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From The School Journal, New York:
These poems are Christian in tone and subject, are adapted to the several seasons of the Christian year or attuned to the varying keys in which life is set, and will be enjoyed by those who read the poetry of Keble and Coxe. The book will find friends in many a household. It will make a gift book that will be read and prized, because it utters the language of heart to heart.

From The Times, Louisville, Ky:
The collection will be found to contain much that will inspire or comfort those endeavoring to live the "higher life."

From The Home Journal, New York:
Each season of the Christian year is commemorated in song, and in addition to legendary and allegorical and miscellaneous poems, there are verses of consolation, patience, prayer, and praise, and verses suited to childhood.

From The Evangelist, New York:
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From The Universalist, Chicago and Cincinnati:
The poems are much above the average of newspaper verse and well deserve the new and beautiful form in which they are issued by the publishers, A. C. McClurg & Co., of Chicago.

From St. Andrew's Cross, New York:
The selection has been wisely made, and the hymns and poems given in the volume are marked with religious fervor, fine feeling, and a high degree of poetic merit. There is no world poetry here, but there is no doggerel. Among the writers represented are Bishop McLaren, Dr. Leffingwell, Dr. Cameron Mann, Dr. R. W. Lowrie, L. L. Robinson, F. Burge Griswold, and William B. Chisholm.

From School Journal, New York and Chicago:
Among the handsomest, and we doubt not the most welcome, little books of the year, is "Lyrics of the Living Church," consisting of a collection of poems that have appeared in THE LIVING CHURCH during the first ten years of its publication.

From The New York Herald:
A mass of religious verse, most of it edifying, has been collected in a sightly book, entitled "Lyrics of the Living Church." The name has double significance, all the poems having been first printed in a religious periodical called THE LIVING CHURCH.

From The Advance, Chicago:
Of course, culling from such a large field and such a variety of writers, there is a cor-

responding variety of merit. Some are beautiful and some hardly merit that appellation; but all are marked by a sweet and devout spirit. It is very prettily illustrated.

From The Congregationalist, Boston:
Some of these poems are very stimulating spiritually, and, although they vary greatly, as a whole the collection well deserves to be printed.

From The Standard, Chicago:
The poems, as of course should be expected in a collection of this kind, are various in merit, although many are of superior excellence. They are, indeed, as a whole, much above the range commonly reached by writers of verse for the weekly press.

From The Beacon, Boston:
Naturally from the large number of authors represented, the collection is very unequal in merit, but it will be strange if the lover of devotional verse do not find something to his or her special liking. The book is got up in an exceedingly attractive dress, with seventeen illustrations and symbolical headpieces drawn by J. H. Gratacap.

From The Public Ledger, Philadelphia:
Erastus C. Delavan's "Beyond," and Macrae's "I stand at the door and knock," are beautiful examples in a collection which is rich in poems of prayer and praise.

From The Democrat, Davenport, Ia.
It is a sheaf of delightful things in poesy—many a gem. The book cannot fail to receive a warm welcome, since it is deserving.

From The Church Eclectic, Utica, N. Y.:
This is a handsome volume indeed, and very suitable for a present. There are a number of fine illustrations. One would hardly suppose so many original poems had been published in a weekly paper, and Dr. Leffingwell has only made "a selection." It contains many pieces of genuine merit.

From The Young Churchman, Milwaukee:
Dr. Leffingwell has done a real service to the literary world in bringing out this volume of choice poems. * * * Bishop Burgess' Easter hymn resounds with the Easter story, and is worthy of the best musical setting. In a different vein is a really remarkable poem by the Bishop of Chicago, entitled "The Conversion of the Centurion."

From the Boston Times.
The poems are mostly commemorative of Church days and seasons, and there are many beautiful verses in the collection. The Christmas and Easter poems are very delightful and the legends of various saints are charmingly told.

The Southern Churchman.
We congratulate our contemporary, THE LIVING CHURCH, on giving to the public so large and beautiful a book of poems, some of which are excellent, and all, so far as we see, worthy a place in this volume.

The Philadelphia, Pa., *Inquirer.*
The themes, of course, are Churchly and religious, and, expressing the Christian faith; the collection is likely to find much favor.

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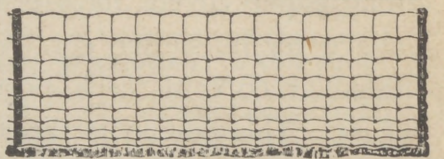
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The Living Church.

SATURDAY, MAY 7, 1892.

WE are glad to note the return of Bishop Courtney to Halifax. It is said that his health is so far restored that he hopes to resume the full work of the diocese.

THE train which has been carrying our delighted readers to the Pacific Coast, has been sidetracked for a week or two, as the engagements of the Rt. Rev. conductor have been so numerous and onerous as to prevent him from continuing the journey for awhile. Our passengers may expect to move on next week.

THE bishops of the Church in Scotland have issued a pastoral letter "On the duty and blessedness of giving as an act of worship." They urge that religious offerings should be regular and systematic, the result of principle rather than an affair of the emotions. The bishops remark that Christians should not be satisfied to give less than Jews.

AMONG the stories attributed to Cardinal Manning few are better than that relating to Bishop Bramstone, who was once asked by a Catholic of note to recommend him a wife. She was to be "a lady of good family, endowed with a portion of this world's goods, and of suitable age." The Bishop's eyes twinkled as he replied: "Sir, you have mistaken my name. It is Bramstone, not Brimstone. I do not make matches."

BISHOP TUTTLE celebrated the 25th anniversary of his consecration, on Sunday last. He had just passed his 30th birthday when he was consecrated, so that he is still a young man, and, judging by the vigor of his handshake, his ringing laugh, and genial nature, he will be counted as in the prime of manhood when he keeps his jubilee. May he be spared to celebrate it.

As is well known, Libby Prison is one of the "shows" of Chicago. It is situated hard by Grace church, and visitors from the country often stray into the side entrance of the church in seeking admission to the Prison. Our readers will understand the humor in the following paragraph from *Grace Church Visitor*: "Scarcely a day passes that people with hayseed in their hair do not stray into the church and ask if it is Libby Prison. One came in not long ago as the choir were arranged in the choir room ready for the procession, and asked the rector "whether this was part of the show."

THE death in Paris last Monday, of Mr. Astor, removes the head of the younger branch of the well-known Astor family. He was the grandson of the original John Jacob Astor. The family remain attached to old Trinity church, but usually have attended worship at Trinity chapel uptown, or at the church of the Transfiguration. Mr. Wm. Astor gave liberally in charity, but shrank from publicity, and kept a private bank account for this

purpose, and a secret set of books. Clerks managed his immense estate, but he personally gave attention to his charities. Among his latest gifts was one of \$100,000 for the fund of the Cathedral of St. John the Divine.

IN the House of Commons, Mr. Plunket informed Mr. Shaw Lefevre that the Government had not yet arrived at any decision as to the alternative sites suggested by the Royal Commission for a mortuary chapel in extension of Westminster Abbey. As to the houses near Poet's Corner and in Old Palace-yard, he had been in communication with the Ecclesiastical Commissioners, who were the ground landlords, and was now in communication with the dean and chapter of the Abbey. The leases of the houses would expire from one to twelve years, and whatever plan was adopted as to accommodation for interments, it was felt that these houses should not be rebuilt.

THE latest volume in the "English Leaders of Religion" series is devoted to Bishop Wilberforce. The author, the Rev. G. W. Daniel, M. A., tells of course some of the good old stories about "Soapy Sam." There is, for instance, the famous interview at a railway station between the Bishop and a clergyman who was taking charge of a difficult rural deanery. The Bishop called to him in a loud tone, "Mr. T—, I am very glad to have an opportunity of speaking to you. I hear great things of your zeal and success as rural dean." "Well, my lord," was the reply, "I believe some people are under the impression that I am somewhat mad." "All I can say, then, is," replied the Bishop, "I wish you would bite all my rural deans."

THE *Irish Ecclesiastical Gazette* says:

The appointment of Mr. J. A. Froude, the historian of the Reformation in England in the sixteenth century, and the whitewasher of Henry the Eighth, to the Regius Professorship of Modern History at Oxford, has come as a surprise on many, following as it does on the previous occupation of the same chair by the present Bishop of Oxford and the late Professor Freeman. Beginning his career with the glamour over him of the Tractarian Movement, Mr. Froude has lived to be one of the most trenchant opponents of the Church of Rome in his own special domain. Whether his years will be compatible with the vigorous discharge of his new duties remains to be seen. One thing is certain, his lectures are sure to be popular if he brings to them the same brilliant language and graphic portrait-painting as he has already so largely displayed in his published works.

THE Archbishop of Canterbury took the midday service at St. Paul's in Holy Week. Immense congregations were attracted each day, many being content to stand in serried ranks so only they might catch the Archbishop's words. Men and women of all classes and of all ages were there, ladies from the other end of the town, and city magnates snatching a few minutes from their busy day; work girls and clerks; mothers with babes, and working men. The most effective

simplicity is attained only by those preachers equal at other times to great and sustained effort. The Archbishop's addresses were simplicity itself, and so, driven home with all the preacher's eloquent charm, his counsels and warnings cannot have failed of real effect. It is interesting to note how many joined devoutly in the brief service which followed the addresses. The midday service at St. Paul's is after the manner of the old Sext with hymn and psalm, versicles and antiphons, lessons, and prayers.

THE Board of Managers has issued the following statement:

"The missions of our Church show much that is cheering both in progress and in prospect. Earnest purpose only is needed to make the future bright in the rich reward of growth. The General Convention which will meet next October should be encouraged to adopt vigorous methods for the advancement of the work. To this end every engagement should be fully met, so that a fair start may be made on the new triennium. The fiscal year will close August 31st, and this is the time to look at the needs, before the diversions of this summer have set in. There is required:

For the debt with which the year began.....	\$18,868.05
For stipends of 1,100 missionaries and other appropriations to September 1st.....	\$179,000.00
For buildings churches, schools, etc., which have been authorized.....	\$62,000.00

"In addition to the above, provision should be made for the increase of the missionary episcopate, and it would be a grand thing if some one would assume the support of a new bishop. We put this statement before the people of the Church, hoping that they will make a privilege of duty by generous gifts at this time, to clear the way for the General Convention to take such missionary action as the opportunities afford for the honor of Christ and the progress of His kingdom."

The *Literary Churchman*, in commenting upon the probable appointment of Dr. Vaughan to the late Cardinal Manning's post, and remarking on the fact that the older and more conservative of the English Romanists never liked the Cardinal, illustrates this by saying that "one of the Cardinal's most prominent clergy, a 'vert like himself, once said that the greatest disaster which had befallen the (Roman) Catholic Church in England, was the death of the late Mrs. Manning. This was, of course, duly carried to the Cardinal, whose wrath, report hath it, was both fierce and abiding." There is, however, another version of this anecdote, which, while it equally illustrates the dislike of the older Romanists to the Cardinal's severe rule, brings out very vividly the subtlety and wit of the Papist who protested against it. The individual, according to this account, was an Irishman, and on the question: "How do you like Cardinal Manning?" being put to him, replied by asking another in a way that nobody but an Irishman could do. Said the Hibernian, with a twinkle in his eye: "Oh, why did ye die, Mistress Manning?" thus contriving

to answer the question in the most forcible manner without committing himself in the least.

THE Canadian Church is mourning the loss of Dr. Williams, the Bishop of Quebec, who died on the 20th ult, after a short illness. James William Williams, son of the late David Williams, rector of Banghurst, Hampshire, was born at Overton, Hants, in 1825. His father's cousin, the saintly Isaac Williams, the poet and profound expositor of Holy Scripture, and the equally well known Archdeacon, Sir George Prevost, who had married Isaac Williams' sister, were his godparents. Thus the link of his connection with Quebec was forged at his Baptism, for Sir George Prevost was an intimate friend of Bishop Mountain, and probably his advice had a good deal to do with determining his godson to cast in his lot with the colony over which Sir George Prevost's father had been governor-general. He was educated at Oxford, and ordained priest in 1855. He left England in 1857, and became rector of the Lennoxville Grammar School, in Canada. Here he remained, until in 1863 he was called to succeed Bishop Mountain in the see of Quebec. His administration has been highly successful, and in him the Church of Canada loses not only one of its best-loved, but one of its most able bishops.

THE CHURCH OF ENGLAND.

FROM OUR CORRESPONDENT.

LONDON, April 23rd.

It is somewhat late in the day to be wishing my brethren of the sister Communion of America a "Happy Easter," but the great Forty Days will not have altogether expired by the time these lines are in print, and a friendly greeting from one, who though far removed by the vast stretch of the Atlantic, is yet united by a tie which binds us together in one brotherhood, having for one common mother the Catholic Church of Christ, will not be out of place. To my mind, there is nothing more likely to increase the friendly feeling between the two great nations than this profession of the same creed, and so it is with no small amount of interest that some of us watch the growth and development of the Church in America.

From all accounts, our Easter festival appears to have been observed with great heartiness. Wherever there is a genuine growth of Church life, it is sure to show itself at Easter time, and there are abundant signs which encourage one to think that the old Church of this country is, in spite of many obstacles, striving successfully to preach Christ to the multitude. One such sign is to be seen in the way the world acknowledges the influence of the Church, as for instance, in the closing of theatres for the whole of Holy Week, which is quite voluntary on the part of the managers. Another may be seen in the crowded churches, for wherever opportunities are afforded the people to spend Passiontide in a more marked manner than the rest of the year, there is always to be found

a ready response on the part of the parishioners. Of course, there is much divergence in the way of observing this solemn time, and many are the departures from, or, it would be more correct to say, additions to, our order of Common Prayer. The Act of Uniformity of 1662, to which our Prayer Book is attached, has for long been neglected by all parties in the Church. Legislation of recent years has in a measure justified this, but we still need more elasticity in our services to meet present-day needs. Whether in the face of so much contention in these matters, it would be wise to make these desired additions and alterations, is a question occupying the minds of our leading men. Opinions seem to be divided, and for my part, rather than risk the Catholic teaching and practice of our present Prayer Book, it would be wiser to wait a more fitting opportunity when men's minds have been brought more generally to grasp the principles which underlie all Catholic doctrine.

The devotion of the "Three Hours" on Good Friday, the *Tenebræ* of the three centre days of Holy Week, the Reproaches, the "Way of the Cross"—all these services hold their places wherever adopted, and are found an immense aid to devotion. It is strange that our Low Church brethren have been so slow to discover the truly evangelical character of these services. Even now there are only a few scattered instances throughout the length and breadth of the land, where the "Three Hours" is observed by them, and as for the others I have named, which are nothing if not Biblical, they find in them so much savor of Popery that at present they will have none of them.

One feature of the services at this season I look upon with no little regret, and that is the increasing custom of substituting elaborate music for the old congregational singing. Nothing could be so short-sighted as this, for at such a period of the year, when the Church brings home to all the message of salvation, it were the merest folly to stifle the full expression of the hearts that have been so greatly moved. If we look at all important religious revivals, we shall find that the singing of hymns has always formed a very great feature in their history, and to forget this, as too many now-a-days are forgetting, is foolish policy indeed. There are a few indications, I am glad to say, of a disposition to suppress the present tyranny of choir and organist, who mistake their position, which is to lead, and not to monopolize, the singing.

The Archbishop of Canterbury has been figuring in public lately, which is some what contrary to his usual habit. The other day he went down to Whitechapel, in the east end of London, and opened a picture gallery which the warden of Toynbee Hall has made it the annual custom to show to the denizens of that poor quarter. The Primate's visit has been commented on by the friends and foes of Sunday opening of museums. Mr. Barnett (the warden) opens his gallery on Sundays, with good reason, for to many that is the only opportunity they would have of inspecting the pictures. And as this was sufficiently a matter of notoriety, it is considered that the Archbishop has given his support, by some, to the desecration, by others, the better observance of the Lord's Day. As a matter of fact, I believe the Archbishop's opinion to be really based on the principle that so long as the opening of museums and similar places of innocent recreation, does not involve the enforced employment of others, there can be no desecration of the Sunday. This is the right way of looking at the question, though the unfortunate part of it is that here in this great metropolis, it is almost impossible to open a church, much less a picture gallery, without employing labor to bring the people to service. This is a matter for great regret, but it has come about by the gradual abandonment of the parochial system.

On Wednesday last the House of Laymen for the Northern Convocation met for the first time at York. It is, like the similar body for the Southern province, merely a

consultative body, although elected by the several dioceses. It contains many men of influence in the State, and it is a matter for some remark that Lord Halifax, president of the English Church Union, was chosen as vice-chairman. There are few laymen so well versed in ecclesiastical history and Church polity, or who have a more extended influence than Lord Halifax, and the House is to be congratulated on its choice. The business before the House calls for no remark, except, perhaps, on the vexed question of the Clergy Discipline Bill. The passing of the measure by the legislature involves some very nice points touching on the present relations of Church and State, which I have endeavored to explain in a previous letter. That many hitherto ignorant of the "spiritual" claims of the Church, have become alive to them by the discussions on the bill is apparent, and so, whether it pass into law or not, much good has been done by the protest against one or two of its clauses.

Canon Knowles, of Chicago, seems to have made many friends in this country. In Holy Week he drew crowds to the largest church in Brighton (St. Bartholomew's) by his earnest preaching. Father Hall, S.S.J.E., has also been attracting large congregations at Liverpool, where his manly presence and stirring addresses have not been lost on the business men of that city. The mention of his name reminds me to say that another brilliant preacher of the Cowley order, Father Black, has just petitioned the Society to release him from membership. The cause of this he ascribes to the difference of opinion existing between himself and the Superior of the order on the vexed question of the remarriage of the innocent party after divorce. Upon this matter Father Black, with many other good Churchmen, holds a strong opinion, but whether he was justified in taking this extreme course merely on the ground that the Society had continued to work in a parish where the clergyman had lent his church, in spite of Father Black's protest, for such a marriage, is open to doubt. His action, I fear, is liable to be mistaken, and for that, and other reasons, is to be seriously regretted.

CHICAGO.

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

CITY.—The Bishop has designated Tuesday, May 17th, for the benediction of the enlarged portion of "The Church Home for Aged Persons." Celebration at 10:30 A. M. After the benediction services, lunch will be served by the board of lady managers in the refectory. A cordial invitation is extended to all.

The annual meeting of the Local Assembly of St. Andrew's Brotherhood was the occasion of an enthusiastic gathering at St. James' parish house and church on Wednesday, April 27th. The conference held in the afternoon was a very interesting symposium on the work of the brotherhood. In the evening, the Bishop made a grand address to the men who filled the guild room.

IRVING PARK.—At the festival service at St. John's church on the Feast of the Annunciation, the offering amounted to \$30, to be devoted to the new altar. Holy Week and Easter were duly observed. On Good Friday, there were services at 7 A. M.; 9 A. M. (for children); 12 M.—3 P. M.; 7:45 P. M., with good attendance. On Easter, the Archdeacon of the diocese celebrated the Holy Eucharist at 7:30 A. M., when 59 communions were made. Choral services followed at 10:45 A. M.; 5 P. M.; and 7:30 P. M., with full vested choir. The offerings for the day amounted to about \$150, which were devoted to the building fund, and the memorial altar in the new chancel.

ENGLEWOOD.—The corner-stone of St. Bartholomew's church, at North Normal Parkway and Stewart ave., was laid Sunday afternoon. The ceremonies, which were witnessed by a large number of people, were conducted by Bishop McLaren, assisted by the rector, the Rev. B. F. Matrau, the Rev. Messrs. G. D. Wright, J. M. McGrath, of Morgan Park, and H. C. Granger, of

Dixon. The full choir of 40 voices, under the direction of E. A. Simon, rendered appropriate hymns and anthems. A Scripture lesson was read by the pastor, and a tin box containing a Bible, Book of Common Prayer, list of church officers and members of the congregation, coins, and Church and daily papers, was placed in the receptacle in the stone, which was then lowered. Brief addresses were made by the Rev. Messrs. McGrath and Wright. Bishop McLaren concluded by asking the people to co-operate with the pastor, and aid him in building the church. He told of the work that had already been accomplished in and about Chicago in the last 17 years, and said that he hoped it would increase in the future as it had in the past. The church when erected will be one of the most beautiful in Englewood. It will be 65x134 feet, and will have a seating capacity of 800. Its style will be Gothic. Pressed brick and rough cut stone will be used. The total cost will be \$60,000.

NEW YORK.

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

CITY.—The trustees of the Church Hospital and Dispensary gave a dinner Thursday evening, April 28th, at the Manhattan Club, to the members of the Advisory Board of this new institution, composed of clergymen of all the leading parishes of the city. Mr. Edward A. Quintard, president of the association, presided, and Hon. Thomas L. James, ex-Postmaster General of the United States, occupied the opposite end of the table. After the dinner, Mr. James introduced Dr. Robert C. Miles, who, in a brief address, explained the objects of the dispensary. He said it was to afford relief to that class of the poor who have been in better circumstances, and who naturally shrink from the necessary publicity and exposure attendant upon visits to public hospitals and dispensaries; and further, to furnish the best medical aid in sickness, and advice of the clergy in cases of trouble. Dr. Edward Quintard appealed to the clergy for voluntary co-operation and aid, and urged that the attention of parishioners be called to the new society, to assure liberal response to the needs for financial support. Addresses were also made by the Rev. Drs. Wm. R. Huntington, D. Parker Morgan, and Arthur Brooks; the Rev. Messrs. T. McKee Brown, Oliver S. Prescott, and Henry M. Kirkby who spoke in behalf of the Rev. John M. Brown, D. D., of St. Thomas', who was unavoidably absent. The officers of the dispensary are: *President*, E. A. Quintard; *vice-president*, A. M. Palmer; *treasurer*, ex-Postmaster General Thomas L. James; *secretary*, Dr. Richard Kalish; *trustees*, Hon. Chauncey M. Depew, LL.D., John C. Haddock, John King, Robert C. LeRoy, Jr., Appleton C. Clark, J. Pierpont Morgan, Jr., Samuel Stanton, George Post, Drs. Edward Quintard, Richard Kalish, Charles F. Parker, and Robert C. Miles.

Bishop Potter who is now at Nice, France, expects to sail for home May 28th.

The trustees of St. Luke's Hospital met Monday evening, April 25th, to decide upon the general plans of the buildings to be erected on the new site. Mr. George Macculloch Miller, president of the hospital presided. The committee on building presented a report on instructions to architects in drawing plans, having been aided in their task by Messrs. Heins & LaFarge, the architects of the cathedral. The same firm and four others were appointed to submit formal designs, each firm to receive \$400 for its trouble, and the trustees to make a selection from the designs presented. Competition, however, will not be limited, but thrown open to any architects desiring to enter. Volunteer architects will receive no compensation for their preliminary work, but will stand the same chance of selection as the five firms appointed for the trial by the trustees. Already many applications for permission to submit plans, have been made. All drawings must be sent in by July 1st. Meanwhile, the ground will be prepared and laid out, so that the building contractors can set to work without delay, as soon as the plans are decided on.

The instructions to the architects as adopted by the trustees, give a fair idea of the scope of this splendid undertaking. It is specified that the buildings must be wholly fire-proof, with basements of stone, and superstructure of stone and brick. The principal hospital building is to accommodate about 600 persons. Sufficient room for 100 nurses will be provided. The hospital wards are each to contain only 20 beds, giving each patient 1,500 cubic feet of air. Attached to each ward will be a quiet room, a dining room, and a private room for nurses. The administration building will have a main entrance, vestibule, and carriage entrance. Separate stairways will connect with various distinct parts of the structure. There will be a large chapel, with seats for patients and guests, and galleries so connecting with the wards as to permit the services to be enjoyed by those too sick to attend in the regular congregation. This building will have a waiting-room for applicants for admission, an examination room, offices for the chaplain, superintendent, assistant superintendent, clerks, cashier, head nurse, and other officials. The operating room will accommodate 100 patients. There will be also a kitchen, laundry, accident ward, dining rooms, pathological laboratories, morgue, mortuary chapel, etc. About one-tenth of the hospital will be taken up by rooms for private patients, which will be conveniently arranged. A separate structure will serve as the nurses' home, and there will be a very completely appointed residence for the chaplain and superintendent. These several structures will cover but a portion of the spacious site. But it is not intended to erect more at present, for fear of leaving insufficient endowment, and thus injuring and limiting the usefulness of the whole. Eventually the whole plot will probably be built over, and it is hoped that private gifts and memorial erection may aid the trustees in accomplishing this larger purpose, as time goes on.

