again
Her "streets of shining gold."
Dear Saviour King, our hearts ascend
With Thee beyond the skies;
Oh, may our lives with Thine so blend,
We, too, at last shall rise.

IN this issue we record the election of two assistant bishops. The Rev. G. H. Kinsolving, rector of the church of the Epiphany, has been elected in the diocese of Texas, and the Rev. Chas. R. Hale, dean of the cathedral of Davenport, has been selected as the Assistant Bishop of Springfield. The latter diocese has requested that a title be chosen to designate the assistant bishop.

THE Lenten offerings received at the Mission Rooms up to noon of Saturday, the 14th inst., (four weeks after Easter) were from 1,893 Sunday schools, and amounted to \$52,110. The sum received for the same period last year, was less than half the amount which has come to the date mentioned. In 1891, the receipts from this source up to September 1st, came from 1,647 Sunday schools, and aggregated \$48,431.

OUR long patience in reading *The Pacific Churchman* is at last rewarded by finding the following bright paragraph:

The Bishop of Exeter recently confirmed a class of thirty-eight, all patients of the Western Counties Idiot Asylum. The day before the Confirmation the class was catechized. Some responded fairly well, some gibbered, others smiled vacantly, and one, in reply to the question: 'Who gave you this name?' answered, 'My dad.' The Bishop has been sharply taken to task for his action in this matter, which has occasioned considerable surprise. For our own part, we are not surprised at all, when we remember that it was the present Bishop of Exeter who undertook to improve Newman's 'Lead, Kindly Light,' by adding to it a fourth verse.

A REMARKABLE man has passed away in Southern India. The Rev. W. T. Sathianadhan has for more than forty years been a familiar name to the Christian community of Madras, and eight years ago he was selected by the Archbishop of Canterbury or the high distinction of a degree in

Divinity. He owed his position to intellectual gifts of a high order, but still more to a character which was as strong as it was fervent and devout. In him seems to have been found that "holy severity" for which, amongst their many gentler graces, one often looks in vain in converts from Hinduism. Consequently he was looked up to as their natural leader by all the Tamil Christians.

De Oud Katholiek of Rotterdam states that P. Gul, the priest of St. Vitus in Hilversum, has been elected to succeed the late Dr. Heykamp as Archbishop of Utrecht. He was to be consecrated on May 11th by the Bishop of Haarlem and Bishops Reinkens and Herzog. The consecration was followed by a conference of the Old Catholic Bishops of Holland, Germany, and Switzerland. The touching sermon preached by the venerable Bishop Reinkens in the parish church of Nordstrand at the funeral of Archbishop Heykamp is published in a recent number of the *Deutscher Merkur*. He describes the Archbishop as the successor of St. Willibrord, the Englishman, in the archiepiscopal chair of Utrecht. Hilversum is in the diocese of Haarlem, which contains twenty-two Old Catholic parishes, and is near Amersfoort, the seminary where the so-called "Jansenist" clergy of Holland are educated.

THE difficulties which surround any attempt to reform the vicious, received an amusing, if rather lamentable, exemplification the other day, says the London correspondent of *The Manchester Guardian*. A zealous London clergyman, whose work lies in one of the West End slums, founded some months ago a club for the "dossers" of the neighborhood, including—needless to say—several ex-convicts, whose conduct as members of the club was so far beyond reproach that some of them were made responsible for the maintenance of order on the premises. One night, however, the rooms of the club were entered, and the caterer's store of tobacco was carried off, as well as the box which contained the subscription money, destined for the payment of lodging-house fees for those who chanced at the end of a day to be without the wherewithal. As a result of subsequent enquiry the theft was laid at the door of certain members, who, perhaps to keep their hands in, had "burgled" their own property.

