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# The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XVII. No. 1

Chicago, Saturday, April 7, 1894

Complete Whole No. 805

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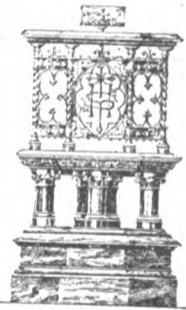
From the Rt. Rev. Alexander Burgess, S.T.D., Bishop of Quincy: As Visitor of St. Alban's School, I have had frequent opportunities to inspect its advantages and equipment. Both are admirable. It is no wonder that the boys are healthful and happy. For careful training and high moral culture the school is certainly not excelled by any like institution in the West. It speaks for itself with happiest commendation, that the Rev. Dr. Leffingwell, superior, indeed, as manager and educator, is at its head.

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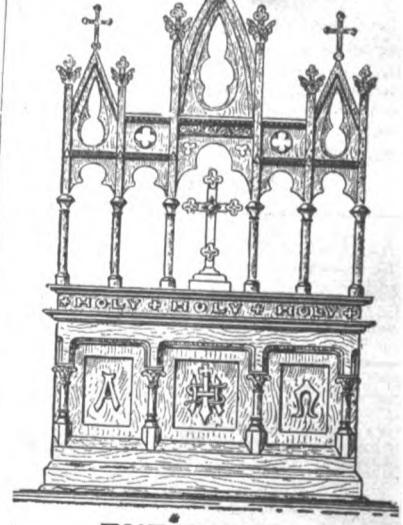
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# The Living Church

Saturday, April 7, 1894

## News and Notes

THANKS ARE DUE to many correspondents for accounts of Easter services, which, owing to the demand for space in our columns, we are unable to publish. As we stated, two weeks ago, it will only be possible for us to mention in this connection, the services of unusual and particular interest.

WE ARE INFORMED that the Father Lambert to whom we referred in our last issue, as having withdrawn from the Roman priesthood and Communion, is not the author of the "Answer to Ingersoll." The initials of the author are A. L., and that of the priest who has left the Roman Church, is A.: hence doubtless the mistake.

THE PRESIDING BISHOP has appointed the Rt. Rev. Dr. William M. Barker, Bishop of the missionary jurisdiction of Western Colorado, to act as his substitute in charge of the missionary jurisdiction of Olympia, in the State of Washington, during the vacancy in the episcopate of the jurisdiction, caused by the death of the Rt. Rev. Dr. John A. Paddock. Bishop Barker expects to arrive in the jurisdiction about the 10th of April.

IN A RECENT issue we charged *The Christian Work* with using offensive language in speaking of the weekly Eucharist. The words attributed to that journal were from another paper, and we thank a correspondent for calling attention to the mistake. *The Christian Work* is one of the most popular and best managed of the religious papers which claim to be "unsectarian." In fact, it is almost the only paper of its class that can speak of our Church affairs without prejudice.

A SUIT which has attracted a good deal of interest in New York, has just been decided. It will be remembered that some time ago a man entered the office of Russell Sage and threw down a dynamite bomb. A clerk named Laidlaw was seriously injured—maimed for life, it is said. Claiming that Mr. Sage had seized hold of him and used him as a shield at the critical moment, Mr. Laidlaw instituted a suit for damages. His case was conducted by Mr. Joseph H. Choate, one of the most eminent of the present generation of lawyers, a relative, we believe, of the celebrated Rufus Choate. The suit was decided in favor of the plaintiff, and damages awarded to the amount of \$25,000 and costs. It is reported that an appeal will be taken.

THERE IS NO GAME so well calculated to develop courage, endurance, decision, and strength, as the game of football; but as played under the usages now prevailing, it is a dangerous game and sometimes a brutal game. *The Medical News* claims that the losses of last year's foot ball were eight killed and one hundred and thirty-six wounded. Of the injuries sustained, seventeen were of a serious character and seven were fractures. In proportion to the number engaged in the sport, the number of casualties probably exceeds those of a military campaign. Such a record is not to the credit of those who lead in athletic sports. The rules of the game should be severely revised or else it should be reformed altogether out of use.

THE POPE and the Archbishop of Paris have decided that the church of the Madeleine was not desecrated by the death of the anarchist who accidentally blew himself up at its doors. It appears that he had not fairly come inside the building. It is surmised that the premature explosion was caused by a heavy door swinging back upon the man as he was in the act of entering. The Pope, it is said, even ventures the hope that the poor fellow was impelled to go into the church by a sense of the burden of his sins, so that he died when he was in the act of repenting. This is very amiable and quite worthy of a father of the Church, but it must be acknowledged that its probability is more than doubtful. A man who is on his way to make an act of penitence for engaging in the business of bomb-throwing, is hardly likely to be carrying a bomb concealed in his pocket at the same time.

WE COMMEND the following wise counsel of the Rev. Dr. Dix to Sunday School teachers and others interested:

There is better work to do than merely to cram children with geographical, topographical, and historical statistics, divert them with stories, and bore them with moral platitudes and general statements which nobody denies. What can it avail to drill our boys and girls on the mountains and rivers, the beasts and fishes, the birds and bugs of the Bible, to entertain them with pictorial lessons about Joseph and his brethren, David and Goliath, witches, prophets, wise men, and bad and good folk, while omitting the weightier matters of the Creed, the holy mysteries, the things to be believed to the saving of the soul? It is a waste of time to tell the history of the early life of Christ while hiding or obscuring the fact that He is very God, the atoning High Priest, the royal Law-Giver, the awful Judge; or to follow the apostles in their journeys and voyages, yet ignore the fact of the Catholic and Apostolic religion which they built up. "Chiefly ye shall provide that this child learn the Creed, the Lord's Prayer, and the Ten Commandments."