The venture of Columbia College in the direction of lectures for the people, under the auspices of the University Faculty of Philosophy, has proved successful beyond the expectation of the college authorities, and has been extended by the establishment of new courses.

The Rev. Gustav A. Carstensen, who for some time past has been actively engaged in organizing the new work of St. Bartholomew's parish house, has accepted an election to the rectorship of St. Paul's church, Indianapolis, Ind. Mr. Carstensen accomplished a successful work some years ago at Erie, Pa., and more recently became known as general missionary of the Church Parochial Missions Society. The parish to which he now goes is a leading one in the diocese of Indiana.

Bishop Worthington, of Nebraska, was married April 21st, at the church of the Heavenly Rest, to Amelia Thibault, daughter of Mr. W. H. Milton, of Boston. The officiating clergyman was the Rt. Rev. Phillips Brooks, D. D., Bishop of Massachusetts, assisted by the Rev. D. Parker Morgan, D. D., rector of the parish. At the reception given immediately afterwards, at the residence of the bride's sister, in East 54th st., many of the city clergy were present.

The parishioners of the Rev. Cornelius B. Smith, whose 25th anniversary as rector of St. James' church, was referred to in our last issue, have subscribed \$1,500 to enable him to take an extended vacation.

The Rev. Jocelyn Johnston, rector of St. Ambrose's church, has sailed for Europe. During his absence abroad the services will be conducted by various clergymen, under the direction of the City Mission Society.

On Wednesday, April 27th, the Rev. Dr. J. H. Rylance, of St. Mark's church, delivered an address on the occasion of the formal opening of a new College of Economics. Mr. Parker Godwin presided.

On Sunday, May 1st, being the feast of St. Philip and St. James, the 20th anniversary services of St. Philip's parish house were held in the morning, at St. Philip's church, the Rev. H. C. Bishop, rector. The annual election of the Board of Managers

was held on the following evening, May 2nd, at the Home, 127 W. 30th st.

MR. VERNON.—Easter Day at the church of the Ascension, the Rev. F. M. S. Taylor, rector, was observed as mentioned in our columns last week. The decorations were most beautiful. There was a grand rendition of the best of Easter music, Gounod's *Sanctus* being especially noticeable for its power and sweetness. There were 56 communicants at the early Celebration, almost 200 in all, and as this is only [the second Easter the parish has ever had, the fact speaks volumes. The class of 38 (all but three being adults) which was confirmed on the 17th ult, received in a body. The Knights Templar service in the afternoon was attended by over 100 Knights in full uniform, who were addressed by the rector. The children of the Sunday school had their festival in the evening, a very pretty feature being the spelling of the words, "He is Risen," in an arch prepared for the purpose, by flowers brought by each scholar as the offering was carried forward. The Sunday school offering was \$70. All are rejoicing in the fact that with the Easter offering of \$700, and \$500 handed to the treasurer of the Ladies' Aid Society, the last of the indebtedness for the pretty new church—so thoroughly equipped—is liquidated. God has indeed wonderfully blessed this new and flourishing parish.

The effort to erect a parish house for unity church, has resulted so far in the collection of nearly \$5,000. The estimated cost of the building will reach \$8,000. The vestry has decided to begin the work of construction at once.

ANNANDALE.—The Hayden Lending Library of St. Stephen's College, will be placed with the college library in the new library building as soon as the latter is completed. It is a most useful institution, and dates from 1889, when the Rev. Richard M. Hayden, an alumnus, began it. It furnishes text books to students for use during the course, at a rental of a nominal sum per term, thus enabling a considerable saving to be made by deserving students. The money received from rentals, and from interest on the invested fund, is expended in the purchase of new books. During the first year 170 volumes were taken out, and during the second year, 316. The past year has seen an increase in this use.

PORT JERVIS.—Since the completion of Grace church, many necessary things have been done, such as grading and flagging the grounds, and the fitting up of a very convenient vestry room by the ladies of the parish. And now, as a further gift to the church, Miss Lillie Wallace has given a very beautiful carpet. The Rev. Uriah Symonds was presented by the parish with an elegant roller top writing desk. Upon opening it he found a nice sum of money, with other gifts. This substantial gift is a testimony of the people's appreciation of the work Mr. Symonds has accomplished for the parish. Each member of the choir and Sunday school was given an appropriate present at Easter by Mr. and Mrs. Chambers, who lately have come into the parish.

SPRING VALLEY.—The following was the order of services in St. Paul's church, on Easter Day: Holy Communion at 8 o'clock A. M., afternoon service at 3:30 P. M., with sermon by the Rev. Thomas Stephens, from the words, "He is not here, He is risen." The church was tastefully decorated, and amongst the improvements were new choir stalls, surrounded by a handsome brass railing with curtains, the gift of a gentleman in Spring Valley. The sum of \$55 was collected at the Easter services toward another payment on the church debt.

PENNSYLVANIA.

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

PHILADELPHIA.—In a large majority of the churches and chapels of the city, the musical services rendered on Easter Day were repeated on Low Sunday. The services at St. Jude's free church, on the feast of the Resurrection, began by a sunrise service, followed by a celebration of the Holy Communion at 5:19 A. M. This service was

very well attended. The rector, the Rev. J. R. Moses, was Celebrant. The altar was decorated with growing plants and cut flowers, and in front of the litany desk was a handsome floral cross, a gift of the Vice-director of the Brotherhood of St. Andrew, of the parish. A handsome silk dossal hung back of the altar. The font also was dressed in flowers. The second service was held at 10:30 A. M., with special Easter music, Morning Prayer, and second celebration of the Holy Communion. The music was under the charge of Mr. S. M. Paul, choir master, and Mr. Wunder, organist; the vested choir numbered 30 voices. The sermon was preached by the rector. At 7:30, Evensong was said, and the children's service held.

The corner stone for the new parish house for the church of the Messiah, Port Richmond, the Rev. C. L. Fulforth, rector, was laid Saturday, April 30, by the Rt. Rev. O. W. Whitaker. After the stone was laid, the Bishop addressed a large and appreciative audience, reminding them of the great good a parish house was capable of doing among a people given to good works, and the grave responsibility the possession of such a building entailed upon all, old and young. The building will have a front of brown stone, gothic, with large windows affording plenty of light. It will contain rooms for all parochial work and amusements, and will cost about \$10,000. Of this, the Sunday school have contributed \$1,000.

Two prominent laymen have within the past week entered into the rest of Paradise: Mr. Robert P. McCollough, at the age of 82 years, who has been for 38 years a vestryman, and for 28 years accounting warden at St. Luke's church, Germantown, where the burial office was said by the Rev. Dr. Samuel Upjohn on the 25th ult., the pall-bearers being the vestrymen of that parish.

A cable telegram was received on Sunday, 24th ult., by the family of Clifford P. Mac Calla announcing his decease at Port Said, Egypt, on the morning of that day. He had left home in February for a trip to the Holy Land, and was on the return voyage. He was born in 1837, and educated for the bar, but preferring literary to legal pursuits, his time was much occupied in editing and publishing journals in the interest of the Church. He was successively literary editor of the (original) *Episcopal Recorder*, *The Register*, and *The Church*. He was also the publisher of "The Abbeys and Cathedrals of Great Britain," a volume which met with large sales. He was an active member of Christ church, Media, Pa., and was assistant, or lay secretary, of the diocesan convention for many years.

The decease of Mr. Stephen Flanagan on the 26th ult, may also be noted, in his 73rd year, who, for the past 26 consecutive years, had been a vestryman of Christ church, Riverton, N. J., where he usually passed the summer months. The burial office was said at his city residence on the 29th ult., by the Rev. Dr. McConnell, in the presence of a numerous assemblage, which included the Rev. John H. Converse, rector, and the wardens and vestrymen of Christ church, Riverton, N. J.

Commendation day was observed on the 29th ult., at the Episcopal Academy. In the chancel were seated the Rt. Rev. Dr. Whitaker, president of the board of trustees, other clerical members of the board, as well as the faculty of the Academy. After singing a hymn, declamations were made by three of the pupils, followed by dialogues in Latin and English. The class of '77 prize was awarded to Guthrie McConnell, after which Bishop Whitaker presented certificates to 15 young men and boys who had obtained the highest honors. The Rev. Dr. McVickar then made a few well-chosen remarks to the students. After the benediction pronounced by the Bishop, an exhibition was given by the students in the gymnasium. In the evening the Society of the Alumni held its annual meeting and banquet. The Rev. J. Andrews Harris, D. D., president of the board, presided, and the officers and managers were re-elected for the following year. Considerable interest was manifested in the alumni endowment

fund for the Academy, which now amounts to \$10,000. Of this sum, over \$2,000 was realized from the sale of stalls erected in the chapel during the past year. Only members of the alumni can purchase a stall, the price of which is \$100. A resolution on the death of the Rev. G. Emlen Hare, D. D., as first head master of the Academy, was adopted. It was announced that the improvements made recently to the chapel are to be supplemented through the beneficence of Mr. George C. Thomas, by the furnishing and re-arrangement of the chancel during the summer months.

QUINCY.

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

PEORIA.—"This is the day which the Lord hath made; we will rejoice and be glad in it" was the glorious antiphon ringing in the hearts of all the communicants of St. Paul's, the Rev. S. G. Jeffords, rector, and the day was most fittingly begun with early Celebrations at 6 and 7 A. M., and at 9:30 A. M. the Sunday school took up the glad strain, with a bright procession from chapel to church, followed by choral Matins, address, and carols. Then came the later Celebration and sermon. The offerings amounted to \$500. At 3 P. M. the sacrament of Baptism was administered to 13 persons, and choral Evensong at 7:30 P. M. closed the gladsome round of the Feast of feasts. The entire music, under the very able direction of Prof. E. H. Plowe, was signally well rendered—a pleasingly full-voiced and unique effect being brought out in the already strong and well-drilled chorus choir of 24 boys and 14 men, by the addition of 12 women's voices. This enrichment was perhaps more markedly noticeable in the rendition of the *Benedictus Qui Venit* and *Agnus Dei* in B flat, written by the Rev. Chas. R. Hodge, of the neighboring parish of Grace, Galesburg.

The annual parish election took place on Monday evening in Easter week, and resulted in the re-election of the old vestry and the adding of one more to the number.

GALESBURG.—The Easter services at Grace church marked a new era in the life of the parish, a fact which was felt and appreciated by the large congregations attending those services. There was an early Celebration at 7 o'clock, which was largely attended. Plain Matins were said at 9:45, and the choral Celebration followed at 10:30, a service marked by reverence, dignity, and completeness. The music was Cruickshank in E flat, with Stainer's "They have taken away my Lord", for the offertory anthem, and the new surpliced choir of 30 boys and men rendered the music well. The number receiving at these two Celebrations was greater than the entire number of communicants reported at the last convention. In the afternoon the children held their Easter Festival, and in the evening the Galesburg Commandery of Knights Templar attended the services in a body. The Evensong was choral throughout, and the sermon was addressed especially to the Commandery, the rector being a member of that order. The anthem was Woodward's "The radiant morn hath passed away," and the canticles were Lloyd's *Magnificat* and *Nunc Dimittis* in F. At the annual parish meeting on Easter Monday, the former vestry was re-elected, and the reports of the rector and treasurer showed material progress and increasing prosperity.

WESTERN NEW YORK.

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

BUFFALO.—Large congregations and bright services marked the Easter festival at the church of the Good Shepherd, Highland Park. The rector announced at the second service in the morning that a faithful parishioner, who wished to remain *incognito*, had put into his hands, with the request that the rector's little daughter should place it in the alms basin, a cheque for \$2500, to cancel the remaining indebtedness on the guild house, erected last year. This parish, organized less than four years ago under the present rector, the Rev. T. B. Berry, is now in possession of stone church

and rectory, the gifts of the late Elam R. Jewett and his widow, and a spacious guild house, erected by friends of Mr. Jewett, within and without the parish as a memorial to him.

LOUISIANA.

DAVIS SESSUMS, D. D., Bishop.

NEW ORLEANS.—The largest class in the diocese was confirmed in St. Anna's church, by the Rt. Rev. D. Sessums, D. D., on Passion Sunday. The class consisted of 78, of which 25 were adults, some of them past 50 years. This class presented Bishop Sessums with an elegant brass mantel ornament, with cross on top, and engraved across its face a *fac simile* of his episcopal seal, with the words:

Rt. Rev. Davis Sessums, D. D., elected Bishop of Louisiana April 9, 1891, in St. Anna's church New Orleans; consecrated, feast of St. John Baptist, June 24, 1891. Presented to him by those he confirmed on Passion Sunday, April 8, 1892, in St. Anna's church, as a token of their love and loyalty. Rev. E. W. Hunter, rector.

At the Easter service in Grace church, the Rev. Dr. Martin wore a handsome set of Eucharistic vestments, presented to him by his congregation. The chasuble was of white satin, with a large cross embroidered in gold on the back.

The work on the new St. Paul's church is being pushed rapidly forward. The walls are rising higher and higher, and from present indication, St. Paul's is likely to present a more beautiful exterior than any city church. The Three Hours' service on Good Friday was held in three of the city churches, the cathedral, St. Anna's, and St. George's; large congregations attended them.

A report of the annual council will be found on pages 101,

KANSAS.

ELISHA S. THOMAS, D. D., Bishop.

TOPEKA.—While on a visitation to Ottawa on Maundy Thursday, Bishop Thomas was bitten by a dog. He preached and confirmed that evening and on Good Friday according to his appointments. He thought the wound of little consequence, but on Saturday it began to give trouble. He succeeded, although, very lame, in officiating in the cathedral on Easter Day. In the afternoon, however, his physician ordered absolute rest for several days. The Bishop therefore, was obliged to cancel his appointments for two weeks. The injury is not considered dangerous, but the Bishop will be confined to the house for some time.

The daily Lenten services at the pro-cathedral, Topeka, had a fitting close on Easter Even in the Baptism of a number of adults and infants. At the early Celebration on Easter morning, Dean Colwell administered to an unusual number of communicants. At 9 A. M., was the Sunday school choral service, followed by Morning Prayer. At 11 Bishop Thomas confirmed and addressed a class of 17 candidates. The address, thoughtful, earnest and inspiring, took the place of the sermon. At the second Celebration again a very large number took their Easter Communion. In the afternoon the dean held a service, and the pro-cathedral was once more unable to contain the people who assembled for worship. Services were held by the Rev. Mr. Lincoln in his parish of the church of the Good Shepherd, and also in the chapel of the colored mission, St. Simon's.

WEST MISSOURI.

EDWARD R. ATWILL, D. D., Bishop.

KANSAS CITY.—The altar, sanctuary, and chancel of Trinity church were elaborately decorated with Easter and Calla lilies, and other white flowers. The services began with an early celebration of the Holy Eucharist, at which time nearly 200 people communicated. At the mid-day service there were about 1,000 persons present. The new vested choir of 60 voices rendered the music. The processional cross used on this occasion was made of white flowers. The rector, the Rev. Robert Talbot, did not preach at this service, but gave a five minutes' greeting instead. In the evening the service was choral throughout, and the rector preached from the text, "He is risen."

LONG ISLAND.

ABRAHAM N. LITTLEJOHN, D. D., LL. D., Bishop.

On the evening of Tuesday, April 26th, the northern archdeaconry of Brooklyn held its regular meeting at the church of the Reformation. The Rev. Chas. R. Baker presided, in the absence of the Bishop. The Rev. Albert C. Bunn, M. D., was made secretary *pro tem.* The formal and usual business was transacted. This included a report from the treasurer, Mr. John A. Nichols, who stated that, including balance on hand at date of last report, funds had been [at the disposal of the archdeaconry amounting to \$3,873.71. Of this, \$3,491.21 had been paid out in the sustaining of weak churches and missions. The chairman announced that the pledges for the next year would be considered the same as for the past year unless churches contributing gave notice to the contrary. Appropriations were also fixed on the same basis. The Rev. Mr. Fleming, rector of St. Barnabas' church, was chosen secretary for the ensuing term. Mr. John A. Nichols declined re-election as treasurer, and received a vote of thanks for his past services. Several nominations to fill the office, but no election, took place, and the matter was laid over for action at the meeting to be held on the Tuesday following the session of the diocesan convention. The Rev. Mr. Baker, who has been arch-deacon for the past four months, announced his intention of resigning his office.

BROOKLYN.—On Friday evening, April 29th, the Bishop made his annual visitation of St. Mark's church, and administered Confirmation to a class presented by the rector, the Rev. Spencer S. Roche.

At Emmanuel church, the Rev. Henry Ormond Riddell, rector, services are held three times daily. There are two celebrations of the Eucharist every Sunday.

A new memorial pulpit has been placed in St. Clement's church, by one of the active parochial organizations.

The Rev. C. S. Brown, the assistant minister of St. Peter's church, will spend a brief vacation in a voyage across the Atlantic, and a flying visit to friends and relatives in England.

The new rector of St. Luke's church, the Rev. Henry C. Swentzel, entered upon his duties and officiated at the services on the feast of St. Philip and St. James', Sunday, May 1st.

On the evening of Wednesday, April 27th, Bishop Littlejohn made a visitation of Christ chapel, and administered Confirmation to a class of 94 persons, presented by the energetic minister in charge, the Rev. James B. Nies, Ph. D.

At Christ church, the Rev. A. B. Kinsolving, rector, on Sunday evening, May 1st, a service was held under the auspices of St. Andrew's Brotherhood, with a sermon by the Rev. L. Coley.

On the same evening, at the church of the Reformation, the Rev. Dr. Bacchus, rector, there was a musical service at which was rendered "The Resurrection," from Gounod's "Redemption."

On the morning of the 2nd Sunday after Easter, at St. James' church, the Rev. Chas. W. Homer, rector, the Bishop preached and confirmed. He also delivered a sermon and confirmed a class at St. John's, the Rev. G. F. Breed, rector, on the evening of the same day.

At St. Peter's church, the Rev. Lindsay Parker, rector, on the 2nd Sunday after Easter, was observed the sixth anniversary of its being a free church. The rector preached and celebrated the Holy Communion.

ROCKVILLE CENTRE.—On Easter Day there was full celebration of Holy Communion at 11 A. M., the Rev. U. T. Tracy (of Garden City cathedral) officiating, assisted by Mr. W. Webb, lay reader in charge. A very handsome chair for the Bishop, of carved walnut, was presented by a member of the church; a beautiful stationary washstand complete from Mr. Smith, sexton—his own work; also a brass vase for flowers, in memory of Miss A. Asman by four of her friends. In the evening there was a children's service with carols.

ISLIP.—The Rev. Thomas S. Pycott, formerly rector of St. John's church, Brooklyn, but who for several years past has been an invalid, has accepted the charge of Emmanuel church. Mr. Pycott is a clergyman of much ability.

SAG HARBOR.—Christ church has received from Mrs. J. H. Aldrich, the gift of a fine brass pulpit, as a memorial to the late Bishop Galleher.

CENTRAL PENNSYLVANIA.

M. A. DE WOLFE HOWE, D. D., LL. D., Bishop.
NELSON S. RULISON, D. D., Assistant Bishop.

WILLIAMSPORT.—Easter Day, the 4th anniversary of the vested choir of Christ church, was a busy one in the parish. The choir, under the leadership of Mr. Horace Hills, Jr., rendered very efficient service, more especially at the late Celebration. The feature of the day was the unveiling of a magnificent pair of standard lights, a memorial of J. A. L. Burrell, M. D., a former vestryman, and given by Mrs. Burrell. The lights are eight feet high, standing on pedestals about two feet high, with 31 jets. They were made by Oscar Luetke, New York, and add to the excellent reputation which his house already enjoys, in Church decorative work. No little credit for this belongs to the rector, the Rev. W. H. Graff, who practically designed the lights. The three Sunday schools connected with the parish, celebrated the day with full choral services. The offerings of the day were for the tower fund, and amounted to more than \$200.

Easter Day was duly observed in Trinity parish, commencing with a sunrise service, choral Celebration. The music rendered by the vested choir was of a high order, and fully up to former occasions.

MILTON.—Mr. J. M. Hedenberg, the Phila. and Reading station agent, has been licensed as lay reader, and reads the morning service most acceptably. During Lent, the neighboring clergy visited the mission and provided a weekly service. The archdeacon, the Rev. W. H. Graff, has arranged for a monthly celebration of the Holy Communion, and in this way hopes to keep alive and foster the interests of the Church until a missionary can be secured.

WATSONTOWN.—This little mission, after many discouragements, is in a fair way to establish itself firmly. A number of efforts have been made in the past, but all without marked success. The Rev. M. W. Christman, assistant at Christ church, Williamsport, aroused the Church life by occasional visits, and the mission now has rented a small building and has succeeded, through the efforts of this missionary and the arch-deacon, in furnishing it. The building is small, seating comfortably about 60 persons. Services are kept up by the Rev. Mr. Christman every Monday evening. A Sunday school has been organized with upwards of 40 members. The people are full of enthusiasm, but lack the means of extending their work at present. A larger chapel is needed and it is hoped that it may be put into the heart of some able friends to build a chapel and thus firmly establish the Church in this place. The Bishop Hopkins' Guild of St. John's chapel, South Williamsport, have presented to the mission a book of altar services and Prayer Book. Books for the Sunday school are needed and will be thankfully acknowledged by Mr. O. F. Benson, the efficient superintendent of the Sunday school.

TROY.—Under the efficient leadership of the present rector, the Rev. F. T. Eastment, St. Paul's church has awakened to new life. Ground has been broken for a handsome stone church, which will be built during the coming summer.

KENTUCKY.

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

The Confirmations of Bishop Dudley during Lent in the city parishes, began the 5th Sunday in Lent at Calvary church, when 21 were presented, and in the evening at Grace church, when 10 received the holy rite; on Palm Sunday at Christ church, 49 at the morning service, and at St. Paul's in the evening, 23; April 13th at Trinity church,

13; at St. Peter's church, 5; on the 14th at Zion church, 11. Good Friday at St. John's a class of 24 was confirmed. Easter Day at the church of the Advent 28 postulants were presented, and in the evening at St. Andrew's church a class of 40 received the holy rite.

The Lenten services this year were largely attended—more so than on former years. At Christ and Grace church Good Friday was observed with great solemnity, including the devotional commemoration of the "Three Hours' Agony." At Grace church Father Betts delivered a splendid sermon as to the intermediate state, upon the question "Shall we know our dead?" A memorial choir screen of richly carved polished oak has been presented to this church by Mr. William E. Pilcher, dedicated "To the glory of God, and in loving memory of his wife, Bessie Dean Pilcher."

A new chapter of the Brotherhood of St. Andrew has been formed by the young laymen of the church of the Advent.

The Easter offerings at St. Andrew's church amounted to \$2,865; at Calvary church \$3,321; at Christ church \$1,400 for their new parish house; at St. John's church over \$600.

The Rev. W. G. McCready held a ten days' Mission at Zion church which was very successful.

NORTH DAKOTA.

WILLIAM D. WALKER, S. T. D., LL. D., Bishop.
CONFIRMATIONS, 1892.

MAY.

29. A. M., Bismarck; P. M., Mandan.
30. P. M., Dickinson.

JUNE.

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| 2. A. M., Cannon Ball. | 4. A. M., Standing Rock. |
| 5. Fort Yates. | 8. P. M., Jamestown. |
| 9. P. M., Valley City. | 10. " Casselton. |
| 12. A. M., Mayville; P. M., Portland. | |
| 13. P. M., Larimore. | 14. P. M., Lakota. |
| 16. P. M., Crary. | 17. " Devils' Lake. |
| 19. A. M., P. M., Indian reservation, Ft. Totten. | |
| 21. P. M., Rolla. | 22. A. M., Turtle Mts. |
| 23. A. M., Turtle Mts. | 24. P. M., Grand Forks. |
| 26. " Bathgate; P. M., St. Thomas. | |
| 27. P. M., Grafton. | 28. P. M., Forest River. |
| 29. A. M., Walshville; P. M., Ardock. | |
| 30. P. M., Pembina. | |

JULY.

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|-----------------------------|-------------------------|
| 5. P. M., Lisbon. | 7. P. M., New Buffalo. |
| 10. A. M., P. M., Wahpeton. | |
| 12. P. M., Park River. | 13. P. M., Milton. |
| 14. P. M., Langdon. | 17. P. M., Fort Buford. |
| 19. " Williston. | 20. " Towner. |

Appointments for service at Tower City, Carrington, Northwood, Sanborn, Ellendale, Fort Abraham, Lincoln, Minot, and other missions, will be made later.