ON the resignation and departure from Natal of Dr. Macrorie, Bishop of Maritzburg, a farewell gathering was held at which the Bishop was presented with a silver Communion service by the dean and clergy of the diocese and £150 by the laity. The Governor of Natal, speaking on this occasion, said he hoped they were on the eve of a happy reconciliation of all in the colony who were in communion with the mother Church in England; and the Bishop's twenty-three years' work could have no more glorious result. Mr. Ballance, who had been one of the first to welcome the Bishop on

his arrival, read a farewell address at a meeting in Maritzburg Town-hall, and said that he hoped, with the Bishop, that his resignation would be followed by reunion. The colony was sick and tired of controversy. Organized opposition had arisen from a fear that civil and religious liberty might not be sufficiently maintained; but this had been shown to be unfounded.

ACCORDING to a careful estimate, the cost of removing the Duke of Wellington's monument in St. Paul's to a more commanding position will be about £1,000. The Dean and the President of the Royal Academy head a subscription list to raise this sum to accomplish an object which has been long considered most desirable. At present, Wren's screen—which is not to be abolished—effectually conceals the beauties of the masterpiece of Alfred Stevens, and the chapel in which the monument stands is very dimly lighted. The proposal is to take down the sculpture carefully, which may be a matter of difficulty, as it is firmly grouted, and to re-erect it on the other side of the nave, beneath the arch—the third from the west door—which immediately faces the Gordon memorial. With the approval of the Dean and Chapter, if special funds are forthcoming the design may be completed by the addition of an equestrian statue, the rough model of which is still preserved. It is not intended to occupy the spaces beneath the other arches similarly, but the architectural balance will be maintained by providing the existing font, which stands under one of the southern arches, with a magnificent canopy, according to the original decoration scheme.

THE Assistant Bishop-elect of Springfield, the Very Rev. Charles Reuben Hale, D. D., LL. D., was born March 14, 1837, at Lewistown, Mifflin Co., Penn. His collegiate education was received at the University of Pennsylvania, where he was graduated with high honors, in 1858. Jan 8th, 1861, he was ordered deacon, and the next year was made a priest. In his diaconate, and the first year or so of his priesthood, he was assistant in two churches in the neighborhood of Philadelphia. In 1863 he was appointed a chaplain in the navy. During the eight years of his naval service, he served on several stations, both on sea and land, acting for a year and half as a professor of mathematics at the Naval Academy. About the close of 1870, he became rector of St. John's church, Auburn, N. Y. In 1873, he removed to the city of New York, where he took a leading part in founding a mission among the Italians. In 1874 he went to Baltimore, Maryland, where he became one of the clergy of St. Paul's church, devoting a large part of his time to the study of Church movements in various parts of Europe, and to correspondence with the leaders in such movements. In January, 1886, he was made Dean of Davenport, which position he has retained until now. During this time he has been in charge of the services of the cathedral. Many

of the candidates for Holy Orders and students of the college have received instruction from him. His stores of ecclesiastical learning have always been at the service of enquirers. It is a well known fact that he is the possessor of the finest liturgical collection in the United States. His library and that of Bishop Perry are considered marvellous collections of the history and literature of the Church. Not only is he the possessor of an extensive library, but he is the author of numerous works.

THE annual military service in York Minster took place on the 24th ult., and was attended by the General commanding the North-Eastern District and his staff, the various branches of the regular service quartered at York, and the local volunteer corps. The general public also took full advantage of the accommodation provided for them by the dean of the Chapter, and the nave was filled by an enormous congregation. The service was associated with several features which distinguished it from any service which had preceded it. In the first place the pulpit was occupied by the Archbishop of York, whose early military experience invested the words which he addressed to the bearers of Her Majesty's arms with a peculiar significance. York Minster has been the scene of many and various martial assemblages, and the Northern Arch-episcopate in days gone by was prominently identified with the violent struggles with which York and its vicinity were oftentimes convulsed; but this is probably the first occasion in the history of the Minster, on which a sermon has been preached to soldiers by an Archbishop of York who has himself been a soldier.