THE STRANGE PROCESSION called "The Army of the Commonwealth" started upon its Quixotic march from Massillon, on Easter Day, and has been proceeding through Ohio and western Pennsylvania. There were said to be about a hundred men in line who in spite of cold weather and short rations, show a grim determination worthy of a wiser cause. The sensational element is enhanced by the names given to various characters, as "The Mysterious," or "The Unknown," "Weary Idler," "Windy Oliver," a bugler, and "Oklahoma Sam." There is besides a "veiled woman" and an astrologer. Altogether it is as grotesque a company as one could easily imagine. The men are, at present, perfectly harmless and unarmed. The idea that appears to have taken possession of them is that the government is bound to take care of everybody. One or two similar bands have been formed in the far West. One of these has been making its way through Texas, where it has encountered much tribulation. These demonstrations are the singular products of the hard times of the last few months. With the return of prosperity they will doubtless subside, and only be remembered as among the curious developments of the close of the nineteenth century.

THE GOVERNMENT of Newfoundland is passing through a very unhappy experience. At the general election last November, the existing administration succeeded in securing a re-election, the result, it was charged, of wholesale bribery. Prosecutions were immediately set on foot against seventeen out of twenty-four members of the successful party. The first of these election trials was concluded a few days ago with the conviction of two of the accused persons, and it is said that the principles laid down by the court are such as to insure the conviction of the entire number. This includes the premier, the colonial secretary, the chairman of the board of works, and the speaker of the legislature, and in short all the leading members of the government, and the heads of every department. The penalty is the unseating of the convicted persons, and their disqualification for election to the legislature or for holding any office for the next four years. Such a disgraceful position of affairs has hardly been known in the history of representative government. What is left of the legislature will probably be dissolved and a new general election ordered.

THERE APPEARS to have been a little diplomatic breeze of late over the Behring Sea seal fisheries. It seems that the English government had not taken any definite steps toward carrying out the decisions of the Paris court of arbitration. Now, however, a bill has been framed by Secretary Gresham in conference with Sir Julian Pauncefote, the British minister, and accepted by the committee on foreign relations in the Senate, which will, it is believed, settle the matter satisfactorily. The most important provision is one which authorizes naval officers of the United States to apprehend poachers flying the British flag and turn them over to British authorities, provided the English government

shall enact a law requiring her officers to hand over American poachers, when apprehended, to the American authorities. This provision would probably reduce to a minimum the occasions of friction. The English papers speak highly of our ambassador, Mr. Bayard, in these negotiations, and of the amicable and pacific spirit of the American government throughout the whole conduct of the matter. In the interests of Christian civilization it is by all means to be desired that nothing should be left undone to render the method of settling international disputes by arbitration a complete success.

THE EVILS arising from opium culture in India and other British possessions in Asia, are at present the subject of investigation by a special commission appointed by the Government, but as the latter derives a large revenue from the sale of opium, there is outspoken criticism by the newspapers as to the method adopted to obtain information. In 1872 the area in Bengal under the poppy was 560,000 acres. In the year ending March 31, 1891, 57,000 chests of opium were sold, and in the same year the total net revenue from Bengal and the Native States was Rs. 5,698,000. China consumes more opium than all the rest of the world, and a large proportion is sent direct from India. The revenue raised in China from its tax on Indian opium amounts to about \$2,000,000, and the Chinese have enacted stringent laws imposing the severest penalties on the importers of the drug. In 1839 a Chinese commissioner compelled the surrender of, and destroyed over twenty thousand chests of opium, worth more than two millions sterling. War with England resulted and the Chinese were obliged to pay heavily for their courageous act. Finally, they were forced to legalize the traffic although repeated requests have been officially made to the British Government to put a stop to the growth of the poppy in India and the importation of opium to China. The moral right to continue this injurious branch of commerce is strongly questioned. The excuse has been made that in spite of prohibition, the cultivation of the poppy is now extensively pursued in China, and therefore its banishment from India would not put an end to the traffic or the resulting harm.

IN CHICAGO, sometimes reported abroad as a centre of anarchy and turbulence, it has been a matter of sincere congratulation that an exceedingly trying winter, with great numbers out of employment and many in absolute distress for the necessities of life, has passed off without any appreciable disturbance. There have been no bread riots and no mobs of any kind. This has no doubt, been chiefly owing to the extensive measures of relief set on foot in all parts of the city. At first, this charity was too indiscriminate. The chief point was to relieve the immediate and pressing distress, and people had not time to take everything into account. The result was that many unworthy persons were attracted to the city from other quarters by the prospect of free lodgings and free meals, and many undeserving persons in the city were able to secure a share of the relief intended for the needy. But experience taught prudence, and methods were gradually devised to prevent the misdirection of the relief funds. What has been done would appear to have been fairly adequate to meet the emergency. Churches and societies, Christians and Jews, have vied with each other in this good work, and the amount contributed must have been very large, though there is probably no means of estimating it. There is hope for a great community which has shown itself so open to the call of charity, the cry of the poor. Much may be said for an organization of society which might make poverty impossible, but the probability is that we shall have the poor always with us. And so long as the presence of want and suffering continue to quicken the warmest impulses of human nature, poverty will not be without its use, and while it draws out the generous aid of those who are blessed with this world's goods, society is benefitted by the spirit of liberality thus fostered and kept alive.

## The Church of England

FROM OUR CORRESPONDENT

LONDON, March 17th.

THE EFFECTS of the Parish Councils Bill still continue to be discussed in the English papers. *The Methodist Times* rejoices that the millennium has come. It entertains no doubt that the local preacher will be able to obtain the chief management of parish affairs. There is no question, however, that the clergy of the Church, wherever they are the men they ought to be—men who understand their people and are in sympathy with them—will have it in their power to exert all the influence they please in the proceedings of the councils. In fact, they will almost be forced by the instinct of self-preservation to make themselves felt in the deliberations of these bodies. This must necessarily be distasteful to quiet, scholarly men content to fulfill their spiritual work but without any special aptitude for affairs. But even in such instances it may prove of great service by compelling contact with their parishioners on a side which under the old system was not always very clearly revealed to the parson or understood by him. In the freedom of debate which must be allowed in these councils, grievances real or imagined, nursed in an indefinite way for many years, but never quite appreciated, will be brought to light. Actual wrongs, which the vicar has perhaps never quite believed in, and ugly notions founded upon crass ignorance or crabbed selfishness, will alike be ventilated. The parson will have a grand opportunity to set himself and others right and to win the confidence of his flock on new lines. It remains to be seen how far the clergy will rise to the emergency. The Archbishop has warned them and the Church papers are reiterating his advice. We should think it would be well if the course of training for candidates for Orders at the universities and theological colleges would take account of this new phase of clerical life.