The Bishop asks the clergy kindly to arrange that he may meet the members of their congregations on the occasion of his visitation. He desires also that a celebration of the Holy Communion shall be appointed at some convenient time when it is possible.

ALABAMA.

RICHARD H. WILMER, D. D., LL. D., Bishop.
HENRY MELVILLE JACKSON, D. D., Ass't Bishop.

ANNISTON.—Bishop Jackson visited the church of St. Michael and All Angels, on the evening of April 13th, and administered Confirmation to 9 persons, his third visitation during the year; 38 persons have been added during the year, to the communicant list by Confirmation alone. The Lenten services were well attended, those of Good Friday being especially impressive and fruitful; the rector, the Rev. W. D. Martin, leading all the devotions of the day; the preaching of the Cross at 9, to the children, and the Seven Words from 2 to 3, made a profound impression. The Angelus was rung during the forty days at sun-set, as a call to silent prayer.

The Easter Day services were full of beauty and gladness. They consisted of the Easter salutation and hymns at sun-rise, followed by an early Celebration, at which 48 persons received the Holy Sacrament. At 11 there was a splendid choral service, followed by a brief address, and second Celebration, and at 4 P. M., choral Evensong and the Sunday school festival. Over 80 persons received their Easter Communion. The vested choir has developed into a strong organization, and shows the results of a year's efficient training. St. Michael's was the second vested choir in the diocese; two have been added during the year. Notwithstanding a year of unparalleled business depression, and the out-flow of more

than a third of the population of Anniston, the parish of St. Michael has increased its membership, and shows evidence of permanent growth.

MINNESOTA.

HENRY B. WHIPPLE, D. D., LL. D., Bishop.
MAHLON N. GILBERT, D. D., Ass't Bishop.

MOORHEAD.—At six o'clock on Easter morning, a few devout souls gathered in St. John's church, in the bright and solemn stillness of that early hour, and received the precious sacrament of the Body and Blood of our Lord with something of the peculiar joy of those who by their early visit at the tomb were the first to learn that He had risen indeed. At half past ten the church was full, and chairs were brought to accommodate those who were standing in the aisle. The decorations of Easter lilies, roses, and smilax, were arranged with exquisite taste upon the altar and around the font; one needed but to look upon the congregation to see in their faces the effects of these lovely reminders of new life. Then came the burst of vocal gladness in the words of hymn 112. "Christ our Passover" was most effectively rendered; the *Gloria Patri* by Tours, and the *Te Deum* in C by Warren, were very satisfactory; but the most delightful musical performances of the morning was Buck's *Jubilate* in D. In the evening, the children had their celebration. As they marched they sang, "Begin my soul the exalted lay." Evensong was choral. The Psalter and Lessons were read by the faithful superintendent, Mr. B. F. Mackall, who for many years has served the church in that capacity; the rector, the Rev. H. Baldwin Dean, made a short address on "How to win Eternal Life." The Lenten offering of the children, amounting to \$47.25, was collected and counted; "Tell it out among the heathen" was sung with an energy and enthusiasm which showed the presence of a true missionary spirit in the hearts of the dear children; and the delightful Easter celebration was closed by the blessing of peace from the altar. Easters may be much alike, but there is a very general feeling that this of '92 will long be remembered in St. John's, Moorhead.

TENNESSEE.

CHAS. TODD QUINTARD, S. T. D., LL. D., Bishop.

MEMPHIS.—At Calvary church on Easter Day the music was the grandest ever sung in that beautiful church. The memorial pulpit, erected by the congregation in memory of the Rev. Dr. White, was decorated with white Bermuda lilies, having as a base a large cluster of dogwood, while streamers of smilax were gracefully entwined about its rail. The pulpit itself is a beautiful piece of workmanship, and was made in Italy, of white Carrara marble. The chancel and chancel rail were beautifully decorated with Bermuda lilies and white flowers, the altar was a mass of fragrant white roses, the baptismal font was concealed beneath a covering of purple iris. Services were held in the morning at 6 o'clock by the Rev. F. P. Davenport, when the Holy Communion was celebrated; again at 11 o'clock, and Evening Prayer at 7:45 o'clock. The afternoon was devoted to the Sunday school choral service.

Probably the handsomest decorations were at Grace church, the most exquisite flowers being wrought by deft hands into designs of great beauty. The chancel was a garden of majestic callas and fragrant lilies; the chancel rail was gracefully entwined with smilax, as likewise were the chandeliers and reading desk. To the right of the chancel was a vase of La France roses, while on the left arose a similar vase of Marechal Neil roses. On the altar nothing but the finest white flowers were used, the retablo concealed beneath a fragrant covering of lilies of the valley, hyacinths, and roses. Holy Communion was celebrated at 7 A. M. by the Rev. Geo. Patterson, and at 11 o'clock was unveiled and blessed the magnificent memorial pulpit presented to Grace church by Mrs. Folkes, in loving remembrance of her late husband, Justice William C. Folkes; Holy Communion was

celebrated, and Dr. Patterson delivered a memorial sermon. The pulpit is carved brass, moun'ed on exquisitely wrought corinthian columns of oak. The design of the front panel is an ivy cross, carven out of brass, gracefully surmounted by passion flowers, engraved above which is the following: "We asked for life for him, and Thou gavest him a long one." The pulpit is dedicated "To the greater glory of God and the sacred memory of William C. Folkes." At the base of the pulpit was placed a design of cut flowers by the infant class, in memory of Judge Folkes, who was their dear friend. Above it hung a large floral cross, presented by the vestry in memory of Judge Folkes, which will be placed on his grave. The pulpit was presented on behalf of Mrs. Folkes by Dr. Patterson, and was accepted for the church by Mr. Shepherd in a few well-chosen words.

MARYLAND.

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

BALTIMORE.—On Easter Day, the congregations were large, the services bright, the music excellent, the sermons appropriate, and the offerings in some of the churches large. The Rev. Arthur C. Powell and the Rev. William R. Turner conducted the Easter celebration of the Sunday schools of Grace church and the Advent, a mission belonging to it. The church was beautifully decorated with flowers. Appropriate carols were sung.

At old St. Paul's church, the Rev. J. S. B. Hodges, rector, the children sang carols and were given potted plants. The contributions were for a free cot at the Church Home, in memory of the late Bishop Whittingham.

The Passion of our Lord was observed by a special service, at Grace church, from 12 to 3 on Saturday, April 16. Addresses upon the "Seven Sayings from the Cross" was by the rector, the Rev. A. C. Powell. The music was by the young women of the congregation.

On Easter Day, the Bishop confirmed a class of 22 persons at the Holy Cross church in the afternoon, and at night confirmed at St. Peter's 34 persons, 12 of whom were from Henshaw Memorial church. In the past two months the rector of Henshaw Memorial church, the Rev. Charles Gauss, has presented 60 persons for Confirmation.

The Rev. Charles Ernest Smith was instituted rector of the church of St. Michael and All Angels' on Easter Day morning, by the Bishop. Archdeacon Moran assisted in the service. The magnificent window in memory of Alfred A. Bresee was finished in time for the service.

The Bishop confirmed a class of seven persons at old St. Paul's church, on Monday, April 25th.

On Monday, April 25th, the Rev. Joseph Fletcher was instituted rector of St. Barnabas' church. A large congregation was present. The Bishop officiated. The Rev. Arthur C. Powell read the letter of institution, and the Rev. J. G. Gantt the Lessons. The Rev. Joseph Fletcher administered Holy Communion, the Rev. Messrs. G. C. Stokes and Frederick Gibson assisting. The sermon was preached by the Rev. H. Page Dyer.

TOWSON.—Confirmation services were held in Trinity church, on Thursday night, April 14. The Bishop, assisted by the rector of the church, the Rev. W. H. H. Powers, administered Confirmation to a class of 17,—11 ladies and six gentlemen. The Bishop's exhortation to the class was based upon Coloss. iii: 17. He also preached an interesting sermon from Phil. iii: 9, 10, 11. The offering was presented to the Bishop, who will devote it to rectors in needy parishes in the diocese.

MASSACHUSETTS.

PHILLIPS BROOKS, D. D., Bishop.

BOSTON.—No. 1 Joy st., has been purchased for over \$40,000 as a diocesan house; \$10,000 has already been paid, and \$1,000 in addition has been given by the Episcopalian Club. The same organization has also given \$500 for needed repairs and altera-

tions. The house will not be ready for occupancy till the fall.

The Episcopal Club at their last meeting discussed the topic, "Methods of missionary work in large cities." After the banquet which was at the Hotel Vendome, Mr. E. P. Wheeler, ex-president of the New York Club opened the subject, expressing his admiration and devotion to the old Bay State for its interests in alleviating poverty and preventing crime, and gave in detail, the work of the East side Workingmen's Club in New York. The Rev. F. B. Allen, the city missionary, followed in an earnest appeal for the personal interest of the laity. Mr. Granger, of Providence, told his experience in that city, and gave some very practical hints about reaching and influencing the laboring class. The Rev. Mr. Crapsey of Rochester, declared in a stirring speech. "We separate ourselves from our brethren; what is called Christianity is at the top. That is the great fault. The rich men, the so-called intelligent men, should disperse themselves." Other addresses were made by Messrs. Robert H. Gardner and Robert Treat Paine, who affirmed that until we can bring the rich and poor together in the churches on absolutely equal terms, the mass of the people cannot be reached.

The Easter offering at St. Matthew's was nearly \$400. This parish has a fund of over \$400, for a rectory, and there is no field in the city more worthy of the help and cooperation of Churchmen than this.

A cross made from the chancel rail of the old church of the Advent on Green st., has been given to the present parish on Brimmer st. It bears this inscription:

In memory of Dr. Crowell. Cross made from the rail where he last knelt; the gift of C. St. Clair Elton.

A handsome silver gilt lavabo, the offering of a member of this year's Confirmation class, has been presented to the church of the Advent. Three bells for the tower have been already subscribed for in this parish. Henry Vaughan, the well-known architect, recently gave to the parishioners an instructive lecture on the growth of ecclesiastical architecture as illustrated in the cathedrals of England.

AUBURNDALE.—The Easter offering at the church of the Messiah was over \$4,000, which with the pledges, make \$5,000 for the new church. There is an acre of land belonging to the parish, which with the present beautiful stone chapel, will afford room for a large church and parish house. The Rev. John Matteson is the rector.

WELLESLEY.—St. Andrew's parish is the legal title of the new parish which has grown out of the labors of Christ Mission, which began its work a year ago. On Easter Monday the formal transfer of the mission into a parish was completed and its vestry duly elected. Every expense has been paid throughout the year, with no aid from the diocesan Board of Missions, and St. Andrew's parish begins its year with sufficient money pledged to insure the payment of current expenses for the coming year. A land and building fund was started on Easter, 1891, amounting to \$52 as a nucleus. This fund is to-day \$560. Sixteen persons have been confirmed, and there appears to be a growing interest in the Church through this section. For more than 200 years the old Puritan influence has wholly controlled rural New England, and especially this old town. Even Wellesley College is undergoing a change, and though organized on Calvinistic lines, has so progressed that she now owns two surpluses for the use of our clergy who may from time to time visit and hold services there. There are some 60 or 70 Church people at the college, either as professors or students. The work amongst the students is (so far as our Church is concerned) of national importance, for communicants may be sent from here to every diocese in the nation. A chapel is greatly needed, for the present hall is not what is to be desired, especially in a college town. Is there not a rich man or woman somewhere in this broad land

who will build a church, that this work may be placed upon a permanent, solid basis? Any one desiring information, may address the rector in charge, the Rev. Andrew Gray, 3 Haynes Park, Boston, Mass. The work is growing under his zeal and care.

NEW BEDFORD.—St. Martin's church is the outcome of Olivet mission, begun about five years since in the northern portion of the city. A Sunday school was the nucleus from which sprang the present beautiful and substantial granite building, capable, with its adjoining chantry, of seating 300 persons. The late Rev. J. Milton Peck, after a year of efficient work, was succeeded by the Rev. Alfred Evan Johnson, the present incumbent. St. Martin's is a memorial of Mrs. Johnson, whose praise is in all the churches in connection with the Girls' Friendly Society for America, of which she was secretary and treasurer. The plans were by Mr. Henry Vaughan, of Boston, and the style of architecture is the decorated, or 14th century, Gothic. The location of the church meets the convenience of a large and growing population of English people who are employed in the various mills. Service was held for the first time on Easter Even, beginning with the induction of the vested choir. Assisting the rector at this service were the Rev. Messrs. E. S. Rousmaniere, H. S. Metcalf, S. B. Duffield, and J. H. Klaren. On Easter Day an early Celebration was held at 7:30. At 8 o'clock a German service, conducted by Mr. Thomas Eckfeldt, followed in the chantry. Morning Prayer and Holy Communion were said in the church at 10:30. In the afternoon at 3 o'clock, a carol service filled all the available space. Evening Prayer was said at 7 o'clock, following which was a service of song: "The Risen Saviour."

St. Martin's is the third parish organization in the city, and while the plans are not fully carried out in the chancel and tower, the completed nave and chantry suffice for immediate wants. Beautiful memorials have been offered, in a Communion service made from the family silver and jewels of Mrs. Johnson; a Bible; a promised altar cross; and an alms basin presented by the XV Club of Lowell, Mass.; vases and book rest, and credence table. The cross, alms basin, vases, and book rest are in brass. The organ is a gift of the Girls' Friendly Society of America. A window will be placed by the rector in memory of his mother, to be selected during his contemplated visit in England this summer, and the gift will be shared by all the children of the late Mrs. Emily Johnson. St. Martin's is an added ornament to the city. In beauty of proportion, material, and finish, within and without, it attests the skill of architect and builder alike. The cost to this time is about \$20,000. The largest share of donations is from the rector, who, thereby, has put beyond peradventure this noble undertaking which he and his zealous and devoted wife planned and worked for in mutual sympathy until her call to the paradise of God.

WALTHAM.—At the annual meeting of Christ church, the treasurer reported a balance of over \$1200, and a committee were appointed to purchase a lot for a new church edifice.

MARLBOROUGH.—The Rev. George S. Pine will have charge of the Episcopal church at Lucerne, Switzerland, during the summer.

DEDHAM.—A large altar cross has been placed in St. Paul's church, bearing this inscription:

To the glory of God and in loving memory of the Rev. Arthur M. Backus, and his nine years' faithful service at this altar. Entered into rest July 18, 1891 "I believe in the Communion of Saints."

The old cross given five years ago as a thank-offering for the late rector's recovery from illness has been combined with this new one.

BROCKTON.—A vested choir of 20 boys and 8 men was introduced on Easter Day in St. Paul's church. A new church building is under consideration, which will cost in the neighborhood of \$27,000, this with the proposed parish house will bring the cost up to \$40,000. The parish enjoys unusual

prosperity under the rectorship of the Rev. George A. Strong, and is a power for good in this city with a population of \$30,000.

NEWARK.

THOS. ALFRED STARKEY, D.D., Bishop.

NEWARK.—The Rev. Antoine Lechner, rector of St. Matthew's church, died on Monday evening, April 25th, at his home. He was born at Strassburg, Germany, and came to this country, 20 years ago, at the age of 25. For about three years he has had charge of St. Matthew's.

HOBOKEN.—Trinity church, the Rev. George C. Houghton, rector, has had a most successful parish year, the most successful since its foundation, 39 years ago. The congregations have been large, especially at the two weekly Celebrations, and the devotion and activity of the people most marked. The Lenten services, always well attended, were numerous, and brought together, daily, from 60 to 150 people. The offerings have been larger than during any previous years by nearly \$2,000, and Easter Day found the parish with a well-round surplus in the treasury. Offerings on that day were devoted to special objects, and amounted to about \$700. During Lent a chapter of St. Andrew's Brotherhood was inaugurated, and also a chapter of the Daughters of the King. The Easter music was Tours, and was remarkably well rendered by the vested choir, under the training of Mr. W. H. Browne, organist and choirmaster. The communicants at the two early Celebrations were about 300, and there were 80 at the third Celebration. The children sang their Easter carols at the 3 o'clock Evening-song. The floral decorations were chiefly lilies, and were arranged on the gradines of the reredos.

RUTHERFORD.—On Easter Day the chancel of Grace church was beautiful with its dossal and hangings of white and gold, and with lilies and potted plants. The high altar was decked with a beautiful new superfrontal, embroidered with silver and pearls. The services of the day began with a plain Celebration, at 7 A. M., by the rector, the Rev. Francis J. Clayton, A. M. Matins were read at 9:15, and Sunday school held at 9:45, A. M. At 11 o'clock was the high Celebration of the Holy Communion. The vested choir of 20 boys and 10 men sang "Awake up, my glory," by Barnby, as the introit. The service was Tours in C., devoutly and sweetly rendered. At the children's Vespers at 4 P. M., the offering of the Sunday school was \$207, which with those at the morning and evening services (in all \$650) were for the floating debt of the church. At 8 P. M., was the second Vespers with the full choir. The *Magnificat* and *Nunc Dimittis* were by C. Simper; the anthem was "Awake up, my glory," offertory, "He is risen," Clare.

LYNDBURST.—At the afternoon service on Easter Day, the members of the Sunday school of St. Thomas' mission were each presented with a potted plant. The service which was very bright was conducted by Mr. A. L. Belden, lay reader, and superintendent of the Sunday school.

TENAFLY.—The floral decorations of the church of the Atonement for the great Easter festival were particularly effective, and evinced much taste on the part of the members of the Guild of St. Margaret, and their friends. The services, four in number, including the Sunday school, were all well attended, especially at High Celebration at 11, and the carol service at 5 o'clock. The morning service was rendered very bright by a good musical programme by the mixed choir under the direction of Mr. H. A. Carroll, organist of the church. Chappell's "Christ our Passover," and the *Te Deum* by Buck were admirably sung; "Roll the rock away," from Rossini's *Stabat Mater*, rendered as an offertory, was perhaps the most effective of all. The *Gloria Patri* and *Gloria Tibi*, were compositions of the organist. At the afternoon service the carols were very sweetly rendered by the children of the Sunday school, that by the infant class being very greatly admired.

Altogether it was a bright and happy festival, and marked by earnestness and zeal on the part of the congregation.

VERMONT.

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

VERGENNES.—Easter Day was made unusually happy in St. Paul's church, by the presentation and benediction of a pair of Eucharistic candlesticks, in memory of the late Dr. John Henry Hopkins, at one time in charge of this parish. The ceremony took place after the processional hymn, at the third Celebration, before the Introit, during which the new candlesticks added their light to the 14 wax lights burning upon the altar. The memorial candlesticks are 26 inches high. They hold the candle shafts of the former pair, and reach a total height of 4 feet 4 inches. Each candlestick contains 11 jewels, viz., 5 carbuncles in the base, 4 topazes, and 2 amethysts in the shaft and knob. The stones are of fine color and large size, the amethyst in the base being nearly an inch in diameter. The candlesticks were the offering of the parish. The inscription is as follows:

To the glory of God and in loving memory of John Henry Hopkins, P. T. D., priest in charge of St. Paul's, Vergennes, Vt., in the year of our Lord 1869. Eternal rest grant unto him, O Lord, and let light perpetual shine upon him. Easter, A. D. 1892.

The parish has many reasons for gratitude to Dr. Hopkins. In 1869, he introduced Hymns Ancient and Modern into the parish, which have ever since been used. He was instrumental in securing the font, a very massive and beautiful one, and like all his designs, full of symbolism. The chalice and paten also memorialize his zeal for the glory of God's service, and his devotional art. They are richly studded with jewels, contributed by the parish, 240 stones in all. The chalice is silver and gold, the paten of pure gold, and the base and rim are formed by the stones set in the bottom. His name in this parish is a household word, and he is beloved of all. May he rest in peace.

SOUTH CAROLINA.

WM. B. W. HOWE, D.D., Bishop.

CHARLESTON.—At St. Philip's, the mother parish church of the diocese, the decorations were exceedingly tasteful and elaborate, and in the centre, several large baskets of flowers were suspended in mid-air, evergreens, moss, and flowers being distributed lavishly around the pulpit and chancel. There were large congregations at both the morning and afternoon services; the Rev. John Johnson, D. D., administered the Holy Eucharist to a large number, he also preached an admirable sermon from 2 Tim. i: 11. The music of the choir, under the direction of Prof. E. A. Ransome, the organist of the church, was highly spoken of at both services; it was rendered by a double quartette, and both in its selection and rendition reflected great credit upon the able conductor and his coadjutors.

St. Michael's church service was conducted by the rector, the Rev. R. S. Trappier, assisted by the Rev. Drayton Grimke, from England; the choir, numbering 15 voices, rendered Handel's Hallelujah Chorus from the "Messiah," very effectively.

At St. Paul's, there was a united service at night, when the rector preached a remarkable sermon, taking his text from the Book of Job, "If a man die, shall he live again?" The music was grand and beautiful.

The decorations at St. Luke's on Easter Day, were in exquisite taste. The font was filled with the white blooms of the dogwood and surrounded by potted plants. In front of the chancel gate was a huge mound of gray moss and flowering geraniums, bearing an anchor more than three feet long, of pure white lilies, surrounded by pink azaleas. The super-altar was covered with white and blush roses of the finest varieties. On the pulpit and lectern were two new frontals of rich and heavy white silk, beautifully embroidered in gold, with a floriated cross and the I. H. S. The rector wore a beautiful stole of white silk embroidered with *fleurs de lis*. On the columns hung two large and handsome hymn boards

in black walnut, presented by the Ready Helpers Society of St. Luke's, while on the super-altar stood for the first time an altar cross in polished brass, 30 inches high, a memorial of the late Christopher Whaley, warden and vestryman of the church, in remembrance of his faithful and earnest labors in its behalf. The rector preached from Rev. xxi: 1. The music was exclusively from Anglican composers, and was admirably rendered by the thoroughly trained and accomplished volunteer choir. The offertory anthem, "Awake up, my glory," by J. Barnby, was finely rendered, and both organist and choir are to be congratulated for one of the most beautiful services enjoyed on Easter Day.

MICHIGAN.

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

The building of St. Mary's chapel, at Grass Lake, a small village on the line of the Michigan Central Railway, 11 miles east of Jackson, has been begun. Funds are in hand to meet the entire cost, while a large number of gifts are promised toward the furnishing, and it is expected that the Bishop will consecrate the chapel at the opening service the latter part of June.

ANN ARBOR.—Palm Sunday was a memorable one for the congregation of St. Andrew's parish. On that day the Bishop visited the parish, and confirmed a class of 92, ranging in age from 12 to 65 years; 70 were adults, 38 being men and 32 women; of the remainder 12 were boys and 10 girls. This class was the largest ever confirmed in the parish, and with perhaps two or three exceptions, the largest ever confirmed in the diocese. Since the Rev. Henry Tatlock assumed the rectorship of this parish, at Advent, 1889, 195 persons have been confirmed. The communicants have increased from 364 to 650, and the congregation from 680 to 1,100, to which latter number should be added 350 students of the University of Michigan, who are regular attendants at the Church services. The other affairs of the church have kept an even pace with this progress. The number of pew renters within the past two years has increased from 107 to 183, and the pew rentals from \$2,500 to \$3,500 per annum, while the offerings both for missionary and parochial objects have nearly doubled. At Easter the year closed with a balance of upwards of \$500 in the parish treasury after all expenses had been paid.

During the past year a beautiful memorial window has been placed in the new chancel at an expense of \$600. The scene represented is that suggested in St. Mark xvi: 1-6, where Mary Magdalene, Mary the mother of James, and Salome, having entered the sepulchre, had found Christ risen, and an angel sitting upon the tomb.

A chapter of the Brotherhood of St. Andrew was organized some months ago, containing a number of active workers, and they are following the example of St. Andrew and bringing their brothers to Christ. There is also a wide-awake and flourishing society of women workers who do a similar work among women. All of the other organizations of the parish, including the Sunday school, are in a vigorous and flourishing condition. It is expected that the work of thoroughly renovating and redecorating the church will commence very soon.

CONNECTICUT.