The service was further signalized by the rendering of an anthem composed by Dr. Naylor, the Minster organist and choirmaster, which, by reason alike of its subject and its unique treatment, was exceptionally interesting. It was in memory of the late Duke of Clarence and Avondale (who took part in several previous military services at the Minster) and a Highland Lament, played by the pipers of the 1st Royal Scots, was introduced with remarkable effect. It is worthy of note that never before, so far as is known, has the bagpipe been used in conjunction with other instruments, and never before have its wild notes been heard in a place of worship. It is a curious coincidence, too, that this essentially Scotch music should have been introduced into a religious service at the Minster, when a Scotchman is Archbishop of the Cathedral, and was the preacher of the day. The Lament played by the pipers was that which is played at the funeral of all deceased soldiers of the Royal Scots. Many of the congregation were much touched by the peculiar pathos imparted to the dirge by the weird wail of the pipes, and the accompanying roll of muffled drums, which greatly enhanced the effect of Dr. Naylor's beautiful composition.

The Living Church.

Chicago, Saturday, May 23, 1892.

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RECENT CONTRIBUTIONS TO COMPARATIVE RELIGION.

Comparative religion is a recently inaugurated but thoroughly legitimate and helpful department of theological science. It engages the attention of several eminent scholars in the English-speaking world, notably Prof. Flint, of Edinburgh, and Principal Fairbairn, of Mansfield College, Oxford, in the orthodox camp, and Max Muller in the camp not so orthodox. The devotion of Max Muller to the Vedas, and his enthusiastic tributes to Hindu forms of worship, have led many evangelical divines to look with suspicion on his religious opinions, but all the same they must listen with respect to the conclusions he tabulates, fortified as they are by a unique knowledge of the languages in which religious ideas took their rise and shape, as well as by the authority which life-long study establishes. It is not too much to say that the Gifford Lectures now being delivered by this famous scholar in Glasgow University, three volumes of which have been published, will add a contribution of permanent value to comparative religion. Some of the positions they take up must be unwelcome to Christians, and some of the theories contended for in them will be met with flat contradiction, but the facts massed into convenient compass and the luminous expositions of the origin and development of primitive religions, should secure for them a cordial reception from all interested in the important subjects with which they deal.

The general purpose of Max Muller's Gifford Lectures is an attempt to state the creed deduced from an examination and comparison of the religions of the world. His first

course deals with the various definitions of Natural Religion. The second, on "Physical Religion," gives in an admirably condensed form, the sum and substance of what the human race has believed concerning its Maker and Sustainer. It fights stoutly for two positions: it denies that the first god was a spirit of the mighty dead or a being enthroned above the earth in sun and moon; and it argues that the true God was discovered by his creatures in the exercise of their reason, which taught them that every effect must have a cause, and every action an agent. The learned lecturer lays himself open to criticism in maintaining that the knowledge of God came by inference rather than by inspiration or revelation; but without entering into a discussion of that disputed point, we are glad to emphasize the apologetic value of Max Muller's conclusion, buttressed as it is by wide research and linguistic investigation into words which mirror early religious ideas about the universal belief of the human race in God. Such a conclusion should silence the blatant assertions of infidels, and put to the blush the sentimental vaporings of agnostics who wilfully plunge into a mist that savage tribes see through.

Max Muller's third series of lectures deals with "Anthropological Religion," and inquires into man's beliefs concerning himself, his spiritual nature, and eternal destiny. It dwells specially upon speculations of various nations on the condition of the soul after death, and so is more eschatological than anthropological. Its main content is that man discovered his soul through death. When the great change came to him, the thought forced itself upon him that in him there was a something which could not die, and which must live apart from the body. That something he perceived to be as intangible, but as real, as forces in nature, which he felt but could not see. He called the something by material names, such as breath, shadow, and dream, and slowly dematerialized the names so as to fill them with spiritual significance. With the ease and power of a skilful guide Max Muller leads his readers through the labyrinth of primitive speculations, until he reaches that stage of thought in which men accepted without a doubt the reality of the existence of their souls.

It is a matter of regret that in this most interesting process of investigation Max Muller avails himself of Bible teaching about the soul and immortality only to a very limited degree. His old love for

the Vedas is responsible for this, leading him to lay undue stress on the value of the teaching of the Faiths of the East. But within these well-marked, and in our judgment, regrettable, limitations, he has done conspicuously good service to the new study of Comparative Religion by his Gifford Lectures. He supplies facts and establishes truths which in the hands of competent evangelical scholars may be built up into a system of apologetics of front-rank importance.