## Brief Mention

Every family, says a secular daily, whether any of its members belong to a church or not, ought to take at least one religious newspaper. Its influence for good cannot be measured. "If I, as a married man and father," says Dr. Duncan, "should say to my wife, I am not able to subscribe for a religious paper that costs only two or three cents a week, why I wouldn't be surprised if when I woke up the next morning, she had gone and left me—for I don't see how a self-respecting woman could live with a man who couldn't make up two cents a week."—The Great Wall of China of age-long fame, is now brought directly into connection with modern times, in the completion of the important railroad running from Tientsin to Shanhai-Kwum, the town at the eastern foot of the Great Wall, where it runs down to the Gulf Liating. This railroad renders the communication of North China with the sea valley more easy.—The site for the German exhibition of 1896 has been selected and is situated in a most beautiful spot, having pleasant surroundings. The site of the exhibition will be only five minutes distance from Thier Garten, the largest and most attractive park near Berlin. The exhibition grounds will cover 150 acres bordering on the Lichten Zee.—The Illinois Steel Co., which has been closed on account of business depression, re-opened recently, and will give employment to two thousand men. It is cheering to think that the number of the unemployed will be thus much reduced.—The first issue of the first Greek newspaper printed in the United States, has just made its appearance. Its name is *The Atlantic*, and it is printed in modern Greek under the auspices of the Greek Society of New York City. It will publish full information as to the results of the various excavations made about Athens.—The warden of one of our great penitentiaries, says: "The true cause of the great mass of crime is the lack of discipline in childhood. This fills the penitentiaries of the country with victims of parental incapacity, neglect, and indulgence."—The untractable Indian, being exhorted by the missionary to treat his enemy with kindness, and so "heap coals of fire on his head," replied: "Yes; if I could only burn his brains out!" It is hard to forgive.

A RECTOR in whose parish new subscriptions to THE LIVING CHURCH secured free of cost an Easter offering, writes: "I admire the vesper lights very much, they are simply beautiful."

Perhaps the most striking, or at least the most noticeable feature in Church life this Lent, was the course of sermons on social subjects, which concluded with one on the general social outlook yesterday. They have all been delivered at the little church of St. Edmund the King and martyr, in the very heart of the money market of the city of London, and it goes without saying, that on every occasion the church was filled. The sermons are to appear shortly in one volume, and one will be better able to form a sound judgment concerning them than from the scrappy reports in the newspapers. What their precise value may be from a Lenten point of view it is difficult to see, but then Lent now-a-days is very often regarded not so much as a time of penitence as an excuse to indulge in what may be termed religious excitement. However, these sermons will undoubtedly set men thinking. They have been delivered for the most part by men of the Catholic school. Canon Scott Holland, Mr. Coles and Mr. Ottley of the Pusey House, Fr. Stanton of St. Alban's, Holborn; the Rev. J. D. Horsley, the head master of Haileybury School; the Rev. E. Hoskyns, and others. The Rev. C. W. Stubbs, who delivered perhaps the most sensational addresses of the whole course, on the subject of Labor, (1) in the town, and (2) in the village, represents Broad Churchism, and his advanced views on social matters are likely to cause quite a flutter of excitement in the little city of Ely, to which deanery it was one of Mr. Gladstone's last acts as Premier to appoint him. Mr. Stubbs is not one's ideal of a dean, but if he can do any good as such, he has got the right place to work in, for Ely is in the heart of an agricultural district. Archdeacon Farrar was about the sole representative of the Puritan school, and as his subject was his favorite one of Drink, it counted little in the real programme.

It is a factor to be observed in this Christian social movement, that it is directed almost entirely by men of Catholic feeling and principles. Evangelicals have nothing to say to it, and I am not sure that they are not right. The tendency to-day, as it seems to me, is to abandon men's souls for the sake of their bodies; or at least to forget the one in the desire to save the other.

The resignation of Mr. Gladstone is of course a matter of supreme interest to the Church. Now he has surrendered the reins of government, how will she fare? is the question on every one's lips. Lord Rosebery, who is a Scotchman, and, if he has any predilections, should be a Presbyterian, has not long to wait before patronage falls to him, for the deanery of Hereford—a not very important post, it is true—fell to him yesterday by the death of the Very Rev. W. Herbert. Probably, if the present radical ministry continues in office, we shall have a succession of Broad Church appointments. The Evangelicals had their innings during the Palmeston era, the High Church party theirs during the last ten years under Lord Salisbury and Mr. Gladstone, and it may be, as I have said, that we shall have a succession of bishops of the type of Archdeacons Farrar and Sinclair. It is not a very brilliant prospect, but bearable. Of this I am certain, that whoever the minister in power may be, if he were to abuse his gift of patronage in any way, the Church would be up in arms, and to some purpose. A year of really bad appointments to high offices in the Church would soon bring about disestablishment. There are many High Churchmen who defend the Church as an establishment because they regard it as a solemn trust handed to them to pass on unimpaired to those who come after. But it could be maintained at too dear a price, and were that to happen which I have suggested, disestablishment would be upon us in very quick time.

The political arena is in such a peculiar and interesting condition that it is not easy to say what may come about in the next few weeks. Welshmen are clamoring for the overthrow of the Church in Wales; Irishmen demand in lieu of an Home Rule Bill this year, an Evicted Tenants Bill; and to please one of the parties, Lord Rosebery must sacrifice the other, and he is in the pleasant position of being unable to do without either of them. Everyone is waiting with no little interest his next move.