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

The early celebration of the Holy Communion at Trinity church, Torrington, was choral, and the majority of the communicants made their Communion at that service. Evening Prayer was also choral. The choir of 20 young men and women was vested at all the services. The offerings for church improvements during Lent and Easter have been \$1,285, of which the sum of \$1,003 was given on Easter Day. On April 4th, a meeting of the trustees of the Episcopal Academy at Cheshire, was held in St. Paul's parish house, New Haven. The Rev. James Stoddard, rector of St. Mark's church, New Britain, was unanimously elected principal to succeed Dr. Horton, who has held the position for more than 30 years. A minute was adopted by the trustees,

expressive of their appreciation of his services. It was during Dr. Horton's administration that the new chapel was erected, the grounds of the academy greatly enlarged, and the school building (destroyed by fire), replaced by the present commodious structure, in a time of general financial embarrassment and without serious interruption to the work of the school. Now, feeling the care of the school a burden too great for his advancing years, he asks to be relieved of his charge. We understand that with the new principal a new form of administration will be adopted. Mr. Stoddard is to receive a fixed salary, and an executive committee will represent the trustees in the general management and oversight of the school. A committee has been appointed to take charge of the whole matter, and to raise funds to purchase a house for the principal. Mr. Stoddard is a man well known in the State. He was born in New London, Conn., over 43 years ago. He comes from an old Church family, his father having been a warden of St. James' church, New London, for some 30 years. Mr. Stoddard after his ordination spent his diaconate with Dr. Harwood in Trinity church, New Haven. At one time he had charge of St. James' church, Westville, afterwards he was rector of Christ church, Watertown, filling that important parish for some ten years, having succeeded the well known Dr. Lewis. For the past six years he has been rector of St. Mark's church, in the thriving city of New Britain. He has always been much interested in education, and we trust in his new position he will at once bring to the front Connecticut's old and well established diocesan school for boys.

A very successful meeting of the Woman's Auxiliary of the Hartford Archdeaconry was held in Wethersfield recently. Addresses were made by Miss Emery, and the Rev. Mr. Joyner, and the Rev. Sidney C. Partridge, at the business meeting held at 3 P. M. At the evening session the Bishop of the diocese presided, and made a brief address. He was followed by the Rev. Mr. Partridge, and Dr. Hart of Trinity College. All the meetings were well attended.

HARTFORD.—On Easter Day St. John's parish, the Rev. J. H. Bradin, rector, celebrated its 50th anniversary. The church was handsomely decorated with flowers, and great care and pains had been taken with the music for the occasion. At the morning service the Bishop was present, and preached from I Cor. xv: 29. Among many other things, the Bishop said this parish was particularly dear to him because on Oct. 29, 1851, he was consecrated at this altar rail to the duties and responsibilities of a bishop. His personal and official life had been knit to this parish as it could be to no other. Loving tributes were paid by him to the various rectors that have been placed over the parish, and special mention was made of the fact that it was now free from debt. The Bishop confirmed a class of 11 candidates, after which the Holy Communion was celebrated, the Bishop acting as celebrant. A tender and loving letter was read by the rector, from Bishop Cox, who was also the rector of this parish. Bishop Doane of Albany, another rector who was unable to be present, sent a telegram of greeting.

At the evening service many of the city clergy were present. The main address of the evening was made by the Rev. A. Douglas Miller, who was followed by the rector with a few appropriate remarks. A statement was made by Mr. Charles A. Pease, treasurer of the parish, showing the progress of the church financially for the past 50 years. The original cost of the church was \$25,000; 7,500 of this was subscribed and the remainder borrowed. In 1848, the indebtedness was reduced to \$12,000. In 1868, it had again risen to \$18,000. This has since been gradually diminished till, at the beginning of the current year, it was \$6,100, and now the last cent has been paid. On this event, St. John's is certainly to be congratulated, and we hope she may never again know the woes of a great overshadowing debt.

ESSEX.—A beautiful memorial pulpit has lately been placed in this church, designed and executed by Mr. Charles F. Hogeman, of New York. It is a graceful, five-sided structure of brass and walnut, consisting of pillars and open arches, the latter terminating at their intersection in the monogram of an interwoven cross and crown. The spaces surrounding are filled with *quatrefoils* and *fleur de lis*, the whole being surmounted by a movable stand of the same highly polished metal. The pendant of heavy white silk is exceedingly rich, and the device of roses and lilies of the valley is executed in elaborate needlework. The inscription running around the edge of the pulpit is as follows:

In Memoriam. Entered into the rest of Paradise, Jan. 16th, 1892, Mary Louisa Randall, wife of the rector, the Rev. Henry C. Randall. "Blessed are the pure in heart." Easter, 1892.

KENT.—Regular Lenten services were held in St. Andrew's church, the Rev. W. F. Bielby, rector, Friday mornings and evenings. At the Friday evening service the rector or some neighboring clergyman delivered an address. The ladies of the parish have raised \$50 toward re-covering the cushions in the seats of the church. The Sunday school rejoices because it has received from the parish at Lime Rock a donation of some 140 excellent books.

Easter Day the services were well attended, the music good, and the offerings much larger than usual. A new hymn board was placed in the church. It is the gift of the "Willing Workers," a class of little girls in the Sunday school. On Easter Monday the annual parish meeting was held. The showing was much better financially than last year. The parish has no debts. It has however a fund of about \$3,000 as a nucleus about which to gather a large permanent endowment fund. In New England there is need of something of this kind especially in the rural parishes, and those located in small manufacturing villages. The Bishop visited this parish to administer the rite of Confirmation on Saturday, April 30th.

FOND DU LAC.

CHAS. C. GRAFTON, S.T.D., Bishop.

A notable feature of the Lenten service in St. Peter's church, Ripon, was the daily celebration of the Holy Eucharist. The attendance was good. Before Lent a list was made of the parishioners who would be present on the several mornings of each week.

On March 21st, the Bishop deposed Pere Rene Vilatte from the priesthood. We last heard of him as seeking ordination to the episcopate from some oriental bishop. He has been, for a long time, under sentence of suspension by Bishop Grafton.

The Bishop announces the indebtedness of St. Monica's School to be entirely paid off, amounting to over \$5,000.

SHEBOYGAN.—The last Easter was an unusually joyful one to the parishioners of Grace church on account of the many blessings recently vouchsafed them, not the least of which was the recovery from dangerous illness, of the rector, the Rev. F. W. Merrill, who, though but recently come among them, has already won the affections of all under his charge. The church was made beautiful with flowers and growing plants, many of them memorials of the departed. Among these, two fair and stately Easter lilies bloomed, one in memory of the late beloved pastor, the Rev. Rob't. W. Blow, the other memorializing the true and faithful services of James Bell, as a "soldier of Christ," in his holy Church. The services of the day were specially solemn and impressive. Holy Communion was offered at all the morning services, and was partaken of at the earlier hours. The mid-day service opened with the procession of the crucifer, the surpliced choir of 20 men and boys, followed by the priest and servers, the former wearing an alb of white linen, and chasuble of brocaded satin; the two servers in cassocks of cardinal red, with white cottas. The children's hour at 3 P. M., was a delightful occasion, and the evening service equally so. The offerings of the day amounted to \$550.

ALBANY.

WM. CROSWELL DOANE, S.T.D., LL.D., Bishop.

St. Paul's mission, at Sidney, is making encouraging progress. Under the charge of the Rev. F. S. Griffin, who came to it in its weakness in July, 1890, the first resident missionary, it has developed into a well-ordered and active mission, with a church-like chapel room seating 75 persons, a growing congregation, and about 40 communicants. Soon after Mr. Griffin assumed the charge, a building lot for a future church edifice was secured in a central part of the village at a cost of \$500, a small sum having been paid down. At the offertory on Easter Day a deed of this land was placed on the altar, and offerings toward a building fund were made to the amount of \$65. There was an early celebration of the Holy Communion at 6 o'clock, and a second one at mid-day. The little chapel which is ordered and furnished in truly Catholic taste, was filled to overflowing at all the services.

WATERFORD.—Easter Day services at Grace church were of an unusually attractive character, as the large congregation at each service gave evidence. The offertory was the largest ever presented in the church, and the number of communicants on that day was greater than on any previous occasion. The floral offerings were very handsome, and their arrangement reflects great credit on the Altar Chapter, who had this matter in charge. The music, under the direction of Miss Walsh, organist and director, was of pronounced excellence, and the new choir proved in this, their first essay of high festival music, equal to the occasion.

TROY.—St. John's church, Easter Day, was profusely decorated with palms and lilies, and presented a beautiful appearance. The sermon was delivered by the rector, the Rev. Thaddeus A. Snively, who took for his text St. John vii: 46. The music surprised many of the congregation, who did not expect such a service from a comparatively new choir. The solo, "The Lord is risen," by Sullivan, was exquisitely rendered as an offertory. The offerings were very liberal, that of the morning amounting to \$3,750, while the Sunday school offerings were about \$250, making a total of \$4,000. At the 4 o'clock service the Sunday school united with the congregation. The anthem was "As it began to dawn," by Vincent. Several carols were sung by the Sunday school. Much credit is due W.H. Purdy, the organist and choir-master, who labored indefatigably for the success of the music.

St. Paul's church was elaborately decorated with flowers and palms, and the music furnished by the surpliced choir was admirably rendered. The sermon at the morning service was delivered by the Rev. Edgar A. Enos, who preached in his usual masterly way. The offerings at both services were very large, that of the morning service being devoted chiefly to missions. At the evening service Dr. C. P. Stimpson sang the solo, "My hope is in the Everlasting," by Stainer. The choir rendered the chorus, "Awake, Thou that sleepest," in an effective manner.

Flowers in abundance made fragrant and pretty the interior of St. Luke's church. The morning Celebration was attended by a congregation that completely filled the little church. The evening services were devoted to the Sunday school. The collections amounted to \$212, which was further increased by an offering of \$45 by the Sunday school. A metal cross, presented the church by Mr. and Mrs. James Brewer, was used for the first time.

There were four services at St. Barnabas' church, Easter Day. Canon Stewart, of Albany, officiated at the Low Celebration at 7:30 o'clock, and the pastor, the Rev. George J. Holbrook, conducted the 10:30 o'clock service, which was mainly choral. The programme was finely rendered under the direction of Prof. John Westwood, who presided at the organ. The choir was assisted by Prof. Ives, cornetist. The service in the afternoon consisted of Evensong and a sermon by the pastor. In the evening, besides the musical programme, there was an appropriate Easter sermon by the Rev. Charles

H. Freeman. The church was very prettily decorated. A beautiful brass candelabrum with seven branches, presented by a member of the congregation, was used for the first time.

At the church of the Holy Cross, Easter lilies in the font and about the altar diffused their fragrance everywhere. The first service was at 8:30 A. M., at which the perfectly trained choir of mixed voices sang the anthem, "Christ our Passover," the *Te Deum* and *Jubilate*, and Warren, and the anthem "Now, upon the first day of the week," by Warren. Holy Communion was celebrated at 11 A. M., by the Rev. Dr. Tucker. At Evening Prayer admission was by ticket, and every seat was taken, many being required to stand. The musical exercises included the *Cantate Domine* and *Deus Misereatur*, by Stewart, and Handel's Hallelujah chorus from the Messiah. W.W. Rousseau was organist.

At Christ church the Rev. Dr. E.W. Maxey preached an eloquent sermon in the morning, and the fine rendition by the choir of the choice musical programme added impressiveness to the occasion. Beautiful white lilies surmounted the altar cross, and beneath was a floral wreath. On one side was a handsome cross of lilies and roses, and on the other a profusion of lilies. The evening service, with the exception of an address by the pastor, was devoted to the Sunday school, and was very interesting. The choir rendered a fine programme. Edward J. Connolly presided at the organ.

GRANVILLE.—Trinity church received on Easter Day the gift of a complete set of richly embroidered white hangings, including frontals for altar, lectern, litany desk, and pulpit, and dossal hangings complete with brass pole, etc. Also a pair of handsome vases of polished brass for the re-table, thus completing the altar furniture.

MILWAUKEE.

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

OCONOMOWOC.—On Tuesday in Easter week, Bishop Nicholson confirmed 20 persons in Zion church. The congregation could scarcely be accommodated by filling aisles and other open spaces with chairs. Besides the Bishop and the rector, the Rev. F. C. Jewell, there were present the Rev. Drs. Jewell and Riley, and the Rev. J. L. Porter. The Easter music was repeated. A reception was given to Bishop Nicholson at Draper Hall, from 9 to 11, and a large number of parishioners and friends of Zion church were present to extend greetings. All were made to feel welcome by the careful attention of the ladies of the parish. Refreshments were served.

NASHOTAH.—The corner stone of Lewis Hall, the new professors' house now in course of erection, was laid by Bishop Nicholson on Easter Tuesday. This new building will be the corner of the proposed quadrangle, of which the chapel is the centre. Breck Hall for students, the corner stone of which it is hoped will be laid at the jubilee celebration, will connect Lewis Hall with the chapel, and complete one side of the quadrangle. On the other side, the future library building is to stand. Nashotah will have a most useful, as well as ornamental, series of buildings in the near future.

PITTSBURGH.

CORTLANDT WHITEHEAD, S.T.D., Bishop.

McKEESPORT.—At St. Stephen's church the services of Easter Day began with an early celebration of the Holy Communion at 7:30. At 10:30 service, the large, beautiful stone church was crowded. The floral offerings were very profuse, and arranged with excellent taste throughout. The music which is always attractive at St. Stephen's, was especially fine. The singing by a large vested choir of boys, women, and men, was remarkably good. The rector, the Rev. James Foster, gave a very masterly discourse from the text, "I am the Resurrection and the Life." The Sunday school service held in the church at 3 o'clock was very attractive. There were also baptismal services, and the final service of the day at 7:30 P. M., when the

church was again crowded with a large and appreciative congregation. The offerings were over \$600.

MEADVILLE.—Christ church, the Rev. Rogers Israel, rector, has just celebrated the 7th anniversary of the present rectorship. The statistics show a wonderful amount of work accomplished: Total services, 2,348; celebrations of the Holy Communion, 526; sermons and addresses, 1,336; Baptisms, 235; Confirmations, 236; marriages, 52; burials, 99; families in 1885, 129; families in 1892, 201; communicants in 1885, 211; communicants in 1892, 455; contributions, parochial, \$43,161.23; diocesan, \$4,248.37; extra-diocesan, \$2,854.45; total, \$50,264.05. Of the parochial contributions, \$12,000 or more represents a debt which has been paid largely by the earnest efforts of the rector. It is understood that Chicago is trying to persuade the Rev. Mr. Israel to transfer his energy and devotion to that diocese. The diocese of Pittsburgh seriously objects to the consummation of any such arrangements.

The church of the Incarnation, a mission of the Layman's Missionary League, at Knoxville, laid the corner stone of a new chapel on Low Sunday, April 24th. The service was under the direction of the Rev. W. R. Mackay, rector of St. Peter's church, Pittsburgh.

St. George's mission, West End, will at once break ground for a new chapel. The Sunday school of this mission, numbering over 70 scholars, made a very good offering at Easter, the proceeds of the mite boxes for diocesan missions. The amount realized was \$29.60.

St. John's mission, Woods Run, with a Sunday school about the same size as the above, also did wonders in the same way, their mite boxes yielding \$24.50.

CALIFORNIA.

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

The Rev. J. Sanders Reed, who recently resigned the rectorship of Trinity church, San Francisco, in consequence of a protracted and incapacitating illness, has received a purse of \$2,500 from the vestry of the parish to defray the expenses of the sickness, and is to retain the rectorship till the election of his successor.

The charitable and benevolent institutions of this diocese are growing steadily and substantially. The diocese has long been backward in starting, and slow in supporting, its charities, and until a very few years ago St. Luke's Hospital, and the "Old Ladies' Home," both in San Francisco, were the only institutions of the kind in the whole of the great diocese; and their support was meagre and precarious. It is only three years ago that the Widows and Orphans' Fund was established. There are now two very successful orphanages: the Bishop Armitage Home for Boys, (San Mateo), and the Maria Kip Orphanage for Girls, (San Francisco). The latter has just published its report for the past year. During the year 77 girls were housed, fed, and taught. Of these, 12 were removed by guardians, and 3 infants died, leaving 62 now in the orphanage. The growth of this orphanage has, in its way, been as remarkable as that of the Bishop Armitage Home at San Mateo. Both institutions were originally one. In time the necessity for division became apparent, and the Maria Kip Orphanage was established in San Francisco. Both institutions have had earnest support from persons deeply interested in their loving purposes; and the result has been vigorous growth. Together they now care for 175 children.

The case of St. Peter's parish, San Francisco, the Rev. J. A. Emery, rector, is a peculiarly hard one. The parish is situated in a portion of the city from which the wealthier members of the population have gradually removed. When the parish was organized about 20 years ago, the lot on which the church was built was rented from Mr. James Lick, with the privilege of purchase. Mr. Lick expressed his intention to give a deed of the land to the parish. He procrastinated in the carrying out of this in-

tion, and died without having done it. His executors could not act on his intentions, and in the settlement of his estate the parish was compelled to purchase, and give a mortgage as security. For 15 years the interest has been a heavy burden, and though considerable sums have been paid from time to time, yet the insatiable and inevitable interest has kept the debt at about its original amount. The whole amount now due is about \$5,000, and notice has been served on the vestry that this must be paid within a short period. Mr. Emery and the parishioners are making a brave effort, and it is to be hoped that they will receive the co-operation of generous members of other parishes in the city.

Several new missions have been organized recently in different parts of this huge diocese: St. John Baptist mission, at South Riverside; Trinity mission, Murietta; All Saints' Mission, San Luis Rey; St. James' mission, Point Lobos; St. John's, Rosedale, are some of them, and there are at least eight or ten more whose names and localities escape present recollection. The tide of Church life is rising all over the diocese.

On Palm Sunday in Trinity church, San Jose, the Rev. Dr. Wakefield presented a class of 46 for Confirmation by Bishop Nichols.

April 4th was a happy day in the church in Stockton. On that day was laid, by the Assistant Bishop, the corner stone of the new St. John's, on the site of the old church, which was built in 1857. This parish is the third oldest in the diocese, dating from August, 1850. In its youngest years it was mainly to the services of a noble-hearted layman that the preservation of the parish was due. The old church was modeled after the church of the Holy Innocents in Albany, N. Y., and was built of brick. It had long ago become apparent that a better structure was needed, and as early as 1874 steps were taken to build. Various causes have conspired to delay the work, but in the spring of 1891 a vigorous effort was put forth to accomplish what had so long been contemplated. On the evening of Nov. 5th, 1891, the last services in the old church were held, Bishop Nichols being present, confirming and preaching. The new church, designed by A. Page Brown of San Francisco, recently of New York, is to be of the Norman style, with battlemented walls and central dome, rising above the intersection of the nave and transepts, in shape cruciform, seating about 400. There will be two entrances into the church, through the nave and south transept. Provision is made for a vested choir, the organ and choir rooms being on the north side of the chancel, with vestry and study on the south. It is expected that the building will be finished and ready for occupancy in October next. The parish is fortunate in having such a commodious guild hall, in the Sunday school room of which services are at present held. This is a two-story brick and slate building, erected about a year and a half ago. On the first floor are a large hall (with platform at one end) for the Sunday school, and used for entertainments, an infant class room, and Sunday school library room. On the second floor are parish library and reading room, ladies' and men's cloak, toilet, and closet rooms, a large guild room about 30 feet square, a young men's room, and a kitchen well supplied. The present rector, the Rev. W. J. Lemon, has been in charge about three years.

SAN BERNARDINO.—After a description of the interesting Easter services in St. John's church, *The Courier* says:

"At this time it would not seem amiss to remark that a wonderful improvement has lately been made in the interior of the church building, the walls having been ceiled and the chancel enlarged and beautified. The great amount of work accomplished in the short time the present rector (the Rev. M.M. Ben-Oliel) has been in charge is a matter of wonder to all interested in St. John's. If the present pace is kept up, it will be but a short time before St. John's will be one of the handsomest church edifices in the country."

For other Church News, see pages 101, 102, and 103.

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

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WE are glad to commend a contemporary from whom we often have to differ, and to note that in some vital issues we are at one. The fact is, no doubt, that if neighbors and newspapers understood each other better there would be less controversy and more kindly feeling. *The Rock*, which is the respected representative of the "Evangelicals" in the Church of England, referring to a recent utterance of *The Standard of the Cross*, speaks of it as a well marked "drift toward latitudinarianism." This drift, strange to say, is very evident to Churchmen two thousand miles away, and to Churchmen who are radically opposed to "the Catholic movement," while here at home it is almost treason to suggest that any danger threatens the Church or its faith. "The King can do no wrong," it is "pessimism," if not impudence, to warn the Church against rationalism in high places. Notwithstanding, THE LIVING CHURCH will continue to give the facts and to say what, in its judgment, the facts signify.

WE are also pleased to note the outspoken views of *The Rock* on the proposed "Parliament of Religions" at the Columbian Exposition. Strange again it is to observe that distance lends (dis) enchantment to the view. We have not observed any opposition to this lat-

est novelty in religious sensationalism, by the papers representing the Christian religion—the religion upon which the social and civil order of this nation is founded, out of which it grew, by which it has been preserved in every crisis, and to which it must look for protection in the storm that is gathering over all the civilized world. *The Rock* uses very strong language in denouncing this "combination of inventiveness and irreverence"—much stronger than we have used, knowing as we do the high motives and honorable character of the managers. That it is "a solemn trifling with serious matters" we concede, but we do not believe it is intended "to make religion a trade concern." The purpose, evidently, is to make the Exposition cosmopolitan in its presentation of religion as well as industry. We think it is a mistaken policy, though we cannot quite endorse the following from our English contemporary:

What discussion can there be on such an occasion that shall profit any? The worthiest representatives of each sect or faith would rigorously hold themselves aloof. The blatant egoists, the crack-brained oddities, may exhibit and illustrate themselves, but the whole proceeding will be a ghastly mockery. If this brand-new Chicago is in search of a brand-new religion, they had better consult such enterprising persons as Mrs. Besant and Colonel Ocott.

It is generally assumed by advocates of so-called "female" suffrage that the participation of women in politics would have an elevating influence upon politics, and infuse into legislation more of the spirit of morality and religion. Even if this were so, there would still be a question as to whether the associations and influences of politics would not do more harm to the women engaged therein than all the good these same women could do to politics. But the assumptions, we fear, are groundless, unless under peculiar conditions, and for special occasions. In the long run, the women who would engage in politics would not be the best representatives of womankind. The more respectable sort of female politicians, those who would have the most influence, would be the class from whom the world hears too much already. Politics would be just the opportunity these agitators want and would improve to the distress of all mankind. May our good land be delivered from electioneering, wire-pulling, scheming, boodling women!

BUT, it is warmly urged, the influence of women in politics and legislation would be in favor of morality. It would be, possibly, if it

were practicable for the better class of women at all times to engage in public affairs. Experience as well as common sense assures us that they cannot. And what does history teach of the association of bad women with bad men in political chicanery? That women have become frequently the instruments of the most monstrous iniquity. There is nothing in public affairs to attract the best women, while there is much to awaken the ambition of the best men. "Politics," in such a discussion, must be taken to include the higher as well as lower phases. The wretched condition of "ward politics" in our cities is owing, for the most part, to the inexcusable neglect of the better class of men to exercise their personal influence in selecting and electing city officers. If the public suffer from the neglect of men voters, the case would be aggravated by increasing the number of indifferent and stay-at-home voters, through the woman franchise.

AGAIN, it is claimed that if the whole range of politics were open to women it would be a great safeguard and protection to women generally. They would enter upon the enjoyment of their "rights," and legislation more favorable to their interests would be secured. We think not. They would reap more wrongs than rights, in rough encounter on the same level with men. That which has not been or is not soon to be conceded to woman by the justice and chivalry of man (to whom the name of mother, wife, and daughter, are most dear and sacred), can never be won by her in an Amazonian attack upon the legal intrenchments behind which she fancies man is hiding to do her harm. And no more is it likely that her legislation would be uniformly for the betterment of her own condition, socially and morally. A recent occurrence, which suggested this line of thought, illustrates most forcibly this point. The proposition formulated by an organization of women (which comes as near being political as possible) is most pernicious and immoral. We quote from *The Times*, Chicago:

It is rather an incredible thing to find an organization of women seeking to open still wider the gateway to divorce, and to degrade marriage from a sacrament, a union which under all save the most fortuitous circumstances shall be co-equal with the lives of the parties, to the plane of a mere material compact, to be broken at will. Yet the Woman's Alliance of this city, after discussion and debate, passed a series of resolutions the other day, the last of which declared "That the mutual consent of the parties concerned be considered as good ground for divorce as for marriage." The parties being of years of discretion their mutual consent is sufficient ground for marriage. The resolution simply declares that when a husband and wife agree to separate,

the law should yield to their wishes and grant the divorce. This is stripping matrimony of those attributes of sanctity which the Church has clothed it, and which have acted as a safeguard for women. History and sociology show that among the people who regard marriage as a purely material contract, easily terminated, the status of woman is degraded and miserable. The effect of the change urged by the Woman's Alliance would be unfortunate for society as a whole, but felt most bitterly by women.