Another contribution to Comparative Religion has been recently published, which is a good deal more to our liking than Max Muller's brilliant but misleading lectures. It is the "Manual of the Science of Religion," written by Dr. Chantepie de la Saussaye, the learned professor of theology at Amsterdam, and giving its readers a bird's-eye view of the chief religions of history. It is not, nor does it claim to be, exhaustive in its treatment, but it has an admirable knack of compressing much information into little space, and hitting off the salient characteristics of the various religions in language at once memorable and reliable. Some of its discussions are very helpful. Its answer to the question—asked in so many quarters to-day—"Is Religion Universal?" is worthy of careful study. Evidence on both sides is given, and a decisive conclusion drawn. The contention of Lubbock and the school of ethnologists who deny the universality of religion by asserting that savage tribes are destitute of even the rudimentary elements of religion, is shown to be untenable. The proof offered travels along two lines: first, authoritative witnesses are summoned who testify that no race is known of which it can be reasonably said that they are void of all religion; and, secondly, the war is carried into the camp of the enemies by showing that virtually they admit what apparently they deny. Even Lubbock himself confesses that a fear of the unknown and a belief in witchcraft are to be found everywhere. He will not call that religion, but most ethnologists regard it as a manifestation of religion in its lower forms. Thus the controversy about the universality of religion narrows itself to a controversy about what religion is. Define it so that it must contain a definite idea of God, and you will join the party that denies its universality. Accept the larger definition, and you will form one of the steadily increasing body of thinkers who believe that it cannot be reasonably said of any race that they are void of all religion.

Prof. de la Saussaye holds very decided opinions on the origin of religion. While he does not endorse the theory that Mr. Gladstone has done so much to make popular that which traces all religions to a primitive revelation, he maintains that the activity of God is manifest in the beginnings of religion. He would have it that religion springs from what he calls "the very essence of man," but under influences and circumstances which clearly reveal the action of God, although the form and conditions under which this activity manifested itself cannot be definitely determined. He is not content with the theories which place the origin of religion in the worship of souls, the fear of ghosts, reverent affection for ancestors, or the wondering awe born of the terrors of the lightning, tempest, earthquake, and eclipse. While admitting that there are elements of truth in all these theories, he argues that they are inadequate of themselves to produce any real type of religion. They must be supplemented with the perception of death which has awakened in man the sense of the infinite, and the voice of conscience which has called forth thoughts of law and duty. It is well that Prof. de la Saussaye should so emphasize the influence of conscience in originating religion. In this, as in other things, he furnishes an example worthy of the imitation of students of Comparative Religion.

MANNING'S BIOGRAPHY.

It was no easy task to paint an adequate literary portrait of a man of the strongly marked individuality and varied experiences of the late Cardinal Manning, but readers of the biography recently issued in England by Mr. A. W. Hutton, must cordially acknowledge that it furnishes a portrait which palpitates with realistic truthfulness. In its pages we have a picture of the activity of the famous prelate and a history of the development of his theological opinions which must amply satisfy all reasonable expectations.

Mr. Hutton was a friend of Cardinal Newman, and knows a great deal about the Neo-Catholic movement in England. Some magazine articles written by him contain a mass of information and a number of shrewd character estimates which will be simply invaluable to future historians of the ecclesiastical vagaries of the 19th century. Dowered with keen insight, scrupulously impartial in judgment, careful in the choice of authorities to buttress his assertions, and eminently skilful in the way with which he marshals his

facts so as to produce the too seldom allied qualities of interest and conviction, he has in him the makings of a model biographer. His "Cardinal Manning" suffers from certain marked limitations, but it looks in the direction of perfection in manner and matter. Its hero is constantly subjected to the searching scrutiny of judicial examination, never lauded to the skies with fulsome eulogy, never made to suffer from a malicious insinuation or unfair representation. This honesty compels the reader's confidence, begetting in him not only trust in the author's candor, but also reliance in the conclusions reached.