The struggle on the London School Board has just ended, for the time at least. The upholders of definite religious instruction have carried, through an immense amount of opposition, a circular of instruction to the teachers which bids them interpret the Bible in the light of the two cardinal doctrines of the Incarnation and the Blessed Trinity. The secular press here is mad about it, and prophecies the total disappearance of the present majority at the triennial election next November. It is quite possible that this may happen, for there is a very strong alliance of political dissent with secularists and a few Radical Churchmen, arraigned against the Church party. There is at least one encouraging sign in the conflict. It has undoubtedly brought nearer together the High and Low Church parties, and they, after all, do really constitute the bulk of Church people.

I regret to say that Dr. Vaughan, master of the Temple Church—the seat of the lawyers here—is slowly dying. His

place will be one hard to fill, for he exercised a wide influence amongst cultivated minds, and the number of men he has trained for the ministry is very large. Another loss many of us here are bemoaning, is that of the Rev. Fred J. Ponsonby, vicar of St. Mary Magdalene, Munster Square—a church ever in the forefront of the Catholic movement. Mr. Ponsonby was treasurer-general of the Confraternity of the Blessed Sacrament, and had a great influence amongst individuals. Both the Bishop of Lincoln and the Bishop of St. Alban's took part in the funeral services, which were attended by a remarkable congregation of high, low, rich, and poor. The Queen sent a wreath, and her carriage followed. Cabinet ministers were there, and clergy from all parts, while the poor inhabitants of the thickly-populated neighborhood thronged the doors of the church in their thousands. The patron of the living has, I am glad to say, appointed a successor of excellent qualities to succeed Mr. Ponsonby, the Rev. W. H. Hitchcock, lately vicar of the beautiful church of St. John's, Torquay.

## New York City

At St. George's church, the communicants who actually received on Easter Day, numbered more than 1,200.

At St. Mark's church, on the evening of Low Sunday, the fifth organ recital of the season took place, under the direction of Mr. Wm. Edward Mulligan, assisted by special voices.

The Easter children's festival at Old Epiphany House, was attended by about 500 little ones, who took hearty part in the choral service, and though the poorest of the poor, presented their Lenten savings.

At Columbia College, a number of the members of the Sophomore class in the School of Mines, will shortly make a practical investigation of mines in this part of the country. Easter vacation is to be so employed in mines in New Jersey.

The Phi Beta Kappa Society of college men held a session in the city last week and celebrated old times by a dinner at the Hotel Waldorf, Tuesday evening, March 27th. At the latter, Bishop Potter was among the distinguished speakers present.

At St. Andrew's, Harlem, the class confirmed on Good Friday and already referred to in these columns, numbered 101 persons—20 men, 42 women, 26 boys, and 23 girls. It will be seen that the majority were adults. The majority also came in from outside the Church.

At Grace church, the children of the Sunday school were, on Easter Day, presented with growing flowers and plants. The children of the nursery were dressed in white, with tiny white caps, and were conspicuously placed at the service, adding much to the effectiveness of the joyous scene.

At the church of the Heavenly Rest, the Rev. Dr. D. Parker Morgan arranged, very thoughtfully, that invalids and elderly persons unable to attend the lengthened and exciting services of Easter Day, might have opportunity of receiving the Blessed Sacrament at a special Celebration held for them on Easter Monday.

The rector of St. Bartholomew's church, the Rev. Dr. David H. Greer, has been invited to deliver the Lyman Beecher course of lectures on preaching, at Yale University. He is the third clergyman of the Church who has been selected to deliver this annual course since its foundation not many years ago.

Connaut's portrait in oil, of Bishop Potter, is now on free exhibition at Jas. Pott & Co's, 114 Fifth ave. A special room has been built and lights have been arranged to give the best opportunity for study and examination. The likeness is a striking one, and the picture well worthy of a visit.

On the evening of Tuesday in Holy Week, Bishop Potter made a visitation to the church of the Archangel and confirmed 43 persons, presented by the rector, the Rev. Ralph W. Kenyon. This class makes a total of 85 presented from this church during the two years that Mr. Kenyon has been rector, and when compared with the highest number presented in any former class—27—shows that the parish is becoming stronger and larger. At the Easter Communion this was also shown, 175 actually receiving, and the offerings being double those of any former day, they amounted to \$1,200.

In Columbia college, announcement has just been made of the establishment of two new professorships for the law department. The law faculty has heretofore consisted of four professors. The new chairs, therefore, make a considerable enlargement of the teaching force. Messrs. Geo. F. Canfield and Henry B. Starbuck are the new appointees. The new move is hailed by the New York bar as proof that the law department reorganization recently carried through, has got beyond the stage of experiment, and that in keeping with fine traditions of this department, it will continue to lead in matters of legal education in this State.

At St. Thomas' church, the first of the important series of sermons under the auspices of the Church Club, was delivered on the afternoon of Low Sunday. The general theme, which has attracted much attention, is, as already announced in these columns: "The Rights and Pretensions of the

Roman See." Bishop Paret, of Maryland, opened with a discussion of "St. Peter and the Primacy of the Roman See," which he treated with his characteristic vigor and directness. He considered the claims to papal supremacy based on the theory of our Lord's having given the keys of the Church to St. Peter personally, and on the further theory that the popes have succession to any such commission, and, therefore, imperial jurisdiction over the Church of God.

The burial service over the remains of the distinguished jurist, author, and Churchman, the late George Ticknor Curtis, was held at Trinity chapel, Friday in Easter week. Dr. W. B. Gilbert conducted the musical portions. The pall bearers were President Seth Low, of Columbia College (who married a niece of Mr. Curtis), Mr. Wm. G. Low, Chas. A. Dana, Sidney Webster, Wheeler H. Peckham, Manton Marble, Henry W. Renwick, Wm. Pennington, Edmund Wetmore, and John W. Persson. The burial office was said by the rector of the parish, the Rev. Dr. Morgan Dix, assisted by the Rev. Dr. Wm. H. Vibbert, in charge of Trinity chapel. The interment was at Woodlawn. Mr. Curtis, in addition to the authorship of many legal works of recognized authority, has placed the whole nation in his debt, by his celebrated history of the Constitution of the United States.