It cannot fail to reassure those who have begun to have fears for the future of religion, that the observance of Good Friday and Easter should show such a great advance from year to year. This is true to a considerable extent even among those denominations which were at one time most opposed to all "observance of days." There is of course an occasional voice which gives expression to the old charges of formalism and Pharisism, but most of the better informed and thoughtful among religious teachers at the present day, who still cling to the old faith in the Atoning Sacrifice and the actual Resurrection of the Lord, are no longer able to shut their eyes to the immense importance of these anniversaries in keeping ever fresh in Christian souls the memory of those transcendent events upon which all our faith is based. Within the Church itself it is evident that the appreciation of these chief days of the Christian Year was never greater than at present, and the power which lies in the great facts which are then celebrated is marvellously exhibited in the crowds which throng our churches on those days in increasing numbers year by year.

In England, where the influence of the Church is naturally far greater than here, it is inspiring to read of "a succession of vast congregations" in St. Paul's cathedral on Good Friday, and that at the same great church on Easter Day no less than 20,000 people were in attendance at the various services. At Westminster Abbey and the other great churches of London, the same story is told of overwhelming congregations. At St. Peter's, London Docks, a thousand working people were present at the Three Hours' service. Among ourselves, reports of the most encouraging character come from every part of the country, and in Chicago, the numbers who thronged the churches on these two great days were beyond all precedent. Surely there is much ground for hope and confidence in all this. When, spite of all the attacks now made upon religion, from so many directions and in so many forms, and in spite of the deplorable divisions among Christians themselves, the attraction of the Cross is still so undiminished and

the glory of the Resurrection still inspires such multitudes with hopes and aspirations which stretch far on from earth and time to heaven and eternity, it cannot be said that the Christian religion is losing its power. It needs but unwavering faith, undaunted courage, uncalculating self-denial, to give the kingdom of God fresh victories, and renewed life, and to leave far behind, baffled and beaten, as so often before, the threatening forces of evil which for a time may have seemed almost invincible.

“THE DOCTRINE OF CHRIST, AS THIS CHURCH HATH RECEIVED THE SAME.”

FROM THE CHARGE OF THE BISHOP OF PITTSBURGH, ON THE TENTH ANNIVERSARY OF HIS CONSECRATION, JAN. 25TH, 1892.

When a person desires to be admitted to Holy Orders in this Church, the first testimonial which he is required to lay before the Standing Committee, signed by the rector and vestry of his parish, or at least one presbyter and four communicants, must declare that the postulant is “attached to the doctrine, discipline, and worship of the Protestant Episcopal Church.” In response thereto, the Standing Committee, if it recommend him, must certify that he is “attached to the doctrine, discipline, and worship of the Protestant Episcopal Church.” When the candidate, having passed his allotted period of study and preparation, asks to be admitted to the diaconate, his testimonials, signed by his rector and vestry, or by at least twelve lay communicants, must say that he hath not “written, taught, or held anything contrary to the doctrine or discipline of the Protestant Episcopal Church.”

At least one presbyter must also sign a testimonial containing the same words.

Whereupon the Standing Committee, in recommending him to the bishop for ordination, is to use identically the same phraseology.

A third time the person must present the testimonials from his rector and vestry, or from twelve lay communicants, when he desires to be advanced to the priesthood; and again, at least one presbyter must give his independent testimony.

Whereupon the Standing Committee, in recommending him for ordination to the priesthood, must declare that his testimonials are satisfactory that he “hath not written, taught, or held anything contrary to the doctrine or discipline of the Protestant Episcopal Church.”

Moreover, at both these ordinations (and I believe the Constitution rightly interpreted would include also his elevation to the episcopate as well), the ordinand is to subscribe to the solemn declaration that he will “conform to the doctrine and worship of the Protestant Episcopal Church in the United States.” Most consistently then, when the candidate stands before the bishop for his public examination before he receives his commission, of the candidate for the diaconate assurance is required that he will “apply all his diligence to frame and fashion his life and the lives of his family according to the doctrine of

Christ;” while of the candidate for the priesthood, it is demanded yet more specifically: “Will you give your faithful diligence always so to minister the doctrine and sacraments of Christ as the Lord hath commanded, and as this Church hath received the same, according to the commandments of God; so that you may teach the people committed to your care and charge with all diligence to keep and observe the same?” “Will you be ready with all faithful diligence to banish and drive away from the Church all erroneous and strange doctrines contrary to God’s Word?” “Will you be diligent to frame and fashion your own self and your family according to the doctrine of Christ?” And the answer is made with all directness: “I will so do, I will so apply myself, the Lord being my helper.”

Once more, when the bishop-elect has been presented to the presiding bishop for consecration, not one step is taken in the solemnity until he has made his promise of “conformity and obedience to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America”; which promise is sealed with an oath.

From all which this thing at least is clear. There is a definite, well-understood body of doctrine which this Church holds and teaches, and insists that her authorized representatives must hold and teach. She reiterates her demands over and over again, she binds them upon her clergy by most solemn public and private promises, she forces this fact upon the consciousness of her bishops, priests, and deacons; upon her Standing Committees; upon the vestries of her parishes; upon the congregations assembled to witness an ordination to any grade of her ministry.

Thus it seems to me the field is cleared for candid discussion. Wrangles and disputes about manuscripts and dates, and authors, and miracles, and theories of inspiration, and subjects of both lower and higher criticism, are swept away, and we come untrammelled and ready, with minds not preoccupied, to consider a very plain and practical, and, withal, most important question: What are we commissioned and bound to hold and teach in this American Church? We belong to a society of to-day, organized as an independent national Church in the closing years of the 18th century, and having its independent history for only a century, and that, this vigorous 19th of which we are so justly proud.

We have entered its ministry voluntarily; we have been avouched as “attached to its doctrine,” not once nor twice nor thrice; we have solemnly promised obedience and conformity to that doctrine; we, as full grown men, have acceded to the Church’s demand that we should keep and teach the same. Can there be room for casuistry, for evasion, for paltering with the sense of words, or misusing them, denying them or explaining them away?

I shall use as the standard of doctrine the Book of Common Prayer and the Ordinal, read universally in all our churches, put into the hand of every man, woman, and child belonging to our Communion, employed as the vehicle of divine worship, and of instruction for the people. And of

this book, not the Creeds or the Articles; the former—the individual creed, although said or sung by all—the latter coming to us as the dry theological statement of a past generation. But I shall cite the words which the American Church of to-day bids us address to God and puts into the mouths of her accredited ambassadors when they stand to minister in her name as the instructors of the people. By the renewed Ratification of the Prayer Book and Ordinal, which our late revision caused, the American Prayer Book is no longer the book of 1789, but the book of 1889, and, by the final vote next October, will become the book of 1892. Even the Office for the Institution of Ministers, which some contended was adopted only by a concurrent resolution of both Houses of General Convention in 1804, and set forth with alterations by the same body in 1808, has, by the late revision, been treated as a constituent part of the Book of Common Prayer and Ordinal, and has received the constitutional vote of two successive Conventions, thus becoming without controversy authoritative, and ceasing to be simply recommended.

And of this American Prayer Book of to-day, I desire to use only absolute declarations which announce in unequivocal language the teachings or doctrine of this Church, “that which is taught”—“that which is held and put forth as true” by this Church as our instructor and master; the “body of principles” which are undeniably enjoined upon her children.

* * * * *

You have been detained long, but no longer than the occasion demands; not longer than a gathering of physicians or of legal experts would gladly devote to the consideration of matters intimately connected with the principles and the practice of their professions. It seems passing strange that the clergy themselves do not see that we are in the midst of those latter days of which an inspired Apostle bids us beware, “when perilous times shall come,” when “men will not endure sound doctrine.” It seems passing strange that the people themselves do not see how multitudes, even in the most staid religious bodies, are more and more “turning their ears from the truth,” and, because they have “itching ears,” “heap to themselves teachers,” and “are turned unto fables.” On every hand are those, even among commissioned teachers, who “privily bring in damnable heresies, even denying the Lord that bought them;” and “many follow their pernicious ways, by reason of whom the way of truth is evil spoken of.”

It is time to study what we are really commissioned to teach—and what we have promised to teach. It is a time to “hold fast the form of sound words” which we have voluntarily accepted. It is a time to mark well the meaning of the words which fall constantly from our lips in most solemn moments. It is a time to determine as honest men what this Church hath received, and to be true and loyal to it all through. This Church is indeed broad and tolerant—tolerant of anything but dishonesty. What she means, she says; what she believes, she holds tenaciously. She despises, as her Lord despises, all evasion and prevarication and trickery. Her children ought not to be afraid even in

the teeth of 19th century free thought and criticism, and in the face of an assumed popular infallibility, to say with him who was the Apostle of Love, “Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God.” The same Apostle teaches; “If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds.”

There is a body of doctrine which this Church holds, and which this Church teaches. From the *disjecta membra* noted this morning, a complete creed and a complete system of doctrinal and practical teaching can be constructed, without direct reference to the Scriptures at all.

Would that we had time to gather these separate teachings together, and show how beautifully they fit each to each after the due “proportion of the Faith.” Would that we might dwell somewhat upon their beauty, their solidity, their sober adaptedness to the needs of the world, their practical and yet spiritual quality. But we have not time. We may only note how the Prayer Book is saturated with both the words and spirit of Scripture, and we confidently affirm that this is the doctrine of Christ as this Church hath received the same—almost as noteworthy for what it does not say, as for that which it distinctly declares.

* * * * *

The Prayer Book never recognizes doubts—it never tries to remove them. It always brings human nature just as it is, with all its needs, its sins, its failures, its unspoken yearnings and its spoken complaints, and lays it at the feet of Jesus Christ. It brings it face to face with His loveliness, His gentleness, His authority, His strength. And let us be grateful, too, dear brethren of the clergy, that when we ourselves have doubts and fears, and sometimes, often, give utterance either to them or to our half-guesses after the truth, the Church bids us, nevertheless, publicly in her services, utter words straight-forward, clear, dogmatic, trustful; so that our people need not, because of us, go away uncomfortable, disturbed, or unfed. The quiet, authoritative, dignified assertions of the prayer desk neutralize the speculations and folly of the pulpit. The weakness and mistakes of the sermon (let us hope and pray) are banished, and deficiency made good, by the sober assured utterance of the old time “doctrine of Christ as this Church hath received the same.”

A WINTER VACATION.

XII.

DEAR LIVING CHURCH.—While in London I went to a South-west London church for a visit: St. Andrew’s, Stockwell Green. When one gets over Westminster Bridge and takes a tram car it seems like being at home. The cars are American make, brought over here piece-meal, and put together at this side. My friend, the Rev. Mr. Everest, pointed out various celebrated spots as we passed along, among them Newman Hall’s great meeting-house, with its grand front and spire. In reaching Stockwell we got out and examined the church of St. John

CHOIR AND STUDY.

CALENDAR—MAY, 1892.

8. 3rd Sunday after Easter.	White.
15. 4th Sunday after Easter.	White.
22. 5th Sunday (Rogation) after Easter.	White.
23. ROGATION DAY,	Violet.
24. " " "	"
25. " " " Violet. (White at Even-song.)	"
26. ASCENSION DAY.	White.
29. Sunday after Ascension.	White.

THE CHRISTIAN YEAR.

BY THE REV. J. ANKETELL.

THE THIRD SUNDAY AFTER EASTER.

They shall glorify God, in a day of visitation.—
Peter ii: 12.

Almighty God, whose ruth
To souls that seek Thy truth
Makes light the way of righteousness,
May we who own Thy Name
Walk worthy of the same,
And do the works our lips profess.

As pilgrims here on earth,
Of new and heavenly birth,
Preserve our lives from lust and shame;
And let the Gentiles see
Our good works done in Thee,
To glorify Thy holy Name.

For so the will of God
Will point the way He trod
Who bore on earth our sin and woe,
And ever put to rest
The vain and foolish jest
Of men who scorn Thy flock below.

A little while we wait
Near heaven's half-opened gate,
To gaze upon the Crucified—
Our Lord and God alone
Upon the Father's throne,
Where Thou in glory dost abide.

Oh, come again, dear Lord,
Fulfill Thy faithful Word,
And turn our travail pains to joy;
Soon let the glad hour come,
When Thou shalt take us home
To taste Thy bliss without alloy!

The National Academy of Design, New York, opened its sixty-second annual exhibition on the 4th of April, to continue until May 14th. It is the only art association we have that assumes a national importance, or that undertakes to concentrate and illustrate from time to time, the arts of painting and sculpture. And it must be conceded that these assumptions rest upon good foundations. Artists of promise throughout the Union seek a recognition through the critical determinations of the National Academy, holding that the road to reputation lies that way, and requires the seal of an exhibition under the auspices of the Academy.

The utilities of such an art centre are at once apparent, affording not only "a local habitation and a name" for the aspirant, but a favorable introduction to the world of connoisseurs and lovers of art who visit these exhibitions year after year. The fostering patronage from the Academy sales has proved of the greatest advantage. The day for the disposal of bad or worthless pictures in New York was passed long ago, and it may be accepted that no meritorious, hopeful work, even from strangers and unknown contributors, ever escapes recognition. There are many sharp-eyed, cultivated collectors and art dealers who frequent the exhibitions, especially on "Buyers' Day"—generally the day before the doors are opened to the public—who are quick to detect any new token of promise, and to snap up in a trice any new picture that possesses striking merit. It happens every year that, in this way, some stranger hitherto un-

heard of, wakes up to a sudden and solid reputation.

It must be confessed that too much daubing, and splashing, and smearing has found place on the walls during the past two or three years, and this wretched "cult" is vouched for by certain well-known artists who have yielded to these outlandish follies. The people, however, the art-loving public, repudiate impressionism, at least in pictorial art, and pass it by in wonderment or unconcealed disgust. Certain strong painters have given it a temporary prestige, but it is only a mischievous epidemic, destined soon to pass out of sight and thought. There is a new vigor and purpose noticeable in this year's administration. The decorative school seems to have come into the management with fresh enterprise and a broader catholicity of feeling. For years the exhibitions have fallen pretty much into the hands of a ring of older academicians who have appropriated most of the "line" for personal exploitation, relegating less favored, less influential, and unknown contributors to shady corners and the "sky" along the uppermost wall spaces, where nothing can be seen or studied. This breach of trust and usurpation has been greatly remedied.

We find young, even unknown, exhibitors, now-a-days, fairly placed "on the line," especially where the misplacing of a commanding canvass would provoke remonstrance from the visitors and the ever watchful press. It should be remembered that the functions of the National Academy are various. Besides exercising a critical judgment, and bringing meritorious and promising neophytes into relation with the art public, it sustains and officers a series of very valuable art schools, which are opened without charge to such as are sufficiently prepared for them. This latter work should win an active and generous co-operation from our wealthy promoters of the fine arts, especially that growing class who are supporting and enriching the Metropolitan Art Museum, which is an invaluable school for gallery study to such as are unable to go abroad for an art education. The National has no endowment beyond its real estate, save a few thousand dollars, and could turn large resources to active and fruitful use. The halls have undergone excellent decorative treatment, as to floor, walls, and adjusted lights and colors. A turnstile at the entrance not only keeps tally of the attendance, but a huge visitors' book helps winnow the chaff of "dead heads" and "beats" from the grain of legitimate ticket holders. The waste in this direction hitherto has been fearful.

For many years we have not seen so few exhibits; from seven and eight hundred, it falls below five hundred. We notice at once a decided advance in technical excellence, in artistic intelligence, and possibly in invention. Apart from half-a-dozen monstrosities, which have in effect haunted the exhibitions for forty years, more or less, we find much to admire, some things to enjoy, and much less to regret than commonly happens. The absence of more than twenty of the most gifted and celebrated among the members, is the most un-

fortunate feature, negatively, in the exhibition. Men who were satisfied with success and reputation which came by the way of the academy years ago, now forget the quarry whence they were hewn, and are too idle or ungentle to send in the productions of their maturity.

It would be impossible, perhaps profitless, to attempt a *resume* of the most interesting numbers. In landscape, there are many pictures that linger freshly and frequently in mind. There is a finer range of perceptions, of atmosphere, color values and harmonies, more knowledge of nature, times, seasons, hours, especially in atmospheric perspectives. There is deeper, poetical interpretation. Indeed, it is fairly questionable whether the European celebrities approach the distinction and success of more than a dozen of our best landscapists. In landscapes with animals, Horatio Walker, Carleton Wiggins, Thomas Allen, and H. K. Poor, need fear no European competition. Among landscapists we reach nothing finer, and little that approaches, the work of Mr. Wyant, Mr. Ochtman, Stephen Parrish, J. Francis Murphy, Bolton Jones, Shurtleff, Kluth, Kost, Foxcroft Cole, Thomas Moran, Tryon, J. D. Smillie, Walter Palmer (272), Appleton Brown, St. John Harper (a prize-man), Ranger, McCord, Minor, Harry Eaton, and a few others. Among figure subjects, there is exquisite work by F. D. Millet, J. Alden Weir (316), Francis Jones, Orrin Peck (394, masterly), Dewing, Shirlaw, Constant Mayer, Blackfield, Alfred Kappes, Benson, Lippincott, and Ward. The portraits fall much below the standard of former years, as Mr. Sargent and Mr. Thayer are not represented. Wm. Chase sends in much the best work, although there is great strength and charm of examples by Eastman Johnson and Dora Wheeler Keith. There is a most repulsive head of Andrew Carnegie, and certain conventional "studio" subjects (Pres. Low one of them), by Mrs. Huntington, who made better portraits forty years ago. There is happily but little of the nude female figure, and that were far better turned out or obliterated, since the nude has no rightful place in the art of a Christian civilization; and one of the saddest symptoms of our moral decadence is the resolute defense of the nude by such an accomplished and refined critic as Mrs. Van Rensselaer.

MAGAZINES AND REVIEWS.

The Leonard Scott Company editions of the English reviews for April, have reached us somewhat tardily. A brief glance at the strong points must suffice. *The Contemporary Review* has two papers of more than average interest. "Christianity in the East," by the Rev. S. A. Barnett, is a deeper grasp of a perplexed subject than we are accustomed to. The superficial character of even the meager results of evangelistic work and sacrifice in the great East, is at once a mystery and a sorrow. And it seems quite clear that defective and unskillful methods are responsible for the seeming sterility of the field, and that the Gospel and the Faith once delivered, have not lost their vitality and regenerative force. Another paper is the conclusion of Sir Gavan Duffy's "Conversations and correspondence with Thomas Carlyle," which taken altogether, proves to be the most delightful among the numberless biographical studies in recent literature. No men could have been more squarely antithetical, in religious faith, in philosophy, in politics, and in

their ways of looking at men, history, and life; Sir Gavan, an Irish Roman Catholic, devoted to the liberation of his country, and Carlyle, a Scotchman, protesting against even conventional Protestantism, an idealist; both holding intense convictions, sharply defined, and strongly buttressed. Yet the bond of a common honesty, integrity, and splendid manliness made them friends, and almost brothers. The real Carlyle for the first time emerges from literary tradition, craggy, grand, despotic, and iconoclastic as ever, yet tender, gentle, and lovable to the last. Without doubt, this is the true veritable Carlyle, as he should be known and remembered.

The Westminster Review, April, is richly furnished with exceptionally strong articles. Of all women advocates of the higher interests of womanhood, nowhere have we met with a sounder, more accomplished, and cultured writer than Matilda M. Blake, whose paper, "The Lady and the Law," which by the way, received the hearty approval of Chief Justice Coleridge, is a terrible arraignment of that un-Christian code of legal disabilities which to this day obtains in Great Britain, in this current year of the benignant reign of Queen and Empress Victoria. This unimpassioned, tranquil, yet merciless recital of facts, of the existing legalized degradation of woman passes comprehension, as does also the pathetic, helpless, endurance of British women. That there should be a wide-spreading revolt in the shape of a movement for reform and social deliverance from this despotism is not strange. It is only strange that a nation of educated, intelligent men, submits to such a constructive ignominy for which they are collectively responsible.

A DICTIONARY OF HYMNOLOGY: Setting forth the origin and history of Christian hymns of all ages and nations. With special reference to those contained in the hymn books of English-speaking countries, and now in common use, together with bibliographical and critical notices of their authors and translators, and historical articles on national and denominational hymnody, breviaries, missals, primers, psalters, sequences, etc., etc. Edited by John Julian, M. A., vicar of Wineobank, Sheffield. New York: Charles Scribner's Sons. 1892. Pp. xii, 1616. Price, \$10.00.

This is certainly the most entertaining and fascinating dictionary we ever got hold of. We took it up for the purpose of examining it for this notice, but opening it at random we were caught by the first line of a favorite hymn, which in its turn suggested a fresh topic, and soon we lost ourselves in the volume. Any lover of hymns or hymnology, taking up this volume, will find it as hard to lay it down as we did.

Beside being a book of absorbing interest, it is a marvel of patience and careful research. The author aims at minute technical accuracy, and has spared no labor, time, or pains, to make the results of his toil thoroughly trustworthy. The manuscripts used in this work number nearly 10,000, and every available public library and private collection were laid under contribution, beside books, magazines, newspapers, etc., etc.

For ten years or more the editor has been employed, making frequent revisions of, and large additions to, his original work, to bring it up to date. He has had the help of 36 contributors, distinguished scholars, and experts, in various departments of languages, who have carefully examined and tested various hymnological works. We have here some 400,000 hymns, collected from English, German, Latin, Syriac, Greek, Dutch, Scandinavian, Bohemian, and other sources. The hymn books of every denomination of Christians have been ransacked and their contents catalogued. Some of the hymns were found in books, magazines, and newspapers, now out of print, and some of them survive only in single copies. In case of foreign languages a list of translations had to be compiled; for one of the aims of this dictionary is "to bring this mass of historical, biographical, doctrinal, devotional, and ritual matter, as fully as possible within the grasp of those who are acquainted with no other language than English." A longer or shorter biography is given of every one, and any one, who has ever written a hymn. Taking any particular hymn, we are told

in what collections it has appeared, when and where it first saw the light, its text is carefully verified, and all the subsequent alterations of the original text are noted. The pains taken in thus hunting a hymn down is simply astounding, and when we consider that nigh 400,000 hymns had to be thus carefully traced up, the labor is simply stupendous.

The biography and bibliography are very satisfactory and complete, and are a marvel of condensation, accurate criticism, and well-balanced judgment on the part of the editor. He has kept the salient parts well in hand, and, avoiding the danger of being led away by theological bias or partisan rancour, has reached sound and stable conclusions. In cases of disputed authorship, the arguments pro and con are scrupulously weighed, and most readers will feel themselves bound to accept the conclusion reached, as Mr. Julian's sense of scale and judicial fairness are so delicate and balanced. Of course, special authors on particular branches of hymnody are very strong and accurate in the certain sections upon which they were occupied, but the strength of the editor comes out best in the articles on separate hymns, the collation of the changes and alterations of successive editors in our current hymnals.

In a work covering so many hymns, authors, alterations, dates, etc., it would seem almost impossible to avoid an error or two, but this danger has been reduced to a minimum by constant revision of proofs. Thus far we have detected none. In fact the only error we have found is in "various," when p. 1525 should be read for p. 1307. In addition to the alphabetical arrangement of the dictionary, there is given a cross reference-index of first lines in English, French, German, Latin, and other languages. In order to use this dictionary, doubtless practice is necessary, and one has to search well sometimes to find a particular hymn. But, generally, under its author's name, or under its first line, or (if it be a translation) under the first line of the original text, or in the index or cross reference, one will find it. When all the articles are so well done, it is only fair to call special attention to the article of the Rev. James Means on German Hymnody, in which many valuable facts now appear for the first time.

In view of the question of the adoption of a hymnal by the next General Convention, the issue of this dictionary is singularly opportune, as it has, both for the compilers of that hymnal and for those who will be called to pass judgment upon it, a great educational value.

There is a temptation to instance the treatment of particular and favorite hymns, but if one begins on this line, it is hard to know when to stop. We must refer our readers to the dictionary itself, and no reader can afford to do without it. Its publication marks an era in our English hymnody. In its range and extent, in its store of hymnological treasure, in its painstaking and indefatigable labor, in its marvelous accuracy, in the soundness of its scholarship, in its historical and critical acumen, in its scholarly criticism, in its arrangement and exhaustive treatment, this dictionary is unique, and stands supreme. The Church owes a great debt of gratitude to the author and those whom he called to labor with him, for this valuable and indispensable dictionary of hymnology. The publishers, too, are to be congratulated on the attractive make up of the volume. We predict for it a very wide sale.