What strikes one most in Manning's life is the unity of personality that knits together the events of his long and chequered career. Circumstances change, but the man is the same. From the first there was a stateliness of mind, a dignity of manner, a resolute assertion of individuality which marked him out as one destined to be an ecclesiastical dignitary of the first rank. At school his distinction of carriage and address won for him the half playful nick-name, the half tribute of "the General." With the deft touch of a portrait painter, Mr. Hutton leads us to see that the dignified school boy is the father of the man who, wearied and worn with the strenuous toil of a difficult archbishopric, prepares to meet death by arraying himself in the imposing vestments of his princely rank in the Church to make his last profession of faith.

Not less consistent was the cohesion of his intellectual and spiritual life. Manning's growth was slow but sure along certain lines of development. With his training and mental bias, stimulated by the experiences he had to face, he trod a path which inevitably led to the position he took up in later years. Those who accuse him of inconsistency and compromise show their entire ignorance of the man. He was from boyhood to old age conspicuous for the zeal and fearlessness with which he pushed things to their logical conclusion.

It could hardly be expected that Mr. Hutton should say much that is new about Manning's much criticised action in leaving the Church of England. The events leading up to that step are now a matter of history. The one notable thing established by our author is that Manning worked out his position without any assistance or even suggestion from Newman and Pusey. Alone in rustic Lavington, away from the throbbing heart of Oxford, he fought out his own battle.

Mrs. Manning's death did not de-

termine his feet Romeward. There is ample evidence to warrant Mr. Hutton's belief that Manning would have passed over to the Roman Catholic Church with his friend, Mr. Hope Scott, even though his wife had lived. Of course, if she had lived, he would not have entered the priesthood, but would have sought in some other sphere of activity scope for his talents and energies.

It is well known that Manning defended his secession from the Church of England on the ground that the celebrated Gorham judgment was not only iniquitously unjust, but that it struck at the very foundations of ecclesiastical stability. His argument was that a Church that does not enforce the sacramental theory of Baptism is not a Church at all, because it can have no sacraments. Before a minister is duly qualified to administer sacraments, he must have been really admitted to the Christian Church by true Baptism. Hence the orders of Anglican clergymen were dubious. Along this line, Manning thought and spoke and reasoned, until he went to Rome to be baptized, and to have his priestly orders put beyond the shadow of a doubt—in his own estimation, at least.

Mr. Hutton enters fully into Manning's career in the Roman Church, emphasizing the slanderous back-bitings and venomous jealousies, to which his rapid promotion exposed him. Much is made of the austerity of discipline and autocratic rule which characterized Manning's tenure of the See of Westminster. Priests were regarded as soldiers whose duty it was not to reason why or ask questions, but to do or move as they were commanded. Whatever displeased the Cardinal was strictly forbidden, and no mercy was shown to the man who failed to comply with the regulations made. To such lengths was the supervision over the priests carried, that whole paragraphs were cut out of their writings on the ground of faith and morals.

On one side of his character Manning was fit to be a Spanish Inquisitor in the old days of dungeons and tortures; on another side he was most lovable and tender. In theory uncharitable to those outside the pale of his own Church, he was in practice full of charity and helpful forbearance to his Protestant brethren. The yeoman service he did to social reform and philanthropic effort in the city of London will build for him a far more splendid monument than all the ecclesiastical distinctions that came to him. In many ways he was a large heart-

ed and valiant knight of the Cross, ever ready to do battle—

For the cause that lacks assistance,
For the wrong that needs resistance,
For the future in the distance.

Mr. Hatton sums up the contribution made by Manning's life to the welfare of humanity, when he says that in him "the Church lost a great ruler, the poor a true friend, and the world a prophet of righteousness."

EASTER AND ASCENSION.

BY RT. REV. GEORGE F. SEYMOUR, S. T. D.

These festivals are twins like Christmas and Epiphany. Christmas is the day which commemorates the first birth of our Lord into this world and this mortal life, to share with us, as one of us, our earthly career from the cradle to the grave. Easter is the day which commemorates the second birth of our Lord into the world which is to come, and the life everlasting, to prepare for us to share with Him, and as His brethren, the bliss and glory of heaven.