As already referred to in these columns, the well-appointed parish house of the church of the Epiphany, was formally opened on the afternoon of Thursday in Easter week. The new building is in the rear of the church, with the entrance on 35th st. It is 35 by 40 feet, three stories in height, with a basement; and is constructed of red brick, with granite trimmings. The interior finish is throughout of Georgia pine. The house is provided with every modern convenience. In the basement is a kitchen, and also bath rooms for men. On the other floors are parlors, a library for the rector, a Sunday school room, and bath rooms for women. The Sunday school room extends upwards to the roof, and is lighted by a large skylight. Around this room, at the third floor, is a gallery. The building is lighted by electricity and heated by a system of hot water pipes. The parish, in addition to erecting this edifice, has put the church itself in thorough order, and a fine new organ will be in place in a few days.

Old Trinity church has received an Easter gift of a new altar cross, of costly materials. It was blessed Easter Even. The design is new, and is from Gothic models. The surface of brass is covered with a heavy plating of gold, and the whole is ornamented with topazes and amethysts, rock crystals, moonstones, and Mexican onyx. The cross was in place Easter Day. On that day the famous chimes rang for the High celebration of the Blessed Sacrament, and also at the afternoon festival, and in the evening. The preacher at the Celebration was the rector, the Rev. Dr. Dix, who took for his theme, the words, "He is risen." The new cross on the altar was flanked on either side by ferns, hyacinths, passion flowers, roses, daisies, and Easter lilies. Potted plants were arranged along the front of the chancel, and the baptismal font was decorated with spireas and palms. On Easter Even, Confirmation was administered at this church, by Bishop Potter.

The offering, Easter Day, at the church of St. Edward-the Martyr, was over \$7,000. The entire amount will go toward the new parish house, on which work has already been begun, under the supervision of Mr. John B. Roberts, builder and contractor. The new building of four stories and a large basement, will be built of stone and brick. The lower portion of the house will be arranged for a gymnasium, game room, billiard room, recreation room, and a large hall, with stage and fixtures complete, for the young people of the congregation. There will also be a reception room and guild rooms for the various confraternities and sodalities of the parish. The upper portion of the building will be fitted up for dwelling purposes for the rector and his assistants. It is expected that the new parish house will be ready for occupancy about the first of September. The building, exclusive of furniture and fixtures, will cost \$22,000.

**Philadelphia**

A limited number of architects have been invited to submit competitive plans for the diocesan house to be erected at the N. E. cor. of 12th and Walnut sts. The proposed building is described in detail, and \$60,000 is named as the price. It will be four stories high, 60 by 88 feet. The facade will be of light brick, stone, and terra cotta. Two stories and a library will occupy the first floor; the auditorium and several small rooms on the second; while the third and fourth floors will be given up to committee rooms and the like. These designs are to be submitted in April.

Confirmations reported other than those already noted in these columns: Messiah, Broad and Federal sts. (including one from St. Simeon's), 21; chapel of the Home of the Merciful Saviour, 6; Covenant, 106; Crucifixion, 19; St. Peter's, 38; old St. Andrew's, 21; Epiphany (including 6 from St. Simeon's), 22; St. Stephen's (including one from St. John's, Frankford Road), 49; Holy Trinity (including 5 from the mission of the Prince of Peace and one from the Mediator), 51; Grace (including 11 from Grace chapel, one from Holy Apostles, and one from St. Peter's, Germantown), 32; St. Mark's, Locust st., 92; old Christ church, 17; All Saints', Moyamensing, 17; Transfiguration, 10.

The joint Girl's Friendly Society council of New Jersey and Pennsylvania has had under consideration for over a year the establishment of a Home of Rest for the members and associates of the society. It is to be a memorial of the late general secretary, Miss Letitia Townsend, who was the first to see the need of such a home and make the suggestion. It has been decided to have the Home at Atlantic City, N.J., on account of the healthful climate and its easy access, and it has been deemed advisable to rent a building this year and try the experiment; \$1,000 will be needed to open the house, which sum it is hoped to realize by the fair held on the 31st ult. at the Hotel Stratford in this city, aided by annual subscriptions and other contributions.

Bishop Whitaker is certainly one of the hardest-worked prelates in the country. From Wednesday of Passion Week up to and including Easter Day, he administered Confirmation in 16 churches and chapels to 575 candidates, preached 14 sermons, made two addresses, and celebrated the Holy Communion five times. On Easter Day he was present in four parishes, consecrating an altar (elsewhere noted) and celebrating the Holy Eucharist; at a later hour the same morning, in accordance with a time-honored custom of his predecessors in the episcopate, he preached at old Christ church, where he administered Confirmation, made an address, and again celebrated the Holy Communion; in the afternoon and evening, in two other churches, he performed the laying on of hands, preaching to both congregations.

An unsuccessful attempt to rob the church of the Epiphany was made on Sunday night, 25th ult. The burglars succeeded in blowing open the outer doors of the vault, but too much of the explosive had been used, the result being that the inner door had been firmly wedged in such a position as to expose the rich silverware to view, though making it impossible to remove it without extra hard work, which they were afraid to attempt, owing to the noise made by the first explosion. The vault contained what is known as "the second service," used only at early Celebrations and on holy days; also the Easter offerings of the Sunday school. The only thing known to have been taken was a child's mite chest, containing 76 cents. The larger and finer Communion service is never left in the church over night, but kept elsewhere for security. The noise of the explosion was plainly heard on the street, both by the police and private watchmen, but could not be located.