THE AUTOBIOGRAPHY OF ISAAC WILLIAMS, B. D., Tutor and Fellow of Trinity College, Oxford. Edited by his brother-in-law, the Ven. Sir George Prevost, as throwing further light on the Oxford Movement. London and New York: Longmans, Green, & Co.; Chicago: A. C. McClurg & Co. Price, \$1.50. Pp. 186.

To every Churchman the story of the Oxford Movement is one of perennial interest, and any book that throws light upon this great impulse to Church life must meet with a hearty welcome. We have had a great delight in this autobiography, not only because it is the life of a pure, sweet soul told with his own humility and modesty, but because it brings us face to face with "persons

and circumstances in themselves of some interest and moment, and such as must have some effect on the future character and history of the Church" in England. Brought up under the influence of John Keble, he derived from him the ethics of a sweet, tender unselfishness, a spirit of lowly resignation, a shrinking from display, and a marvelous devotion to truth. From the two Kebles he imbibed his ideas of religious truth and his character of simplicity and delicacy of feeling. Under Thomas Keble he held his first curacy, and while there wrote a great deal of his poetry. Removing to Oxford, he came under the influence of Newman, but from first to last he seems to have distrusted him and his opinions. Though attached to him most affectionately and intimately, and spellbound by the charm of his society, he foresaw those traits of character which were the rocks on which he split. He perceived that constitutional restlessness of intellect, that want of balance and repose of soul, that sensitive susceptibility to criticism, that wavering of judgment, that want of meekness, that impatience of opposition, that failure to look on persecution as a matter of course—what a good man must expect to meet with, which unfitted him to be a safe man to follow.

The estrangement came at last, and although the friendship was broken by Newman's perversion, the old feeling of affection was still cherished, as is evinced by the letters of Newman published in this volume. The author calls attention to the fact that none of those who were closely attached to Newman followed him to Rome, and that those who seceded were younger men, or men who were on no terms of intimacy with him. The side light which the author throws on the character of Keble only serves to manifest the beauty and the greatness of that simple saint. In reading the writer's story of his contest for the poetry professorship, one is struck with his charity (that thinketh no evil), and apologies for those who opposed him. His whole autobiography shows him as a man of delicate and fastidious taste, of deep humility and faith, a staunch believer in the Church, of fine poetic feeling hallowed by "sincerity and godly simplicity," a strong defender of the truth, and yet ever "speaking the truth in love," a holy man whose life was steeped in the very spirit of the Bible, which he loved reverently and devotedly. It is a great glory of the English Church to have been the mother of such saints as Pusey, Keble, and Isaac Williams.

The volume concludes with a sermon of Thomas Keble which Williams sent to Newman after his mother's death, that it might be a comfort to him. The hundreds and thousands of readers of the "Devotional Commentary on the Gospel Narrative," and of our author's poetry, will be as glad to get hold of this charming book, as any of the thousands who are interested in the story of the Oxford Movement.

THE HISTORY OF THE UNITED STATES OF AMERICA, under the Constitution. By James Schouler. Vol. V. (1847-1861). Chicago: Dodd, Mead & Co.; Chicago: A. C. McClurg & Company. 1891.

In this volume, the fifth and concluding volume of the series, Mr. Schouler covers a stirring period in the history of our country. It is a task that has called for breadth of view, for clearness of treatment, and for brevity in style, for in the fourteen years included in this volume occurred some of the most important events in this country's history; the Mexican war, the slavery contest in Kansas, the Dred Scott decision, John Brown's raid, and finally the secession of the Southern States upon the election of Lincoln in 1861. Mr. Schouler has traced out with "historical painstaking" and "consecutive research," the train of events that led to the civil war, and no matter how much we may at times be compelled to dissent from the conclusions to which his political prepossessions may have led Mr. Schouler, we cannot but admit that the history is clear, earnest, and reliable. Of the two generals of the Mexican war, Taylor has all his admiration, while he condemns the wire-pulling of Scott without stint. It is to be regretted that in giving

expression to his contrasted opinions on men and measures passed in review, the author should have sometimes indulged in a tone which transcends the judicial summing up of candid and impartial history, however appropriate such may be in partisan newspapers and journals. Even with these apparent faults, the history, of which this volume is the end, is a very valuable addition to the historical literature of our nation, and when read with the others that have been written will be a valuable aid to the true understanding of the men and measures that have molded our nation's destinies.

SCHOOL AND PARISH HYMNAL, with Tunes. Compiled and edited by the Rev. J. F. Ohl. Philadelphia: G. W. Frederick. 1892. Pp. 312.

This is a serious and intelligent effort for the promotion of a better hymnody in the Church, by a presbyter whose pastoral and musical experience give value to his conclusions. There are 289 hymns, with music. The hymns are largely selected by the editor and are not found in our authorized collection. The tunes are largely drawn from standard Anglican and German sources, are mostly strong, dignified, and sober in character, with single, vocable melodies, and grave, richly colored harmonies. There are no sentimental, ballad-like tunes, such as infest some of the older, deeply rooted hymnals. There is an avoidance as a class, of subjective and introspective hymns. The editor for sound reasons avoids both, yet he introduces not a little dogmatic and polemic theology, while assuming to present only or chiefly the worshipful type of hymn. There are certain canonical objections to Mr. Ohl's book, and it is substantially a new personal hymnary, lacking ecclesiastical license. If we may introduce Mr. Ohl's hymnal, why may we not introduce "Hymns Ancient and Modern," and why may not each rector, so disposed, compile and introduce a hymnary to suit himself, as not a few are venturing to do? Mr. Ohl is right in concluding that the hymnary question remains virtually open, but his contribution to its solution, as it seems to us, will prove chiefly serviceable as a fresh contribution of valuable materials and data for future consideration.

ROMANS DISSECTED. A New Critical Analysis of the Epistle to the Romans. By E. D. MacReisham. New York: A. D. F. Randolph & Co.

The author of this clever book has undertaken by a *reductio ad absurdum* to discredit the methods of criticism which have been applied to the Pentateuch by the "higher critics." By a process no more forced or unnatural than that now employed upon the earlier books of the Old Testament, he undertakes to show that the Epistle to the Romans may be proved to be the work of four different authors, whom he designates as G1, G2, JC, and CJ. The analysis is worked out with great thoroughness, and might be convincing if the result were not contrary to common sense. It appears, however, that the author has been anticipated by several critics of serious intention, so that he finds it necessary to explain in a postscript that his own work is a *jeu d'esprit*. He had assumed that the Pauline authorship was so generally admitted and so incontrovertible that the very fact of his pretending to dispute it would betray the irony of the effort. But he had not correctly estimated the audacity of the typical critic. While we may fully admit that the late critical study of the Pentateuch has led to some important and valuable results, an essay like the present may make us profoundly sceptical of the value of that minute literary analysis which undertakes to reduce a book into its original elements. If the method fails when applied to modern or comparatively modern productions, its validity in connection with those of more ancient date, must be considered extremely precarious.

THE RESCUE OF AN OLD PLACE. By Mary Caroline Robbins. New York and Boston: Houghton, Mifflin & Co. 1892. Pp. 289.

This is literally the romance so often discovered in what too commonly pass for prosaic practicalities. Given an ardent, well-skilled lover of nature and of the picturesque,

at once imaginative, constructive, artistic, and blessed with a generous heritage of common sense, the record of this "Rescue of an Old Place" becomes transfigured into an idyllic romance. Dr. Jessopp, that most delightful among English writers on rural life and ways, and the landscape in all its moods, illustrates some such personality as we find in the authoress of this distinctly charming book. Such an example of conflict with a crabbed, most forbidding tract of desolate and deserted land, and such a triumph, should hasten and facilitate the further rehabilitation of thousands of neglected and deserted homesteads, not only in New England, but in many parts of the Southern States. As a piece of literature, alone, without reference to its sociologic values, this little book may be set down with Thoreau's out-of-door studies, only on a higher shelf.

A SELECT LIBRARY OF NICENE AND POST-NICENE FATHERS OF THE CHRISTIAN CHURCH. Second series. Translated into English with Prolegomena and Explanatory Notes. Under the editorial supervision of Philip Schaff, D. D., and Henry Wace, D. D. In connection with a number of Patristic Scholars of Europe and America. Vol. II. SOCRATES, SOZOMENUS, Church Histories; Vol. IV., ST. ATHANASIUS. Select Works and Letters. New York: The Christian Literature Co. Price, \$3.00 each volume.

Vol. IV. of this series appears in advance of Vol. III., in the preparation of which there has been some delay to make important additions. Under the supervision of the general editors of the series, Drs. Schaff and Wace, volume IV. is greatly indebted to the labor and learning of the special editor, Mr. Archibald Robertson. The book is more than the title indicates. It is almost an historical encyclopedia of a crucial period in the Church, and besides the very valuable works of the great Athanasius, there are most interesting prolegomena of the editor, who discusses the life, writings, theology, and times of Athanasius; chronological tables, indices, and appendices; all the important documents of the Arian controversy; synodal and encyclical letters, and papers contributed by several patristic scholars. The translation and notes are in the main those of Cardinal Newman. The work is immense; without doubt the best and most complete presentment of Athanasius and his time in the English language.

THE MORAL CRUSADER—WILLIAM LLOYD GARRISON. A Biographical Essay founded on "The Story of Garrison's Life told by his children." By Goldwin Smith, D. C. L. New York: Funk & Wagnalls Co. 1892. Pp. 200.

Goldwin Smith's name is enough to guarantee the essential value and dignity of this brochure. The day is much given to concise, carefully generalized biographies of those master minds who represent great political and social movements; for we find, for the most part, the mainsprings and vitalities of such movements, in these representative men. Times change, and we truly change with them. It is not so many years ago since William Lloyd Garrison was the most generally despised, most bitterly persecuted, most maligned individual, in both the North and South. All that is gone, and forever, and he lived to witness the political triumph, throughout the whole United States, of those principles and political doctrines in the furtherance of which he had well-nigh undergone martyrdom. His future lies with the future of Charles Sumner, President Lincoln, and the heroic soldiers of the Republic.

AMERICAN MEN OF LETTERS—WILLIAM GILMORE SIMMS. By William P. Trent, Professor of History in the University of the South. New York and Boston: Houghton, Mifflin & Co. 1892. Pp. 351.

"Biographical Studies" is edited by Chas. Dudley Warner, which assures fine discrimination in the selection of authors, with a judicious, literary execution of the important work in hand. This is the twelfth volume in the series, which already includes Irving, Noah Webster, Thoreau, Ripley, Cooper, Margaret Fuller, Emerson, Poe, Willis, Franklin, and Bryant. Prof. Trent has unquestionably brought out the salient points of historic and dramatic interest which characterize the Romances and other productions of this brilliant author, with excellent distinctness; also the social and civil *entourage* in which he fig-

ured. It may not be generally remembered that Mr. Simms was one of our most prolific authors. There are found in the appended list of his productions, 18 distinct volumes of poems, 3 dramas, 36 novels, romances, and collected tales, 10 volumes of histories and biographies, and 12 volumes of miscellanies, besides a great number of articles and papers contributed to magazines.

TESS OF THE D'URBERVILLES. A Pure Woman faithfully presented by Thomas Hardy. Illustrated. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. Price, \$1.50.

Why Mr. Hardy should have called his heroine "a pure woman," we fail to see. Ignorance may possibly excuse the commission of a sin, but ignorance is not purity; and for Mr. Hardy to claim that a woman who has sinned with one man and married another, and who, then, on the desertion of the husband returns to the lover, is pure, is to debase the word. It may be realism; if it is, we are of the opinion that such realism, when presented in the dress of well-written prose, is harmful, and all the more so because of its insidious presentment. Mr. Hardy has portrayed the peasantry of England as no other man has. He has written feelingly and sympathetically of their daily life, their marriages, and their deaths, and for him to choose such a subject as "Tess of the D'Urbervilles," is to degrade his work. An author's aim should be to elevate, to arouse noble thoughts, not to stir up the lower nature. The Jew's abomination is as real as the Arab's pride, but for an artist to paint swine when he might picture the noble war-horse, is certainly to lower his art, it matters not how faithfully the swine are painted.

VISCOUNT PALMERSTON, K. G. By the Marquis of Lorne K. T. New York: Harper & Bros. 1892. Pp. 240.

The subject of this memoir, or rather biographical study, is one of the great prime ministers—with Lord Derby, Disraeli, and Gladstone—who have shaped the fortunes of the British Empire since the downfall of the first Napoleon. Of them all, Palmerston was the most thoroughly representative of the solid, thorough-going English spirit of statesmanship—at once cool, resolute, adroit, and ready for all emergencies. His persistence in public life, as a leader, too, until the 80th year of his life, hardly finds a parallel among his contemporaries, save in the single instance of Mr. Gladstone. The Marquis of Lorne has executed his difficult task with modesty, thoroughness, and that literary elegance that distinguishes the house of Argyle.

WAYMARKS 1870-1891. Being Discourses with some account of their Occasion. By Henry C. Potter, D.D., LL.D., Bishop of New York. New York: E. P. Dutton & Company; Chicago: A. C. McClurg & Company. Price \$1.75.

These sermons have been called out, as the author says in his prefatory remarks, "by the very noteworthy progress of the life of the Church during the last quarter of a century." "They mark a considerable variety of incidents, each of which may be said in some sense to be representative, and if they do no more, they throw some little light upon the story of twenty years which, in the life of the Church, have been eventful years." The prefatory is full of well-thought and well-written remarks on the problems of to-day, and the calling of the Church in regard to these problems; and the sermons are the words of an earnest, courageous, and thoughtful man, on the events that have presented themselves for consideration.

THE NEW YORK OBELISK, Cleopatra's Needle. With a Preliminary Sketch of the History, Erection, Uses, and Signification of Obelisks. By Chas. E. Moldenke, Ph. D. New York: Anson D. F. Randolph and Co.; Chicago: A. C. McClurg and Co. Price, \$2.00.

This little book is well described by its title. When the sight-seer looks upon the huge monolith called Cleopatra's needle, which the generosity of a nation and the skill of an American engineer have placed in Central Park, he wonders what the queer characters mean. Why was this stone quarried and carried so many miles? The answer to this question is given in this book. It tells him of obelisks in general,

and of this one in particular. It gives him a translation of the hieroglyphics on the stone, and is on the whole a useful guide to the study of the obelisk. The sight-seer cannot do better than buy this book after seeing the stone itself.

HEROES OF THE TELEGRAPH. By J. Monro. London: The Religious Tract Society; Chicago and New York: Fleming H. Revell. Price \$1.40.

The heroes whose lives appear in this book are not those who have achieved great feats of arms in some great battle, but those who have patiently and quietly worked to benefit mankind. Their achievements are not heralded on the pages of historians in brilliant word pictures, but they have done more for the benefit of man than many of the heroes of chivalry. It is by their efforts that we are able to communicate so easily and so rapidly with our kindred in other lands or in distant parts of our own. We suppose that some kind of method was adopted in the selection of those whose lives are told in this little volume, though we miss the names of many who are worthy to be enrolled among the "heroes of the telegraph," notably that of Cyrus W. Field, by whose efforts the first successful submarine cable was laid. The book is a good one to put into the hands of growing lads, as a wholesome change from the warlike heroes of history and legend.

THE ADVERSARY. A Study in Satanology. By Wm. A. Matson, D.D. New York: Wilbur B. Ketcham.

This book is intended as an antidote against the Sadducean spirit of the age. It traces the history of Satan, his satellites and his instrumentalities, in the Scriptures of the Old and New Testaments, and in the first and later Christian centuries. It includes within its scope diabolism of all kinds; Witchcraft, Divination, Magic, Sorcery, and Spiritualism. In short it is, as the advertisement states, "an encyclopædia of fact and argument relating to diabolic sway and influence." It is exceedingly interesting, and in its clear uncompromising acceptance of the Scriptural statements concerning the real existence of Satan and his kingdom, stands in refreshing contrast to the unbelieving Sadduceism so widely prevalent even in religious circles, as well as to the effeminate pietism which can hardly bring itself to believe in any real existence of evil at all.

HOLY NAMES, as Interpretations of the Story of the Manger and the Cross. By the Rev. Julian K. Smyth. Boston: Roberts Brothers.

We have here a devotional and doctrinal study of the character of our Lord, on the lines of Swedenborg. While the style is clear and fresh and the manner most reverent, and many profound ideas are presented with great force and beauty, the value of the book is marred by the rejection of the Catholic doctrines of the Trinity, the Incarnation, and the Atonement. Many of the thoughts presented here would lose none of their beauty and gain much in strength and power over the human soul if they were made to rest upon the firm rock of that faith which we have inherited from the first teachers of the Gospel rather than upon the revelations of the Swedish seer. But Swedenborg's doctrine of our Lord is always likely to attract reverent minds who have never apprehended the real significance and far-reaching power of the Incarnation as the Catholic Church throughout the ages has received it.

AN ANALYSIS OF THE FIFTH BOOK OF HOOKER'S ECCLESIASTICAL POLITY in the form of questions and answers. By Rev. Geo. Nelson, LL. D. London: S. P. C. K.

This little volume will be of great use to students in mastering this famous book, especially to those who are called upon to "get it up" for examination. It is neatly printed in clear type and contains by way of introduction a brief memoir of the "judicious" author.

SERMONS BY H. SCOTT HOLLAND, M. A., Canon of St. Paul's. The Contemporary Pulpit Library. New York: Thomas Whittaker. Cloth, blue and gold. Pp. 188. Price \$1.00.

These sixteen sermons by Canon H. Scott Holland, preached in 1889, '90, '91, mostly in St. Paul's cathedral, and in few instances at Oxford or Cambridge, are marked by

searching thoughtfulness, and a calm, high tone of diction. In construction and method they are very unlike the general style of pulpit deliverances. One perceives in them all a calm abstinence from the common seeking after effects by skillful phrasing and glowing picture. Specially in the sermon on the solidarity of humanity, a quietly proceeding yet sound argument, this feature is noticeable.

VILLAGE SERMONS. Preached at Whatley. By the late R. W. Church, M.A., D.C.L. New York: Macmillan & Co.; Chicago: A. C. McClurg & Co. Price, \$1.75.

Dean Church is widely known as the scholarly writer, and it would be expected that his sermons would be a rare treat. And so they are, though not as some might fancy, with a display of learning, and with a glowing rhetorical style. He has the rare gift of the true artist, to suit the style to time, and place, and subject. These are plain and thoughtful sermons, earnest, clear, and practical. We have not seen any that appeared so well adapted to lay reading for a long time. There are 32 sermons, something for each season of the Christian year, though not a sermon for every Sunday.

THE SERMON BIBLE. John iv.—Acts vi. New York: A. C. Armstrong & Son; Chicago: A. C. McClurg & Co. Price, \$1.50.

This is the eighth volume of this most valuable series. The sermons, which are from the best preachers of England and America, illustrate the most suggestive texts of each book of the Bible in succession. While they are not full sermons, they are not mere outlines or skeletons; they are such as any thoughtful Christian may read with interest and profit. They are of immense value to the preacher, as furnishing lines of thought or stimulus to thought; at the same time a layman would find the series very satisfactory and helpful in the way of sacred study.

IN THE VESTIBULE LIMITED. By Brander Matthews. Illustrated. New York: Harper & Bros.; Chicago: A. C. McClurg & Co. Price, 50 cents.

This is an entertaining sketch of a marriage on "the limited," with the exciting incidents which lead up to it. It is a pretty book, one of the "Black and White Series."

SERMONS PREACHED IN LINCOLN'S INN CHAPEL by Frederick D. Maurice. In six volumes. Vol. VI. London: Macmillan & Co.; Chicago: A. C. McClurg & Co. Price \$1.25.

This final volume of the series brings the sermons down to the fall of 1859. It is a collection of noble sermons of one of the great leaders of modern thought.

THOMAS WHITTAKER will publish this week, "The Story of the Discovery of the New World," by Frederick Saunders of the Astor Library, illustrated by C. A. Bobbett; also "Musings on Mother, Home, and Heaven," by George Edward Jelf, D. D., Canon of Rochester.

The Pulpit occupies a unique position in current literature. The April issue contains twelve complete sermons by such well-known preachers as Bishop Cox, Mark Guy Pearse, Jno. McNeill, Thomas Dixon, Dr. C. L. Thompson, Prof. Davidson, the late Canon Liddon and others. [\$2.00 a year. Edwin Rose, publisher, Buffalo, N. Y].

A VALUABLE hand-book of foreign travel, entitled "A Summer in England" has been published by the Woman's Rest Tour Association, of Boston, Mass. This association, which was established in 1891, serves as a bureau of information for women travellers. It furnishes its members with the hand-book, a list of accredited lodgings both in Great Britain and on the continent, and any special information within its reach, as to the practical details of travelling. Women may become members after presenting suitable letters of introduction, on the payment of one dollar, which covers the annual due for the present year. The hand-book is sold to the public, also (price fifty cents) on application by mail to the Woman's Rest Tour Association, 264 Boylston St., Boston, Mass.

BRENTANO BROS., 204 and 203 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

He touched the keys, and silence caught the power

To call unto the heart; and now we hear
Life's joy of affirmation—learn the fear
That speaks its stern negation, in the hour
His genius shares with us the mighty dower
Of music's mastery. Swift to the stars
Our thought strains upward, 'scaping finite bars,

Breathing the breath of that elusive flow'r
That blows in dreams of what may be. Souls meet,
And meeting, touch, as hand grasps hand below.

We see strange paths by mystic figures trod,
White asphodels spring up beneath their feet,
And through the inspired air, mighty and slow,

Come deep suggestions of the voice of God.

S. ELGAR BENET.

SHEET MUSIC.

FROM ARTHUR P. SCHMIDT, BOSTON: Three numbers of a series of ten compositions for the organ, by Th. Salome, Opus. 48, a fugue in G, an offertory in Eb, and symphonic allegro. These are prefaced by the composer's notes for registration, and have a separate pedal part. Professional and thoroughly trained organists do not need to be reminded that Salome is one of the best representatives of the advanced modern school of organ composition and playing, ranking with Batiste and Saint Saens, and possibly more ecclesiastical in his spirit and form than they are. These selections are very valuable as studies, require careful and intelligent performance, and an organ of generous resources. Also anthems, mostly suited for use by church choirs, but in the modern school: "Shout the Glad Tidings," for Christmas by G. W. Marston; "As pants the heart," for solos and quartet, by the same writer; "Sing unto God, ye kingdoms of the earth," by Frederick Bevan. For chorus with separate organ accompaniment, very spirited, abounding in excellent contrasts of form and expression, and likely to prove effective: "O how amiable," anthem for soprano solo and chorus, by Herbert E. Warring, *Mus. Doc.*, Cantab, with an effective organ accompaniment carefully written, and exemplifies the best current school of Anglican composition; "While Thee I seek," by G. W. Chadwick, adapted for quartette use, alto solo, opening; in short, the reduction of a hymn written for the congregation, to the dainty and artistic delivery of a quartette, a practice which in general terms, is not by any means commendable. The composer is of the most accomplished among the younger writers. "Jesus, the very thought of Thee," arranged for duet, soprano and tenor, by John Hyatt Brewer, very carefully written, with rather a brilliant and elaborate organ or piano accompaniment, but, as in the foregoing piece, the diversion of a congregational hymn, to purely artistic treatment; a form of composition that we hoped had disappeared, in the revival of sounder ideas of Church composition. Four numbers of a new series of songs: "Sun of my Soul," contralto, by G. W. Marston, another appropriation from the people's hymns; "There is a river," by G. W. Chadwick, practicable for an offertory solo, beautifully and poetically treated, but not Churchly; "He maketh wars to cease," by the same writer, a bass solo, boldly and vigorously treated, original in form, and also practicable for Church use. For the piano, "Valse Noble," by Arthur Bird, simple and graceful in motive; "Melody" by Heinrich Hoffman, a very beautiful and delicately treated theme, worth hearing.