Epiphany shows forth the omnipotence lodged in the Holy Child Jesus, and sheds upon Him the glory of the skies in the shining of the star which guided the wise men to the place of His birth. The angelic choir of Christmas and the celestial light of Epiphany proclaim, as twins, to the twofold division of mankind, Jew and Gentile, the presence of the Saviour, the Word made flesh in swaddling clothes lying in a manger, and God with us, receiving, as was His due, offerings and worship. Humility and exaltation are blended in the shepherds in their poverty and the wise men with their costly gifts; in the stable and the manger, and the *Gloria in Excelsis*, and the star of Bethlehem. Surely Christmas and Epiphany are twins, they bring to us the Saviour, one of us, to go with us down the journey of life, poorer than the poorest of us all, and so near to us all, and the King mighty to save filled with all the fulness of the Godhead bodily, a baby, a youth, a man, armed with the boundless power of God.

Easter and Ascension too, are twins. Easter replaces Christmas, and gives us the garden for the stable, and the tomb for the manger, and the resurrection for the Nativity. Ascension replaces Epiphany, and gives us the Apostles for the wise men, and the open heavens for the star, and the uplifted gates and doors, and the glory which is within, for the symbols of gold and frankincense and myrrh. Easter brings into view the beginning of the endless life, Ascension reveals the perfect consummation of the endless life at God's right hand in heaven. What would Easter be without the Ascension? A beginning without a sequence, a commencement, and then a sudden stop. Our Lord risen from the dead, and life cut short, disappearing in mist and darkness. Without the Ascension where would we be? In doubt and uncertainty as to our Lord's fate, in ignorance touching the end and aim of Jesus' birth, and death, and resurrection. What account could we give without the Ascension of Jesus Christ our Lord? If asked where He is, what could we say? The Ascension tells us in heaven at the right hand of the Father. If asked with what did He go up into

heaven, what answer would we make? The Ascension shows us Jesus with body, intellect, and soul, going up into heaven. If asked how does He appear in heaven at the right hand of God, the Ascension points to the Mount of Transfiguration, and says: "See your Lord in His glorified humanity in heaven." And if asked what does the merciful Saviour do for us in heaven, the Ascension explains the blessed statement in the Epistle to the Hebrews, that in heaven "our Lord ever liveth to intercede for us." Since now we know that His perpetual intercession means, not only uttered prayer, but the perpetual presentation to the Father of the one full, perfect, and sufficient Sacrifice made for all mankind on Calvary. What would we do, what could we do, without the feast of the Ascension? We plead for its better observance, we entreat our clergy and our laity to consecrate the day with holy worship. We beg all, who will read these lines, to remember that they will have more to do with the Ascension as fact, than with any other festival. Christmas, and Epiphany, and Easter, are past and gone, and the original facts which they commemorate will never again enter into human experience, but the Ascension will come back to us all. Jesus will come again with power and great glory from heaven to judge both the quick and the dead, and every eye shall see Him, yours and mine. We did not see Him enter in, but we shall, we must see Him come forth. Let us then keep the feast, let us train our hearts to love our ascended Lord, and our eyes to look for Him, and then when He comes we shall rejoice to behold Him, for we shall be like Him and ascend with Him to glory.

A WINTER VACATION.

XV.

DEAR LIVING CHURCH:—Ash Wednesday has come and gone. It found me in Oxford, and left me after a day of blessed quiet and profit. The silence and seclusion of a religious house came with special sweetness at such a time. The awaking at an early hour, the united prayers, the solemn Eucharist, so reverential and so simple, in that upper room, duly prepared, the retreat of one's own cell, the various calls to prayer, the awful earnestness of the Litany and Communion service in the parish church, the august simplicity and splendid power of the sermon, not one word for effect, but every syllable for truth and practice, all make up an ideal time of refreshing.