The interior of our churches on Easter Day were blazing with lights and adorned with a wealth of floral decorations. Sunrise services were held in ten churches, and early Celebrations in a majority of them. The church of the Saviour, the Rev. Dr. W. B. Bodine, rector, had two high choral Celebrations, one at 7 A. M., and the other at 11 A. M., when Sullivan in D was rendered by the full vested choir of 41 men and boys, under the direction of Mr. J. G. Bierck, organist and choirmaster.

At the solemn High Celebration at St. Mark's, the Rev. Dr. A. G. Mortimer, rector, Mozart's Mass in B $\flat$  was sung; and at a similar service at St. Clement's church, the Rev. A. B. Sharpe, rector, Stainer in F was given, with an accompaniment of horns. The offering at St. Clement's this year was much larger than it has been for many years past. Considering the hard times, this must denote the unusually deep devotion of the people after their Lenten self-denial and prayer.

The offertory at Grace church, the Rev. Dr. J. S. Stone, rector, amounted to the unusual sum of \$4,300, which goes to swell the endowment fund of that parish. At St. Mary's, church, W. Phila., the rector, the Rev. Dr. Thos. C. Yarnall, preached his 50th Easter sermon. It was on April 11, 1844, that he was elected rector of the parish, and, on the third Sunday after Easter, the golden jubilee of the event will be appropriately celebrated. The Rev. Robert H. Wright, who has been quite ill during the past winter, returned from Florida, where he had been recuperating, in time to officiate at St. Timothy's, Reed st. The congregation of St. Luke's, Germantown, the Rev. Dr. Samuel Upjohn, rector, had an opportunity for the first time of listening to the fine effects of the new organ, at which Professor West presided. This cathedral organ is said to be the most complete and perfect in the United States, and was placed in position at a cost of \$13,000.

**Diocesan News**

**Chicago**

Wm. E. McLaren, D.D., D.C.L., Bishop

Easter was a joyous festival at "The Church Home for Aged Persons" on Ellis ave. Kind ladies from St. Peter's church, under the direction of Mrs. Parsons, had embroidered a set of beautiful white vestments for the altar. Mrs. St. John, of St. James' church, arranged that every room should have its quota of fragrant flowers. The altar guild of St. Paul's church provided a bountiful supply of hyacinths, and other friends sent the Easter dinner. At the sunrise Celebration, 6 A.M., Mrs. Charles Delafeld presided at the organ whilst many old and trembling voices joined in singing the familiar Easter hymns. Almost every member of this house received the Holy Communion at this service. A chapel is

greatly needed; there is not room to gather for worship. Who will give us \$10,000 to build this in memory of a sainted mother?

At the Church Home for Orphans, Easter was properly observed. The family now numbers 30 souls, and each member received a card and an Easter egg. Kind friends provided a bountiful repast, and prayers were said and carols sung to the merciful and loving Saviour.

LA GRANGE.—The new church building begun in June, is nearly completed externally, and there seems every prospect that the interior will be finished without delay, and occupancy given next autumn. In the parish house the gymnasium has been furnished with apparatus, and those using it are gathered into an athletic association. There has been a well kept Lent, a solemn Holy Week, and an enthusiastic Easter, with many Communion, great congregations, and cash offerings of over \$1,000. The chapter of St. Andrew's Brotherhood suspended some years ago, "for lack of scope," has been renewed, and three associations of boys formed.

**Vermont**

Arthur C. A. Hall, D.D., Bishop

RUTLAND.—Bishop Hall spent the whole of Holy Week in Trinity parish, the Rev. Charles Martin Niles, S.T.D., rector. Each day, except Good Friday and Easter Even, was begun by a celebration of the Holy Communion, a meditation, and the Litany; in the afternoon, Evening Prayer, and sermon at 7:30. Large congregations came to all these services, many people coming to the city from a distance to spend the week, also large numbers not of the Church. On Maundy Thursday the rector presented a Confirmation class of 54 persons. The "Three Hours" service was held on Good Friday. The Bishop finished his work in the parish on Easter Even with a meditation on the Burial. In the afternoon there were the usual large number of Baptisms by the rector. During the year there have been 64 persons received into the church through this sacrament. Easter Day, 211 persons, including all of the newly-confirmed, made their Easter Communion at 6 A. M. At the High Celebration, offerings were made sufficiently to pay all of the expenses of the year and to make a good start toward the parish house fund. Daily service has been begun and the Holy Eucharist is offered every Lord's Day and holy day. The 100th anniversary of the parish organization will be celebrated on Sept. 30th next.

**Indiana**

David E. Knickerbacker, D. D., Bishop

RICHMOND.—Bishop Knickerbacker visited St. Paul's parish, the Rev. J. Everist Cathell, rector, on Palm Sunday, and confirmed 22 adult persons, of whom 13 were men, five of them accompanied by their wives; 82 adults have been confirmed in this parish by Bishop Knickerbacker within one year. These Confirmations are the result, under God, of the rector's quiet but persistent work among a large number of excellent persons hitherto undomiciled in any Christian congregation. The rector has also found 26 persons living in this city, communicants of the Church from other parishes, holding aloof from the Church here. In all there have been 108 accessions to St. Paul's church within one year. The rector has nearly completed his fifth year here, during which time there have been 192 persons confirmed or received by letters from other parishes. At the instance of the rector, a mission service and Sunday school was started some weeks ago in West Richmond, by the members of the parish chapter of the Brotherhood of St. Andrew. The Rev. Zaccheus Test, M. D., the greatly beloved honorary assistant priest of this parish, is confined to his house by a painful illness, from which, however, it is now probable that he will recover. The special Lenten and Easter offerings of this parish amount to \$517.93.