FROM CLAYTON F. SUMMY, CHICAGO: "Kathleen Mavourneen," (the sterling ballad by F. W. Crouch), arranged by James Gill, for four parts, with accompaniment; an ingenious and meritorious adaptation, suitable for singing and Glee Clubs, and dedicated to the Elgin Glee Club. "O wert thou in the cauld blast," composed by Mendelssohn for two female voices, is here arranged by Frederick Root for four female voices, two sopranos and two altos, also an ingenious piece of work; we are sufficiently conservative to deprecate this tampering with old-time favorites, provided they are as in both these instances, sterling compositions. "Lead, Kindly Light," set to music (apparently for a quartette), by C. A. Havens, a well studied, and carefully written setting, giving a close tonal interpretation of the text; also by the same composer, a setting for the hymn, "One sweetly solemn thought," exclusively choir music, with solo, and unaccompanied voice parts, very tender and emotional, and suggestive of searching religious experiences. "The singing of God's Acre," by Benj. C. Blodgett, the words by Eugene Field receive a singularly refined and spiritual interpretation, and the music and voices are found exquisitely suited to the words.

THE HOUSEHOLD.

LOST AND FOUND.

BY THE REV. FRED. C. COWPER.

Faith, Hope, and Charity were given
To me as precious gifts from heaven,
To guide me on my earthly way
To brighter realms of upper day;
For lonesome can no journey be
With Faith, and Hope, and Charity.

Full soon I met the tyrant Doubt,
Who loveth strange conceits to flout.
He threw a mist before mine eyes
That hid my road, and hid my skies;
Then, haunted by the shadowy wraith,
I lost, alas! I lost my Faith.

Oh! bitter, bitter was this cross,
And sore did I lament my loss,
Till on my road I passed me where
I found the caverns of Despair;
And there, awhile, I vainly grope
Midst double loss—the loss of Hope.

With Faith lost in the mists of Doubt,
Hope's candle in the dark put out,
Love soon was swallowed up by Hate,
My soul had reached the Deep of Fate,
For what more fateful lot could be
Than when I lost sweet Charity?

Bereft of all companions good
How sad, how dark my solitude!
Yet lo! the power of heavenly Grace
Doth now my threefold loss replace—
My Jesus brings them back to me,
My Faith, my Hope, my Charity!

Amesbury, Mass.

SECOND PRIZE STORY.

UNDER THE LIVE OAKS.

BY MRS. J. D. H. BROWNE,

Author of "Count Oswald," etc.

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CHAPTER II.—AT THE PALMS.

When the doctor and Mr. Burton returned from their drive, they found a little table spread under the trees, at which Elaine Burton presided, having found time to exchange her rather shabby dress for a simple but most becoming one, while Chrissie still wore the blue calico, and was only further adorned with a large apron and the flushed cheeks she had acquired in the preparation of the meal.

"Take off that enormous apron, Chrissie," said her sister, as the buggy came in sight; and then looking critically at her, she added, "how frightfully freckled you are growing."

"It wouldn't do to have more than one beauty in the family," was the laughing reply.

"Don't mind her, Chrissie; I'm the best judge of your looks, and I think a few freckles become you. There's one little golden one near the tip of your nose that is as cunning as possible."

The speaker was Louis Burton, the big brother whom Chrissie loved with a complete devotion. His own fair skin was burned a deep healthy brown, and he looked every inch the young rancher, in his colored shirt and great straw hat. "Where's father?"

The girls hurriedly told him of their visitor, and, just then, both gentlemen appeared. Chrissie's eager eyes noted a cheerful look on her father's face, a look which she had feared of late had died out of it. The very tone of his voice, she thought, was changed, as he introduced his eldest son to Doctor Ventnor.

The girl was so glad and grateful that it was difficult to keep herself from telling the doctor how happy he had made her. She did insist upon

his taking at least a cup of tea, in a way that Elaine said was really absurd. "I wonder, Chrissie, will you ever have grown-up manners?" she said, when the young man had taken his leave.

"I am so happy, Elaine. I believe that he is going to do father good. He is nice, isn't he?"

"He is rather nice-looking," said Elaine, in a non-committal tone; "I wonder, will he come again?"

The doctor drove rapidly through the short twilight, down the canyon road and along that skirting the foothills. The moon, very near the full, rose above a tall grove of sycamores, and cast weird shadows, alternating with silvery light, upon the way. Mocking-birds sang among the branches, and now and then the low, tremulous note of a wild dove fell on the young man's ear like a word in some sweet, unknown tongue. After a while he took a road leading due south across the valley and, a mile or two further, arrived at the boundary of a magnificent ranch which lay four-square upon the gentle slope, surrounded by a triple row of Eucalyptus trees. A great white gate gleamed in the moonlight; it was open, and the doctor drove through it and along a wide drive bordered with palms, to a large verandahed house, standing among lawns, and stately groups of trees.

He was evidently expected, for a servant hurried down the steps to hold the horse.

"Shall I take him round to the stable, sir?" he asked.

"No," said the doctor, "I shall not be long."

"I had almost given you up, cousin doctor," said a querulous voice, as he entered a large, softly-lighted room, and a child of about thirteen and a half raised herself from the couch on which she was lying, and held out a thin, feverish hand.

"Did I ever break my word, Nina?" he said cheerily, and drew a chair beside her. "Mamma out this evening?"

"Yes, they have all gone to hear some one or other sing at Los Angeles, and I am left here to mope by myself."

"Where is nurse?"

"I am here, sir," said a demure voice, as a sedate-looking woman stepped from behind a *portiere* with a book in her hand, "Miss Nina did not wish me to sit beside her to-night."

"No," said the child, petulantly, "I didn't want any one but Carlo, and he ran after the carriage, though I called him back. I shall never care for him again, and I wanted you, cousin doctor, but you did not come all these slow, stupid hours."

"Poor Nina!" He stretched out his cool, strong hand, and laid it on the hot, frowning forehead, such a pretty forehead too, shaded with masses of fair hair. "A glass of water, nurse, please, with a few drops of orange-flower water. Come, Nina, drink a little of this." He took a delicate handkerchief lying by her pillow, and very gently wiped away a tear or two from the flushed cheeks.

"Has my little cousin forgotten that giving way to these tempers will undo all the good I am trying to do her? Has she forgotten her promise to try and control herself?"

"I can't control myself," the little girl answered with a sob, "and I—I

hate being here. Why did they take me away from New York? I had plenty of friends there and things to amuse me."

"They brought you out here because they wanted to save your life. Do you think your mother wants to lose her daughter?"

But Nina was in a bad mood this evening.

"What's the good of living like this?" she said sullenly, "when I have to lie on my back all the time in this hateful room!"

The young doctor glanced round the elegantly-furnished room, with its soft, rich hangings, and the beautiful water colors adorning the walls, and then pityingly at the child. Yes, all these accompaniments of wealth weigh but little in the balance with a cheerful mind in a sound body. He thought of the young girl who had sprung so lightly into his buggy, and had run so fleetly up the path to the *mesa*.

"Shall I tell you of some new acquaintances I made to-day, Nina?" he said after a pause.

Nina nodded.

"I had quite an adventure, driving along a solitary road under the mountains. Just as I was about to ford the river that runs out at the San José canyon, I heard a voice call me: 'Stop, please, stop,' it said, and I saw a young girl standing by the road-side."

"Go on," said Nina with a look of awakened interest.

"Well, she had come quite a distance down the canyon from the *mesa* to watch for me. Her father is in poor health, and she is greatly worried about him."

"And did you go?"

"Yes; I drove her back, and saw her father and all the family. They seem to be very nice people, indeed."

"Is he very ill?"

"No, he is delicate and nervous, but with care may live for years to come. He is a clergyman."

"I don't like clergymen," said Nina parenthetically, "but go on, please."

"You would like this one, I think. They live in a very beautiful spot, with a wonderful view of the mountains and valley, but their house is a very different one from this, it is not much better than a cabin."

"Are they poor?"

"I should judge so."

"And tell me what the girl is like who stopped you. Is she pretty?"

The doctor laughed. "She had such a big sun-bonnet on that I could not see her at first, but afterwards she took it off. Yes, I think she is pretty, she has a wonderfully bright face. Her sister, a year or so older, is beautiful."

"O, I should like to see them," said Nina, "tell me more about them."

"Then there are two funny little boys and an older brother, a fine, manly fellow."

"What is the name of the girl who came to meet you?"

"Chrissie, I think they call her."

"I wonder would she come to see me?" said Nina with a wistful look. "Do you think you could bring her some day?"

"Very gladly, if she can come, but I fancy she has not much time for visiting, and, besides—"

"Besides what?"

"She might feel a little diffident about coming here, without knowing your mother. You see they are stran-

gers in the neighborhood, and while your mother is very wealthy, they are poor."

"Then will you speak to mamma about them? If she loves me she ought to try to make me happy." The look of discontent and weariness came back to the child's face. "Oh, I hate, I hate being sick like this!" she said, "why must I be like this?"

"Nina," said the doctor, a little sternly, "do you not see that to give way to this discontent is unworthy of you; that a brave, patient spirit is a much nobler one, leaving out of the question that you are putting yourself further from recovery by this temper?"

Nina's only answer was to bury her face in the cushions, whether in shame or anger she only knew.

"Good-bye, Nina, I shall be back again in a day or two." He patted the soft disordered hair, shook the little limp hand that did not respond to his pressure, and went out to give directions to the nurse.

Driving along the moonlit-road to the pretty little town of San Sebastian, lying among its orange groves, which was his home, the doctor thought compassionately of his young patient. Her mother, Mrs. Jennifer, a cousin of his own, was a wealthy widow, handsome, energetic, ambitious, worldly, what is called a leader in society.

She had been willing to follow the advice of her physicians that Nina, who was threatened with spinal trouble, and was generally delicate, should be taken to California, where the conditions of the climate would be more favorable to her recovery, but Mrs. Jennifer felt it to be a great sacrifice to give up her homes in New York and on the Hudson, and the circle which ministered so assiduously to her ambition and vanity, and to exile herself, as she termed it, even for a season. She made the best of the necessity, however, and extracted such social enjoyment as could be found from her new surroundings. Through the winter a little gathering of Eastern friends in her charming "ranch house," as she called it, made some amends for what she had given up. The selection of her place of residence was due to the fact that her cousin, Douglas Ventnor, always a great favorite with her, was practising medicine in the little city of San Sebastian. She had severely blamed him at the time for his perversity in leaving the great centres of the East, to make his home in California, but now it seemed quite fortunate that he would be near her and could take charge of Nina's case himself. She had left with him the choice of a home, and he had purchased for her the noble ranch and charming, though modest, residence, in which the little invalid was to be nursed back to health, if such a result were possible.

Poor Nina, that impracticable temper of her's stood in the way of her convalescence. Even her "cousin doctor," as she called him, although his influence was greater than that of any other person, had failed to teach her to control herself or practice patience or forbearance.

The reason, had he but known it, was not far to seek. Neither mother nor child had ever learned to look upon life from the stand-point of Christian principle, and the young man himself, although by nature noble, self-contained, and with a high estimate of

the duties which life lays upon us, had never reached that higher plane of a living faith which hallows duties, gives a new meaning to life, sanctifies joys, and through sorrow calls forth those virtues of patience and humble resignation, which are steps to lead us God-ward. With his young cousin he had used affectionate persuasion, and, in her most perverse moods, he had sometimes shown sternness, but he had never put before her the *motives* for self-control, which might have been an untold help to the suffering, dissatisfied, and often lonely child.

Not that Dr. Ventnor was of those who despise or oppose Christianity. He was neither shallow nor self-confident enough to deny that it was a great influence in the world, nor was he capable of wounding the feelings of believers by flippant suggestions of doubt, or by showing a lack of respect for the convictions or observances of Christian people. He simply lived his life as he would have said, "on other lines." It was a busy, useful life, and he was a man of wide sympathies, good mental powers, and generous affections.

The doctor's home was a pretty cottage, with a wide, vine-hung piazza. It stood at the entrance of the town of San Sebastian. His household consisted of an old servant who had lived in his mother's family since he was a child, and had come out with him after the death of her mistress, a year or two before my story opens, and a negro lad who was gardener, errand-boy, and general factotum. When the doctor reached his garden gate, Sam, who had been indulging in a nap on the piazza, but whom the sound of wheels had roused in a moment, stood ready to open it.

"Any messages, Sam?"

"Yes, sah. Widow Rickets is very sick; took suddin this afternoon, and Mr. Benton's chile is wuss, and they wants you to go to-night, shua."

"All right; tell Jemima she need not sit up."

"She's got your supper waiting, sah, she'll be mighty mad if you don't have it while it's hot."

"I shall be back presently. Tell her to leave it and go to bed. Take the horse;" and the doctor walked briskly down the moon-lit street into the town.

It was not far from midnight when he returned home. A lamp was burning in his sitting room, on a table spread with a snowy cloth, and the supper prepared by the careful New England hands of Jemima, now unquestionably cold, but to a hungry and healthy man appetizing enough.

He sat for an hour or more after his meal, reading and thinking, and even lay awake for awhile in his moon-lit room listening to the mocking-birds holding their nightly concert in the trees by his open window. At last he was about to fall asleep, when at the moment when consciousness passes into dream, a young voice that was almost a cry came so distinctly to his ear that he lifted his head from the pillow.

"Stop, please, stop!" and he seemed to see a pair of pleading eyes looking up at him. He smiled to himself at the vividness with which that little apparition by the canyon river had impressed itself upon his brain, and smiling passed into the land of dreams.

(To be continued.)

THE SUNDAY SCHOOL OFFERING.

So many good things have come to us about the Lenten offering that I am tempted to share them with your readers.

The letters show a great degree of interest among the children. A rector whose school is always among the foremost, writes: "We have more than doubled our offering this year." Another sending \$21.77 from twenty-eight scholars, writes: "The figures are not large, looked at in one way, but somehow I feel that they will be infinitely multiplied when they have touched the good Master's hands."

The contents of three pyramids from Los Angeles, Cal., was six dollars. Two of the contributors sent the results of self-denial, and the third was "in the name of a three months' old baby, whose mother wishes him to begin early to help the missionary cause." A rector writes of a little chap of seven years who told him that he had "prayed every night that we might get \$100,000."

A friend sent in ten dollars "to help the children's offering," and an old Sunday school boy handed in fifty dollars.

The twenty-five girls in the Bishop's school at Reno, Nevada, gave \$210, as the result of their earnings and savings and self-denials during Lent. We are told of all sorts of ingenious devices for earning money. The young daughter of a clergyman made \$80 by a fair. There have been some amusing things, as when one school sent in 5,000 pennies and another 10,000 pennies, we began to think we should have to hire a treasury store house to hold them. Checks or money orders are preferable. Two pyramids contained each half of a dollar bill.

Bishop Morris writes that Oregon will send \$1,000. The treasurer of the diocese of Pennsylvania writes that in the first ten days after Easter he had received over \$3,400 from 34 schools. Leaving out these and some other dioceses that do not send until they have collected from all their schools, our treasurer has received direct, before the second Sunday after Easter, \$26,699 from 1,137 schools. For the same time last year the figures were \$14,555 from 614 schools. It is usually the first of July before most of the returns are received by us, so that there is still time for those who did not take the offering during Lent to do so from now until Whit-Sunday. We have been urged to keep the offering open and include all such contributions.

We have sent out 120,000 pictures of the missionary bishops, and will continue to send one for each contributor up to Whitsun Day, so that every boy and girl in the Church may have one. There are more than 4,000 Sunday schools and we would like to hear from every one. WM. S. LANGFORD, Gen. Sec'y.

DIOCESAN CONVENTION. LOUISIANA.

The 54th annual council of the Church in Louisiana opened in Christ Church, New Orleans, Wednesday, April 27th. There was a procession of the clergy from the chapel into the church, Hymn 176 being sung. Litany was read by the Rev. Mr. Ewing; in the Communion Office the Rev. Drs. Dalzell and Douglas assisted the Bish-

op. The Rev. Dr. W. A. Snively, S.T.D., delivered an eloquent and masterly sermon. His text was, "For we are workers together with God," and his subject, "The use of the clergy and laity as human channels for the distribution of divine gifts." At the regular elections the following was the result:

Standing Committee: The Rev. Dr. W. A. Snively, the Rev. H. H. Waters, and the Rev. Jno. Percival; Messrs. H. V. Ogden, James McConnell, and G. R. Westfeldt.

Secretary of Council: Ven. Herman Cope Duncan, M. A., of Alexandria.

Assistant Secretaries: The Rev. H. Gordon Bakewell, of New Orleans, and the Rev. U. B. Bowden, of Napoleonville.

Treasurer: Mr. Edwin Belknap, of New Orleans.

Chancellor: Mr. James McConnell, of New Orleans.

Registrar: The Rev. J. W. Moore, of New Orleans.

Deputies to General Convention: The Rev. Drs. W. A. Snively and W. K. Douglas, and J. E. Martin, Rev. H. C. Duncan; Messrs. H. C. Minor, J. McConnell, J. H. Stone, and G. R. Westfeldt. *Alternates:* The Rev. Messrs. Waters, Ewing, Percival, and Moore; Messrs. Ogden, McGehee, Dillard, and Johnston.

The events of the council were: The memorial service held on the second day of the session, in honor of the late Rt. Rev. J. N. Galleher, S. T. D., at which addresses were delivered by the Rt. Rev. Hugh Miller Thompson, D. D., of Mississippi, and the Rev. W. K. Douglas, S. T. D., of Louisiana. The Gospel and Epistle were those for all Saints' Day. Both speakers paid feeling tribute to the memory of the dead; the Bishop's annual address was a report of much labor done, and an explanation of the doctrine of the Apostolic Succession, with an outline for a plan for a cathedral system, clergy house, diocesan library, lecture room, etc. In the course of his remarks he made touching reference to the life and death of his predecessor, Bishop Galleher. The following proposed amendment to Canon IX. provoked much discussion, and was finally made the order of the day for the third day of the council, 1893:

Whenever a vacancy shall exist in the rectorship of any parish, the vestry shall immediately certify the fact to the bishop, stating the condition of the parish and the extent of the financial ability. Upon the receipt of this communication, the bishop shall send to the vestry the names of two or more presbyters, and from this list the vestry may make its selection. Should a rector be secured, the wardens of the parish shall notify the bishop, that the action may be duly recorded. But should the clergymen fail to respond favorably to their invitation, the vestry shall then call upon the bishop for additional names. Provided that in every case where a vacancy exists for a period of six months, the bishop shall have authority to fill the vacancy by nomination, and the presbyter shall be invested with all the rights, privileges, and immunities pertaining to his office.

The next annual council will be held at Christ cathedral, second Wednesday after Easter, 1893.

THE world, we think, is the better for civilization; yet civilization is the direct outgrowth of Christianity. And now having attained wonderful benefits from Christian culture and ethics, men are turning back and hewing from under them the very support of the whole fabric in which they glory. For be sure, brethren, that the drift of all this liberal movement which surrounds us is not forward, but backward—back to the religion of nature, and back of that to the infidelity and hopelessness which that religion could never prevent or cure. In the model religion of the present day, there is no covenant, no grace, no incarnation, no atonement, no chosen people, no positive faith, no limit to thought. Glor-

ious freedom! But do you fancy the movement will stop there? Ah, no, it is the old story: first down with the Church, and then down with the State! Even now we can hear the rumbling of the coming earthquake in the hoarse accents that tell us of the time approaching when there shall be no government, no property, no responsibility, no limits of action, no security for anything because everything will take care of itself. Already the foundations of civilization and of society itself are crumbling, and the destruction will be your fault and mine if we are afraid to stand up and say in the face of the world, the flesh, and the devil, "I believe!" For every one—no matter how obscure—has his world, no matter how small it is, and has his trust to hold the Faith in that world without respect to persons.

WM. JONES SEABURY, D.D.

GEORGE HERBERT—AN ACROSTIC.

Good country parson, cheerful, quaint,
Ever in thy life a saint,
O'er thy memory sweetly rise
Rare old Izaak's eulogies,
Giving us, in life-drawn hue,
Each loved feature to our view.

Holy Herbert, humble, mild,
E'en as simple as a child,
Ready thy bounty to dispense,
Beaming with benevolence,
Ever blessing, ever blest,
Rescuing the most distressed;
Thy temple now is heaven's bright rest.
—Selected.

LETTER FROM BISHOP HARE ABOUT CHINA.

Just a short letter now to say that I am on my way back from China to Japan, where I am to meet the convocation March 26th, and then (D. V.) to leave for home March 31st.

I first visited most of the work in Shanghai and its vicinity, and then went up the Yang-tse river, 600 miles to Wuchang and Hankow. I happened to strike dreary, cold, rainy weather, in China, which knew no intermission during my stay, and I had not a well day while I was there, and when I took this steamer I had also to take to my bed. I was not in the mood, therefore, to take cheery views of men and things. Chinese life, too, has its unattractive side, as all know—monotonous, prosaic, superstitious, without hope, yet contented or at least resigned. But I left China with a thankful sense of the value of the missionary work which has been done there, and with a hopeful view of the future as well as with a profound respect for the ability, patience, and courage of the men and women who represent our Church there.

The difference between the average Chinaman as we see him and the Chinese whom one sees in our mission, in our students, evangelists, catechists, clergy, lighted up by the new thought and hope of Christianity, was to me most marked.

The condition of affairs in China at present is calculated to stir to its depths every Christian breast in which there beats one sentiment of reverence for Jesus Christ. On the one hand are certain of the literati and ruling classes who have deliberately set on foot a systematic effort to cover Christians and Christianity with infamy. The means used are the circulation of tracts and colored pictures of the most revolting sort. The blasphemy of them passes belief.

If this were the whole story, the duty of Christians would be quickly told: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine;" but over against these propagandists of blasphemy are hundreds of little congregations of Chinese disciples who, despite the tremendous odds against them have confessed in Baptism the holy name which others blaspheme, are now growing and rejoicing in His grace, and dare to assemble Sunday

after Sunday for His public worship—nay, notwithstanding the recent uprising against the Christians, new converts are joining them. At Hankow, lately, the scene of disturbances, a large class is preparing for Baptism, and I confirmed eighty-four.

Between these two classes, the blasphemers and the converts, the vast multitude, millions upon millions in number, who of themselves have no hostility to Christianity, but whose minds are being poisoned by the calumnious literature referred to above, and some of whom have by these means been led on to incendiary and murderous proceedings such as excited so much alarm last summer. Who can be passive in the presence of facts such as these?

Three deep convictions have been wrought in my heart: □

First, that Chinese, like other men, can be brought to the service of the Lord Jesus.

Second, that Chinese disciples should be sure of this, that their fellow-Christians will never leave them nor forsake them; in other words, that the missionary enterprise will be carried on to a successful issue.

Third, that Christians of all names all the world over should unite in a solemn resolve that, cost what it may, Christ and Christianity shall yet be triumphantly known in their true characters in this land where they have been so shamelessly misrepresented and dishonored.

W. H. HARE.

Steamer Sakti Mairo, March 19, 1892.

LETTERS TO THE EDITOR.

A DISABLED CLERGYMAN'S ADVICE TO HIMSELF.

To the Editor of The Living Church:

A clergyman who has done yeoman service in the Church, and who many years ago was incapacitated from over-work, but who has since largely regained his health and power for usefulness, has put into my hands some rules he made for himself at the time of his disability. Perhaps they may be consoling to others who have shared a like misfortune. Here they are:

"Don't fret.

"Don't think that the Church is going to destruction because you cannot work.

"Be content to take a jack seat.

"Don't expect the same attention from the brethren now, that you once received when you were in harness. They want men who can pull!

"If you are able to do a little, be content. When you can do nothing you will receive more sympathy, perhaps; men only pity those who cannot fight. Every man stands just so much in the way of another in this world, as his strength, etc., makes him a competitor."

There may be a ring of disappointment in the advice, but who will say it is not sound, philosophic, and even comforting? May not we younger men be a little more considerate of the gray-haired veterans who have borne the burden and heat of the day?

R. H. G.

WHAT WE GO TO CHURCH FOR.

To the Editor of The Living Church:

Your editorial of March 26th, on "preaching and worship," brought more strongly than ever before my mind the fact, which many people scarcely seem to be aware of, that the Prayer Book states distinctly that we are to go to church for five things. Does any one ask what five things I mean? Let him call to mind the Exhortation which we hear every Sunday, and which tells us that "when we assemble and meet together," we are.

1. Humbly to acknowledge our sins before God.

2. To render thanks for the great benefits that we have received at His hands.

3. To set forth His most worthy praise.

4. To hear His most Holy Word.

5. To ask those things which are requisite and necessary, as well for the body as for the soul.

The sermon might, I suppose, come under the fourth head, as it professes to be an explanation and setting forth of His Holy Word.