I had never heard the Communion Service before. The Preface sounds out with an old-time air thus: "Brethren, in the Primitive Church there was a godly discipline, that, at the beginning of Lent, such persons as stood convicted of notorious sin were put to open penance, and punished in this world, that their souls may be saved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend." It is a heart-searching service, and as read and sung by the aged priest, had in it a grand ring of authority and power. The *Miserere* is sung at its close alternately by priest and people. The voice of the officiant unaccompanied by the organ, quavered off in its imperfect but most earnest man-

Akerly, by which title the people of Oak land have long known him, thus marking their affection and respect for him. He has now reached his 81st year, and early in the winter his health was seriously impaired by an attack of *La Grippe* which developed into pneumonia, and for some days threatened a fatal result. Feeling himself unequal to the further discharge of his duties Father Akerly recently presented his resignation to the vestry. They immediately adopted a resolution, making him rector *emeritus*, from the date on which his resignation as rector takes effect, and giving him full salary for the rest of his life. The Rev. D. McClure, Ph.D., has been in temporary charge of the parish, since Dr. Akerly's illness. On Easter Day there was used for the first time a very handsome carved altar, placed in the church as a memorial of the 34th year of Father Akerly's rectorship. The vestry have elected as his successor the Rev. A. G. L. Trew, for the past 12 years rector of the church of our Saviour, San Gabriel, and dean of the convocation of Southern California. Dr. Trew has accepted, and will enter upon the work about the 1st of June.

DELAWARE.

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

St. Phillip's church, Laurel, has been remodeled and painted throughout, and a handsome new cross has been placed upon the building.

The Bishop has been making visitation tours of the churches in Sussex Co., and has preached to crowded congregations. At St. Mark's, Little Creek, the church building was only half large enough to contain the congregation, some of whom came 10 or 12 miles to be present at the services. The Bishop was obliged to stand at the church door in order to be heard, when preaching, by those outside as well as within. At the newly organized mission at Delmar, in the first Baptist church, kindly loaned for the service, many were obliged to go away, there not being even standing room. The work is committed to the charge of the Rev. C. M. Armstrong, rector of Laurel, and gives great promise of encouragement. A lot will soon be purchased for a church building. In the meanwhile a hall has been rented and fitted up for use in a churchly manner.

The Clerical Brotherhood met in monthly session on Tuesday, May 10th, at Bishopstead, Wilmington, the Bishop presiding. An excellent paper was presented by the Rev. Dr. Littell, entitled, "Church Extension," which called forth an exhaustive discussion. At the conclusion of business, an adjournment was taken until Tuesday, Sept. 13th.

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

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Of all druggists. Price 25 cents a box. New York Depot, 365 Canal St.

VERMONT.

WM. HENRY A. BISSELL, D.D., Bishop.

RUTLAND.—The Bishop made his annual visitation to this parish, the Rev. C. M. Niles, rector, on the 3rd Sunday after Easter and confirmed 42 persons, making 159 who have been confirmed during the 27 months of the present rectorship. There have been 147 Baptisms during the same period also. There are now over 500 communicants, the list having been raised from 358 when Mr. Niles took charge of the parish.

NORTH DAKOTA.

WILLIAM D. WALKER, S.T.D., LL.D., Bishop.

JAMESTOWN.—The services at Grace church, the Rev. G. A. Harvey, rector, on Easter Day, were singularly beautiful and happy in their surroundings. The beautiful little church had taken on its festal garb. The choir and steps leading thereto, were a mass of potted plants in full bloom, contributions from members of the congregation, while the altar was richly decorated with white lilies and roses in, the gift of the altar guild. An early celebration of the Holy Eucharist was held at 8 o'clock, followed by full Morning Prayer and sermon at 10:45, closing with a second celebration of the Holy Eucharist. The largest number receiving in the history of the parish, on a single day, did so on this day, altogether being 40 communicants. The contributions were toward the church debt and exceeded all the expectations of the most sanguine. The musical programme was excellent. In the evening, service was full choral. A very pleasing part of the day's services was the Sunday school children's service of song, held in the afternoon. The children are becoming fairly well trained in their processional marching and singing, and reflected credit upon their rector who had worked hard to render it efficient. At the close of the service, after a few words of address from the rector, two little girls, Miss White and Dela Mull, presented Dr. McLain, the superintendent, in behalf of the Sunday school teachers and friends, with a fine set of books as evidence of their appreciation of his services.