**Southern Florida**

Wm. Crane Gray, D.D., Bishop

On Easter Tuesday, Bishop Gray consecrated Grace church, Ocoee. This act crowns the self-denying and persistent efforts of a few loyal Church people. For years they have had only an occasional service in the Methodist church, but have now a beautiful Gothic structure, fronting on a lake, and in the midst of the pine trees of central Florida. The nucleus of the building fund was six dollars from a colored woman. This has been added to, among many others, by Trinity church, Geneva, N. Y.; Mr. Cornelius Vanderbilt, the Rev. Dr. Lester of Milwaukee, George Bouton, M. D., of Connecticut; Canon Thompson, of Kenosha, and by various communicants of the Church. The entire cost was about \$1,800. The interior is finished in pine. The altar is the gift of one of the members, the panels of which were carved by his own hand. The altar cross, candlesticks, and vases, are memorials of friends. The credence is especially worthy of note. The carvings represent three sheaves of wheat at the base of high mountains, over which glows the star of Bethlehem; around the whole runs the grape and the vine. On the base, in Greek letters, are the words: "I am the Bread of Life." The whole may be covered by a beautiful crimson curtain. The 1300lb bell is the largest in this section of the State.

During Lent frequent services were held; nightly during Holy Week, with the "Three Hours" on Good Friday. During the winter, services have been read by a student from the University of the South, H. R. Carson. The officers of the mission are: Mr. N. P. Richardson, senior warden; Mr. G. A. Selwyn, junior warden; and H. K. Clarke, secretary.

At the close of Bishop Gray's sermon, one person was confirmed. In the evening the Bishop preached again, the archdeacon holding services for the first time in the negro school-house.

### Connecticut

**John Williams, D. D., LL. D., Bishop**

CANAAN.—Last autumn the Bishop postponed his annual visitation to Christ church, the Rev. F. W. Barnett, rector, in order to be present at the Missionary Council in Chicago. The postponed visitation was held on Friday, March 16th, when the rector presented a class of 13 for Confirmation—a good showing of faithful work done in one of our small country parishes. During Lent he has had a series of sermons on week-day evenings, some by himself and others by neighboring clergy.

BRIDGEPORT.—The Rev. Dr. Kirkby, of Rye, N. Y., has been giving a series of Lenten sermons in St. John's church, on Friday evenings. They have been well attended and doubtless will be of great service in the work of this, one of the strongest parishes in the State.

HARTFORD.—By the death of the widow of Gen. Nathan B. Waterman, of this city, Trinity College comes into possession of his legacy of \$5,000, which is designated as an addition to the scholarship endowment funds.

### Central New York

**Frederic D. Huntington, S.T.D., LL.D., Bishop**

The Rev. J. H. LaRoche has been rector of Trinity church, Binghamton, for only a few months, but every part of the parish work is moving smoothly, and the parish is growing in strength. It was recently the recipient of a gift of \$25,000 which is to be expended in the erection of a new stone edifice, which will bear the name, Trinity memorial church, and will be a lasting monument to the cherished memory of the late John Ray Clarke, a former warden of the parish. The offering on Easter morning amounted to \$4,662, which will nearly pay all present debts and enable the parish to start practically clear in its new enterprises. The Easter music was of a high order and was rendered by a chorus choir accompanied by Baker and Severson's orchestra.

Bishop Huntington made his annual visitation to Calvary church, Homer, on the morning of mid-Lent Sunday, and confirmed a class of seven candidates. This church has recently received two chancel Prayer Books as a memorial of Mrs. Mary E. Murray, and Prayer Books for use in the pews, these latter being the offering of the Sunday school.

The clergy of the county of Onondaga have been asked to deliver special sermons on Sunday, May 27th, having reference to Memorial Day, and also to the 100th anniversary of the formation of the county which is to be celebrated in Syracuse in June.

Bishop Huntington has arranged with Bishop Neely, of Maine, to take certain Confirmation services, from the 17th to the 27th of April, according to the following revised list of appointments:

#### VISITATIONS TO BE MADE BY BISHOP NEELY

##### APRIL

17. Evening, Utica.
18. P. M., Oxford; evening, Norwich.
19. Evening, Bainbridge.
20. P. M., Smithboro'; evening, Waverly.
21. Elmira: P. M., Grace church; evening, Emmanuel church.
22. P. M., Millport.
23. A. M., or P. M., Van Etten; evening, Ithaca.
24. A. M., Cortland; evening, Greene.
25. P. M., New Hartford; evening, Utica.

On Palm Sunday, Bishop Huntington visited the two Oswego parishes, confirming 11 persons in Christ church, and 13 persons in the church of the Evangelists.

On Good Friday, the Bishop confirmed a class of 23 persons at St. Paul's cathedral, Syracuse.

On March 17th, the Bishop confirmed a class of seven persons in St. John's church, Marcellus, Prof. M. I. Hunt, lay reader in charge.

The music for the next annual festival of the vested male choir guild of the diocese of Central New York has been published. The order is the same as followed in former years, programmes being prepared for two services, Holy Communion, and Evening Prayer, both fully choral, the latter service being enriched by a number of anthems by different composers. The date for the festival has not yet been set. It will probably be held in Utica.

On Easter Day, at Trinity church, Fayetteville, the Rev. A. W. Ebersole, rector, the offering was \$112, in addition to the regular pledges, being the largest ever made in the church at one service. A beautiful oak hymn board was given to the church by Mrs. Nichols' Bible class.

The Rev. Chas. Orvis Dantzer, missionary to the deaf-mutes, spoke and interpreted in the sign language at St. John's church, Oneida, Sunday morning, April 1st. The children's Easter offering for the Sunday School Building Fund amounted to \$33.70. The Easter offerings for parish expenses reached the total \$127.65.

The chapter of St. Andrew's Brotherhood in St. John's church, Auburn, is providing Sunday services regularly for the people of a small settlement 16 miles from the city. The members have been enabled to maintain the work through the kindness of a gentleman in the city, who, while not a regular attendant of the Church, has become interested in the Brotherhood, and provided the money to meet the expense.

The Bishop spent part of the week, April 2-6, at his summer home in Hadley, Mass.