I have found it a good lesson and a help to say over the list on the way to church, and it seems to me that it would be an admirable idea for parents to teach it to their children, and then remind them of it every Sunday morning before service, asking them what they go to church for, and having them repeat it, perhaps in a shorter form, viz:

1. To confess our sins.
2. To give thanks.
3. To praise God.
4. To hear the Bible read.
5. To pray.

If it was instilled into their minds in this simple way from early childhood, they could hardly grow up with the notion that they went to church "to hear Mr. So and So preach."

I had heard the Exhortation all my life, and never dreamed that I was not taking in the whole meaning of it, and yet it was not till my attention was particularly drawn to it lately, that I realized it was anything more than a general sort of religious charge. There is sometimes nothing like resolving things into their elements, and putting them before people in a different form. I commend the five objects of church-going to the consideration of your readers.

B. V.

TEXAS.

ALEXANDER GREGG, D.D., Bishop.

The many friends of Bishop Gregg will be pleased to know that he is gradually regaining his strength, and that on Easter Sunday he was able to receive the Communion at St. David's, Austin, though he did not take part in the service.

GALVESTON.—Tuesday before Easter Bishop Garrett of Northern Texas visited Trinity church, and in behalf of Bishop Gregg, suffering from the extreme infirmities of old age, confirmed the largest class ever presented for Confirmation by the rector, the Rev. S. M. Bird, who has for the past 20 years served old Trinity church as its rector; the number presented for the holy rite was 73. The Bishop also visited Grace church and the colored mission, and administered Confirmation at each place. Large and appreciative congregations listened to two grand sermons by the Bishop on Palm Sunday. The rector celebrated his 20 years' rectorship in Trinity parish, the sermon giving the history of those years. Dr. Bird closed the commemoration with a reception at his residence which was profusely and artistically decorated with palms, ferns, calla lilies, and the choicest and most beautiful flowers. Dr. and Mrs. Bird were the recipients of many costly and valuable presents by individual members of the congregation.

WESTERN TEXAS.

JAS. STEPTOE JOHNSTON, D.D., Bishop.

Bishop Johnston has just made a visit through the San Sabe, Concho, and Llano missions. The Church is gaining in the estimation of the people throughout these regions where our 11 stations are, so arrangements have been made for increased services. Seven persons were confirmed, and five children baptized on the trip.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

INTERLACKEN.—The Bishop made a visitation on Friday, March 4th, for the purpose of administering the rite of "the laying on of hands" to a small class of candidates prepared by the priest in charge, who is a graduate of St. Stephen's college, Annandale. On this account, and because the consecration took place almost on the eve of the festival of the first Christian martyr, this beautiful little "Gem of the South" was called the church of St. Stephen. Through the kind influence of Mr. L. Engle and Mr. J. H. Burton of Jacksonville, Mrs. E. P. W. Wilcox, of Philadelphia, very kindly donated a pair of beautiful rolled brass altar vases, the Rev. and Mrs. W. Willson, of Indiana, having in a Christian spirit waived their claim to a similar gift in order that the work of the Church in Florida

might thus be prospered. The little church needs many articles of furniture, among which might be mentioned: baptismal font, prayer desk, bishop's chair, table and chairs for the vestry, and lamps to enable the congregation sometimes to have a night service, the climate in summer almost forbidding any service being held during the day.

DELAWARE.

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

WILMINGTON.—Easter was made a day of great rejoicing in Calvary parish. The services of the day began at 6 A. M., with a carol service and celebration of the Holy Eucharist. About 100 were present. At 10:30 A. M., there was Morning Prayer, sermon, and second celebration of the Holy Communion. The rector, the Rev. V. H. Berghaus, preached from I. Cor. xv: 20. At 7 P. M., there was an Easter festival for the children of the parish. Bright carols were sung and each child who took part in the Lenten missionary offering received a medal. The rector delivered an interesting address appropriate to the season. The church was elaborately decorated with flowers. The music was elaborate and was excellently rendered by an augmented choir. The children's Lenten offering amounted to over \$70.

IOWA.

WM. STEVENS PERRY, D.D., D.C.L., Bishop.

CLINTON.—At St. John's, the Easter festival was celebrated with the usual solemnity. There were two celebrations of the Holy Eucharist, and in the afternoon, Baptismal service and Sunday school anniversary. At the close of the morning service, the rector, the Rev. E. Jay Cooke, announced his resignation of the rectorship, to the great regret of his many friends. His four years' work in Clinton has been richly blessed. During his rectorship, a large vested choir of men and boys has been introduced, and the parish has been enriched by many valuable memorials. At the Easter Celebration, an elegant solid silver chalice and paten was used, presented by Mrs. Cooke's Bible class. Mr. Cooke has been particularly successful in his work among young men. As a mark of esteem, he was selected to preach the sermon before the Knights Templar on Easter night.

LYONS.—The rectorship of Grace parish is vacant, but services are regularly maintained. On Easter Day the Communion was celebrated at 8:30 A. M., by the Rev. E. Jay Cooke, of Clinton, who walked several miles in order to reach the parish. Morning and evening services were conducted by Mr. T. J. Lacey, lay reader. The music was rendered by a vested choir of men and boys. The altar was resplendent with flowers and lights. The attendance at all the services was large.

WASHINGTON.

JOHN ADAMS PADDOCK, D. D., Bishop.

PORT TOWNSEND.—Ten candidates were confirmed by the Rt. Rev. J. A. Paddock in St. Paul's church. Bishop Paddock was assisted by Dr. B. O. Baker, rector of St. Paul's.

SEATTLE.—For the third time within two years the church building of St. Mark's parish, the Rev. D. C. Garrett, rector, has been enlarged. The new addition which was completed in time for Easter, gives 70 more sittings, making the total capacity of the church 600. Maundy Thursday, Bishop Paddock visited St. Mark's, and confirmed 33, all but two being adults, and 14 men; 99 have been confirmed in this parish within 16 months. The Easter services were noteworthy for the large number at the early and later Celebration, 300 in all communicating, the majority being men. The decorations were very tasteful, an abundance of lilies and other cut flowers adorning the rood screen and the altar. The music by the full vested choir was of the true Easter character. An orchestra at the morning service gave additional volume and sweetness. The offering amounted to \$700. Besides this, the children's missionary offering, special offerings for missions, and individual gifts to the parish, were made. A

solid Communion service was presented by a New York Churchman, cut glass cruets, Communion linen, silk burse and veil, dosel, and a very handsome rood screen, were presented by the Altar Circle. This circle also gave new and imported cottas to the 17 men in the choir, while the woman's guild made new vestments for the boys. New hymnals were also presented to the choristers. Three gold and three silver medals were awarded choir boys for the year's record.

At the annual parish meeting the treasurer reported all current expenses paid, and \$900 in the treasury. Two new missions are to be started at once under the auspices of the Brotherhood of St. Andrew, which has for a year past successfully conducted St. Mark's mission in North Seattle. The outlook for St. Mark's church could not be brighter.

WESTERN MICHIGAN.

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

KALAMAZOO.—The Easter services at St. Luke's church were attended by large congregations. The services were as follows: Early Celebration at 7 A. M., festival service at 10:30, and sermon by the rector, the Rev. Robt. R. Claiborne. The music was exceptionally good, under the direction of Mr. Arthur Pyne, organist and choirmaster. The surpliced choir consists of 40 boys and men. The Sunday school festival at 3 P. M. was enjoyed by every one. Each class had a new banner, and the procession around the church was a very pretty sight. The Sunday school from St. Barnabas' mission also took part in the services.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

HAMMONTON.—The congregation attending St. Mark's church, on Easter Day, had the pleasure of entering an almost new house of worship; it had been so improved and rearranged. The walls are a rich terra cotta in color; there is a handsome frieze and cornice of cherry wood; the pews and wainscoting are finished in cherry and ebony. A new crimson carpet covers the entire floor of the church. The re-table of the altar has been enlarged, and on it were the two Eucharistic lights, and candelabras of three lights each. These added greatly to the beauty and solemnity of the services. A beautiful silver sanctuary lamp, very old, brought from Italy by the rector, the Rev. E. B. Russell, hung in the centre of the chancel, and the gleaming of its deep ruby light was a great addition to the attractiveness of the scene. Four services were held: early Celebration at 6 A. M.; full morning service and Holy Communion at 10:30, with beautiful music well rendered, and sermon by the Rev. E. B. Russell; children's service at 3 P. M.; Evensong and sermon at 7:30. The day's offerings amounted to some \$200. The rector was assisted by Mr. S. C. Brown. The future outlook of the parish is most encouraging.

NEW HAMPSHIRE.

WM. WOODRUFF NILES, D.D., Bishop.

Christ church, Portsmouth, the Rev. H. E. Hovey, rector, has received through Miss Harriet McEwen Kimball, who is a member of the parish, the gift of a very elegant brass cross from the Rev. Dr. and Mrs. Herman G. Batterson. The cross is adorned with 13 jewels, amethysts, and crystals, and is inscribed: "In loving memory of Cyrus Frederick Knight, sometime Bishop of Milwaukee." It was placed on the altar on Easter Day, and at the same time two brass seven-branched candlesticks given in memory of John Christie, Esq., late senior warden, and two five-branched candlesticks, a pair of Eucharistic candlesticks, and an alms-basin, all of brass, contributed by St. Margaret's Guild of Christ church, were also placed on the re-table. Just before the early Celebration, the Rev. C. A. Morrill set these gifts apart to sacred uses by a brief office of benediction. Dr. and Mrs. Batterson are about to sail for England, by order of the Dr.'s medical attendant who has forbidden him active duty for the present.

SPRINGFIELD.

GEORGE F. SEYMOUR, S. T. D., LL.D., Bishop.

EDWARDSVILLE.—In answer to an appeal, kind friends of the Rev. R. G. Hamilton, in Boston, New York, and Philadelphia, have enriched (this Easter) St. Andrew's mission, by a new altar, a full set of Eucharistic and choir vestments, and a generous supply of Bibles, Prayer Books, and hymnals, as well as Sunday school requisites. On Palm Sunday evening, the rector preached an appropriate sermon, "Man's life a plan of God," Ps. cxviii:22,23, before the Masonic Fraternity. In this connection it is gratifying to note, that although St. Andrew's is the smallest religious organization in the city, the rector has been honored by the request to preach on several occasions before the various benevolent orders. The Daughters of the King, under the direction of the rector's wife, are receiving instruction in Church embroidery, with the view of furnishing suitable altar linen and hangings for the sanctuary. Here, as in many other places, the priest's hands are sustained by the faithful women. "How-be-it certain men clave unto him, and believed."

JACKSONVILLE.—During the six Sunday evenings of Lent, the rector of Trinity parish, the Rev. J. M. C. Fulton, S. T. D., delivered a course of lectures to young men on the subject of "Destiny," in relation to human life and character. The entire Lenten services were marked by reverence, spirituality, and increasing numbers present. The "Three Hours' Agony," from 12 M. to 3 P. M. Good Friday, was a service of profound impressions. Scarcely any who entered left, and none went away unimpressed.

At Easter the attendance at the early and late Celebrations aggregated more than in any previous history of the parish. The vested choir, which sang for the first time on Christmas Day, rendered the difficult music most acceptably. On Low Sunday Bishop Seymour visited the parish and confirmed a large class. It being the octave of Easter, the music of Easter Day was repeated. The congregations overflowed, and the Bishop, rector, and parishioners all rejoiced. The Bishop, in his felicitous way, addressed the Sunday school, which is perhaps the largest in the diocese. To the many gifts which the parish has received recently, another, a beautiful hymn board, has been added by Mrs. J. P. Doane, now of Orange, N. J.

CHAMPAIGN.—The services at Emmanuel church during the season of Lent, have been well attended, and the rector, the Rev. D. W. Dresser, D. D., expressed himself as highly gratified at the apparent interest taken and the progress made. The visitation of the Bishop on Palm Sunday was a most delightful occasion. Noble sermons were preached by the Bishop and seven persons were confirmed. On Saturday seven children were baptized. The solemn services of Good Friday were largely attended and very impressive. All culminated with the grand Easter services. The church was beautifully decorated, congregations large, and the music of a high order.

DECATUR.—Easter services were held in the new parish church. The first celebration of the Holy Communion was at 6:30 A. M. More than 100 communicants were present. The beauty of the new church was enhanced by the loveliness of the flowers with which the church was adorned. The second service, Matins and choral celebration of the Holy Communion, was at 10:30 A. M. The music was from Stainer and Gounod, and was excellently rendered by the surpliced choir. The rector, the Rev. M. M. Goodwin, chose for the text of his morning sermon, Rom. vi: 9. At 3:30 service was held before Beaumanoir Commandery No. 9, Knights Templar. The knights entered at the south aisle from the ambulatory, preceded by the surpliced choir, which was led by the crucifer, Montgomery M. Goodwin, Jr. The procession was "Onward, Christian Soldiers." During the saying of the Creed the commandery presented swords. The musical pro-

gramme included Magnificat, Barnby; Benedict anima mea, Whitney; hymn, "Jerusalem the Golden," Le Jeune; offertory, quartett, Tours. The text was from Rom. xiv: 9. At the close the prelate, the Rev. Mr. Goodwin, brought the commandery to their feet and addressed them on their duty as Knights Templar. The children's Easter festival was celebrated in the evening at 7:30.

In the account, in our last issue, of the opening of St. John's church, credit should have been given the Gorham M'fg Co. for their artistic brass work, particularly in the altar railing, the standards of which were of a very intricate and entirely new design of the passion flower, the leaves in bronze, the buds in silver.

SOUTHERN OHIO.

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

DAYTON.—Easter Day was a remarkable occasion at Christ church. The church was crowded at the morning service at 11 o'clock which consisted of Matins and Communion service, and at the evening service and Confirmation at 7:30 o'clock. The Rev. Herbert J. Cook officiated at each service, and in the evening the Rt. Rev. Boyd Vincent, D.D., Bishop of the diocese, confirmed a class of 27 persons, three of them members of the choir, and three of them deaf-mutes. The Rev. A. W. Mann, the deaf-mute missionary, was also present. The offering at the morning and evening services was to wipe out the indebtedness of the church. At the morning service the offering amounted to \$600.

INDIANA.

DAVID E. KNICKERBACKER, D. D., Bishop.

MICHIGAN CITY.—Seldom in its history has Trinity church excelled its Easter celebration of this year. The beautiful church was decorated in magnificent style. Hundreds of beautiful calla lilies, fragrant lilies of the valley, hyacinths, La France roses, and big urns of palms, including many potted plants, literally filled the front of the church. The services began at 7 o'clock, with the celebration of the Holy Communion, and the majority of the congregation were present. At 10:30 o'clock the attendance was much larger, nearly every available seat being occupied. The full morning service was read, and the rector, the Rev. N. W. Heermans, preached an excellent sermon upon Easter. The new vested choir of 35 voices made its initial appearance and acquitted itself with rare credit. The music rendered was of a high order and reflected highly upon the instructor, Prof. Albert Cook. In the evening a special service arranged for Michigan City Commandery, No. 30, Knights Templar, was given, and the commandery was present 40 swords strong under the leadership of E. C. Nichols. The sermon of the rector was appropriate to the occasion. The offerings during the day were towards the liquidation of the parish indebtedness.

THE DEAF-MUTE MISSION.

At several points of his extensive parish, during the Lenten season, the Rev. A. W. Mann presented candidates to the Bishop. Fifty-seven in all were confirmed, leaving about 50 more to be presented. The large class numbering 22 persons was presented on Easter Even at Christ church, Indianapolis; 20 persons were baptized during the Lenten season.

The Rev. Mr. Mann expects to spend some time in Chicago to look after matters connected with All Angels' church for the deaf. He hopes soon to secure means for the purchase of land for a permanent site, and the removal and fitting up of the church building, with rectory and guild rooms, before the opening of the World's Fair. During the Fair many silent visitors from far and near will be in the city; and two international conventions are to be held, one of deaf-mutes, the other of educators of this class. Mr. Mann is very desirous of having everything in good shape to meet the spiritual needs of those who will seek a place of worship during their stay, and of the permanent residents of the city and suburbs.

HOUSEHOLD SUGGESTIONS.

FROM Ladies' Home Journal.

ALL woollen and fur garments, hangings and rugs, should be vigorously beaten and brushed, particular care being taken to reach every crevice and seam; and then the article should be folded and put away, or, the draperies may be re-hung, if one wishes. If there be a closet lined with tar paper, or better still, a cedar closet, all articles that are better for hanging, can, of course, be placed there.

If moth millers be found, kill them, and look carefully for the eggs or worms. In every case where there is the slightest suspicion of the existence of either, steam the spot, if possible. If you cannot do that, use naphtha generously, and after a few days repeat the act.

In sweeping carpets, use a small brush broom for the edges, and then pour naphtha all along and under the edges of the carpet, having the windows opened, and no light or fire in the room. Do this with any stuffed furniture which may have traces of moths about it. Nothing is cleaner or more effective than the naphtha, but great care must be used to have the windows opened, that the gas shall escape, and there should be neither a fire nor a light in the room for several hours.

To clean old oil paintings, wipe all the dust from the painting with a soft silk cloth. Put a little linseed oil in a saucer, and, dipping a finger in the oil, rub the painting gently. It will require time and patience, but the effect will repay you. Artists say that in cleaning a painting, nothing but the fingers, dipped in oil or water, should be used.

To prevent the dust from rising when sweeping carpets, sprinkle the carpet with common dairy salt, or with coarse Indian meal, having the meal slightly dampened, not really wet, and sweep with short strokes of the broom.

CLEANING LACE CURTAINS.—Lace curtains will not bear rubbing. All the work must be done carefully and gently. For two pairs of curtains, half fill a large tub with warm water, and add to it half a pound of soap, which has been shaved fine and dissolved in two quarts of boiling water; add, also, about a gill of household ammonia. Let the curtains soak in this over night. In the morning sop them well in the water, and squeeze it all out; but do not wring the curtains. Put them into another tub of water, prepared with soap and ammonia, as on the night before; sop them gently in this water, and then, after squeezing out the water, put them in a tub of clean, warm water. Continue to rinse them in fresh tubs of water until there is no trace of soap; next, rinse them in water containing blueing. After pressing out all the water possible, spread the curtains over sheets on the grass; or, if you have no grass, put them on the clothes-line. When they are dry, dip them in hot, thick starch, and fasten them in the frame that comes for this purpose. If you have no frame, fasten a sheet on a mattress, and spread the curtains on this, pinning them in such a manner that they shall be perfectly smooth and have all the pattern of the border brought out. Place in the sun to dry. If it be desired to have the curtains a light ecru shade, rinse them in weak coffee; and if you want a dark shade, use strong coffee.

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which can be had for about twelve cents a yard. Select a cheerful pattern of wide red and white stripes, make a large pocket on the under side of the cushion for holding the handkerchief and favorite book. If a feather pillow is not to be had, collect scraps of writing paper that are of no use, such as old envelopes, letters, and torn pieces. Cut them into strips half an inch wide and from two to three inches long; curl the strips up well with a knife; next make a square bag of any material (an old dress skirt lining, which has been washed, will do nicely), fill the bag with the curled papers mixed with some woollen shreds, stuff very nearly full and sew up the end, then you will have a pillow at little or no cost. The expense of the cover need not exceed thirty cents, and if stitched on the machine, the hammock pillow may readily be made in half an hour, but the curled papers must be prepared beforehand and all ready for use.

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OPINIONS OF THE PRESS.

Frank Leslie's Weekly.

INGERSOLL REBUKED.—Perfect freedom of opinion is one of the inalienable rights of every American citizen. If, for instance, Colonel Ingersoll chooses to believe that all things come by chance, and that there isn't anywhere a superintending Intelligence; or if, admitting the existence of a Supreme Personality, he chooses to regard that Personality as the essence of all rancor and malignity, nobody can deny him the privilege of his dismal belief or dispute his right to get out of it all the enjoyment he possibly can. But, as to the expression of his belief, there are limitations which he cannot transgress without doing violence to the rights of others. When he seizes social or other occasions to obtrude his opinions upon audiences whose convictions are entitled to equal respect with his own, he violates the very first laws of hospitality, and shows himself in the character of a ruffian and bully. Only a bully is capable of attempting to cram unwelcome opinions down the throats of a helpless assembly like that which Ingersoll recently insulted in this city by his diatribes against the Christian religion. This assembly, composed of white and colored people, had assembled to listen to a lecture by Frederick Douglass, with brief addresses by one or two others. The occasion certainly did not suggest a discussion of theological questions, [much less an attack upon Christianity, but Ingersoll "pitched in," after his usual fashion, closing his address by calling upon the negroes not to follow the God of the whites, or any God who had permitted slavery in the world. Fortunately for the interests of decency, Mr. Chauncey M. Depew was in the chair, and he promptly rebuked the belligerent infidel with an eloquence and emphasis which aroused the most intense enthusiasm. Mr. Depew never spoke with greater power or earnestness of feeling, and he never displayed greater courage and fidelity to conviction than on this occasion. If Colonel Ingersoll's abuse of the privileges of free speech could be more frequently rebuked, as in this instance, he would finally, perhaps, come to understand that there is a point beyond which the profane and scurrilous dealing with things held by mankind to be sacred cannot be indulged in with impunity.

The Irish Ecclesiastical Gazette.

EPISCOPAL SYMBOLS.—Dr. Ellicott has been the object of inordinate curiosity since he consented to accept, as the insignia of his office, a mitre, cope, and pastoral staff. The first-mentioned article has been in a special degree unacceptable to some of the good people of Bristol, although we never could understand why a bishop should not wear a mitre if he pleased, just as a judge wears a wig. The most Protestant of bishops places a mitre on his note paper and on the buttons of his butler. The Bishop of Gloucester when he entered the nave of the cathedral substituted a black skull cap for the mitre. We confess, as a matter of taste, the latter appears preferable. The cope and pastoral staff seem to have passed muster. The story is told of a former bishop of Cashel that, in consequence of a rumor that reached the episcopal ears, he sent an imperative order to the dean to remove all crosses [out of the cathedral. The dean replied that the only crosses in the building were those carved on the episcopal throne, and inquired if he should remove them.

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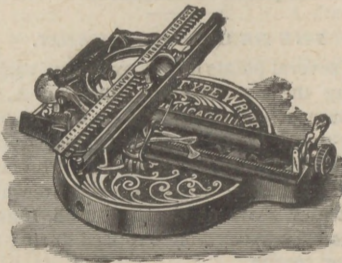
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20,049 sold in '91
60,000 will be sold in '92

A Steel Windmill and Steel Tower every 3 minutes. These figures tell the story of the ever-growing, ever-going, everlasting Steel Aermotor. Where one goes others follow, and we "Take the Country," though sold, we were unable to make all of the 20,049 Aermotors in '91. Orders often waited 8 weeks to be filled, but now we have promptly to plant our increase in every habitable portion of the globe. Are you curious to know how the Aermotor Co. in the 4th year of its existence, came to make many times as many windmills as all other makers combined? How we came to originate the Steel Wheel, the Steel Tilted Tower, the Steel Tilting Tower? 1st. We commenced in a field in which there had been no improvement for 25 years, and in which there seemed no talent or ambition, and none has yet been shown except in feeble imitation of our inventions. 2d. Before commencing the manufacture, exhaustive scientific investigation and experiments were made by a skilled mechanical engineer, in which over 5,000 dynamometric tests were made on 61 different forms of wheels, propelled by artificial and natural uniform wind, which settled definitely many questions relating to the proper speed of wheel, the best form, angle, curvature and amount of sail surface, the resistance of air to rotation, obstructions in the wheel, such as heavy wooden arms, fixations before the wheel, as in the vaneless mill, and many other more abstruse, though not less important questions. These investigations proved that the power of the best wind wheels could be doubled, and the AERMOTOR daily demonstrates it has been done. 3d. To the liberal policy of the Aermotor Co., that guarantees its goods satisfactory or pays freight both ways, and to the enormous output of its factory which enables it to furnish the best article at less than the poorest is sold for. For '92 we furnish the most perfect bearings ever put in a windmill, and have made an exhaustive revision of the Aermotor and Towers. If you want a strong, stiff, Steel Fixed Tower—or if you want the tower you don't have to climb (the Steel Tilting Tower) and the Wheel that runs when all others stand still, that costs you less than wood and lasts ten times as long (The Steel Aermotor) or if you want a Geared Aermotor to churn, grind, cut feed, pump water, turn grindstone and saw wood, that does the work of 4 horses at the cost of one (\$100), write for copiously illustrated printed matter, showing every conceivable phase of windmill construction and work, to the AERMOTOR CO., 12th and Rockwell Sts., Chicago, or 27 and 29 Beale St., San Francisco.