COLORADO.

JOHN F. SPALDING, D. D., Bishop.

The Young Ladies' Guild of St. John's cathedral, Denver, presented the Rev. Francis Byrne, with a new cassock on the anniversary of his 85th birthday, May 4th, 1892. He has now entered on his 25th year of missionary labors in Colorado, and is still in active service for the Master.

GREELEY.—The attendance during Lent at Trinity church upon all the services was very good. The children's Sunday school Lenten offering for missions was \$20.94. At the morning service on Easter Day a very large congregation was present, 46 persons partook of the Holy Communion at the mid-day service. The rector baptized two infants on that day at the church. The children's Easter festival service in the afternoon was indeed a joyous and hearty one. The interior of the church, especially the choir and chancel, were tastefully decorated with flowers. In the evening there was a good-sized congregation present.

BUFFALO LITHIA WATER,

Nature's Great Remedy in the Uric-Acid Diathesis.

DR. WM. A. HAMMOND'S
SANITARIUM
FOR TREATMENT OF DISEASES OF
Nervous System.

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Note relative to the Buffalo Lithia Water, by Wm. A. Hammond, M. D., Surgeon-General U. S. Army, (retired), formerly Professor of diseases of the Mind and Nervous System, University of New York.
Dr. H., in cases of Excess of Uric Acid, has obtained from Buffalo Lithia Water astonishing results, where the Carbonate of Lithia, the Phosphate of Ammonia, and other so-called Solvents of Uric Acid, had failed. This would indicate evidently that Buffalo Lithia Water has some Extraordinary Virtue apart from and independent of that ascribed to Lithia. The especial value of this Water is in Nervous Prostration and other Nervous Diseases dependent upon a Lithremic condition.

DR. HAMMOND (in an article widely copied into the leading medical journals of this country) SAYS:—

"There is a point in relation to the therapeutical efficacy of the BUFFALO LITHIA WATER which has not as yet, I think, received sufficient attention. It is well-known that many cases of diseases of the NERVOUS SYSTEM are complicated with LITHEMIA, and that unless this condition is removed, a cure is very often retarded, and not infrequently entirely prevented. It is quite commonly the case that in CEREBRAL CONGESTION producing INSOMNIA, NERVOUS PROSTRATION, resulting from over-mental work or much emotional disturbance, and in epilepsy (to say nothing of many cases of insanity) an excess of URIC ACID in the blood is often observed. This state appears to be altogether independent of the character of the food, for no matter how careful the physician may be in regard to the diet of his patient, the LITHEMIC condition continues. I have tried to overcome this persistence by the use of phosphate of ammonia, and other so-called solvents for uric acid, but without notable effect.

Several years ago, however, I began to treat such cases with BUFFALO LITHIA WATER, with a result that was as astonishing to me as it was beneficial to the patients, so that now in all cases of nervous diseases under my charge in which there is an excess of URIC ACID in the blood, I use the BUFFALO LITHIA WATER in large quantities. By this I mean that I do not have the patient drink merely a tumbler or two in the course of the day, but that I flood him, so to speak, with the water, making him drink a gallon, or even more, in the twenty four hours. By this course, the urine, after a few days, ceases to deposit uric acid crystals on standing, the morbid irritability of the patient disappears, the tongue becomes clean, the wandering pains in the head are abolished, and the system is rendered much more amenable to the special treatment which may be necessary for the cure of the disease from which the patient suffers.

I have tried CARBONATE OF LITHIA dissolved in water in various proportions, BUT IT CERTAINLY DOES NOT, in cases to which I refer, have the same effect as BUFFALO LITHIA WATER." WASHINGTON, D. C., January 25, 1892.

Gout, Rheumatic Gout, Rheumatism, Stone of the Bladder, Renal Calculi, Bright's Disease of the Kidneys, Neuralgias, Nervous Prostration, various forms of Dyspepsia, &c., &c., have their origin in an Excess of Uric Acid in the Blood. It goes, then, without saying, that BUFFALO LITHIA WATER is a powerful remedial agent in these maladies.

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