Zion church, Fulton, has received the gift of a polished oak pulpit from the Sunday school, the Ladies' Aid Society, and relatives of the late Mrs. J. C. Highriter, and its base bears the inscription: "In memoriam, Hannah Carpenter Highriter."

### Michigan

**Thomas F. Davies, D.D., LL.D., Bishop**

Recent Confirmations in Detroit by Bishop Davies: St. Paul's church, 26; St. John's, 61; St. Joseph's Memorial, 22; St. Andrew's, 14; Messiah, 13; St. Stephen's, 19; St. Matthew's, 50; Grace (special), 3; St. James', 31; Emmanuel, 19; St. George's, 24.

The Easter offerings in St. Luke's parish, Ypsilanti, the Rev. M. M. Goodwin, rector, amounted to more than \$1,000.

### Western Michigan

**Geo. D. Gillespie, D.D., Bishop**

The fortieth semi-annual missionary meeting and diocesan Church conference will be held at St. Thomas' church, Battle Creek, April 10, 11, 12. The sermon, *ad clerum*, is to be preached by the Rev. L. C. Rogers, of Grand Haven.

The annual meeting of the Woman's Auxiliary will be held at St. Luke's church, Kalamazoo, May 23rd.

Four "Missions" are to be held this spring in the diocese—at St. Paul's, Elk Rapids; St. Mark's, Grand Rapids; St. Paul's, Muskegon; and Grace, Holland City. The first three are to be conducted by members of the Parochial Mission Society, and the last named by the Rev. Messrs. J. B. Hubbs and W. P. Law.

GRAND RAPIDS.—St. Mark's choir sang "The Crucifixion," Good Friday night.

At their first anniversary Easter Sunday night, the vested choir of Grace church sang Gaul's "Holy City" for the anthem. This parish is to lose its competent organist and choir-master, Mr. F. S. Beckett, who has accepted a similar position at St. Peter's church, St. Louis, Mo. Mr. Louis M. Hubbard, late musical director at St. Mary's School, Knoxville, Ill., is to take charge of the music at Grace church. A course of sermons on "The Gospel of the Kingdom" is being preached by the rector, the Rev. J. B. Hubbs, on Sunday evenings in April, as follows: "The Fatherhood of God," "The Brotherhood of Man," "The Kingdom, and why the masses should capture it," "The Democracy of the Kingdom," "The Hope of the Kingdom." The evening services are choral, and attended by many who are strangers to the church.

On the fifth Sunday in Lent, the Bishop confirmed 25 candidates at St. Mark's church, in the morning, and 23 at Trinity church, in the evening.

MANISTEE.—At Holy Trinity church, March 28th, Bishop Gillespie administered the rite of Confirmation to 24 persons, mostly adults and heads of families. Both sexes were equally represented. This was the largest class ever confirmed in this parish. Of these only six were brought up in the Church. The Roman Communion gave 4; Lutheran, 4; Methodist, 5; Baptist, 1; Seventh Day Adventist, 1; Latter Day Saints, 1; and Dutch Reformed, 1. The Bishop preached a strong sermon on the nature and object of Confirmation. The past year has been a most prosperous one in this parish. The congregations have largely increased, and its spiritual life has been quickened. It is reaching out and taking hold of the people of all nationalities. This is essentially a city of foreigners, but the Church now includes in its membership, Americans, English, Irish, Scotch, Welsh, French, Germans, Swedes, Norwegians, and Negroes. It is hoped to reach the Poles also, later on. The daily Lenten services were well attended. On the Wednesday and Friday nights in Lent, the rector delivered a series of lectures on Church History, from the Reformation to the present day, which were listened to by large and attentive congregations. On Good Friday the church was filled all day. The Easter services were such as this parish never saw before in point of attendance, and in the number of communicants made. The wardens of the parish gave Eucharistic and Trinity candlesticks, which were used for the first time on last Christmas Day, to the delight of the parishioners. The rector, the Rev. Thomas Hines, feels that much of the success of this parish is due to the noble work done by the

Brotherhood of St. Andrew, the Woman's Auxiliary, the Daughters of the King, and the loyal and earnest support of the vestry.

### Albany

**Wm. Croswell Doane, D. D., LL. D., Bishop**

Easter Sunday in Grace parish, the Rev. R. Wyndham Brown, rector, was marked by an event gratifying to the rector and congregation; the old choir, few in number but faithful and devoted, added to their ranks some 24 voices of boys and girls who, vested in cassock and cotta, marched in procession from the vestry singing the glorious Easter hymn, "Oh, the golden, glowing morning!" This forward step has been accomplished by the untiring energy and eminent ability as a leader, of Mr. Lawrence Russell. The past year in the history of Grace church has been a prosperous one. Several hundred dollars have been raised for a new organ, and a couple of hundred for another purpose. A large number have been confirmed, and 30 communicants added to the roll. The Hon. Leslie W. Russell, judge of the Supreme Court, and Mr. Sheldon Brewer, brother of Bishop Brewer, of Montana, have been again unanimously elected church wardens after many years of service in office. There is prospect of a larger class for Confirmation than last year.

### Pennsylvania

**Ozi W. Whittaker, D.D., Bishop**

NORRISTOWN.—The Rev. John W. Kaye, assistant minister of St. John's church, and priest in charge of All Saints' chapel, west end of Norristown, has tendered his resignation, to take effect May 31st. This chapel was erected under the pastorate of Mr. Kaye nearly three years ago, and is in a flourishing condition. Mr. Kaye proposes to remove to Philadelphia, where his father resides, and hopes ultimately to re-engage in missionary work.

WAYNE.—On Easter Day, at 7:45 A. M., Bishop Whittaker consecrated the splendid altar, erected in the sanctuary of St. Mary's memorial church by Mrs. Thomas K. Conrad in memory of her late husband, who had himself built the edifice as a memorial of his parents, and was its first rector. The altar is of Sienna marble, elaborately carved with vine leaves and clusters of grapes. The front is a mosaic panel of lilies in white and green on a gold background. The steps are in dark red Victoria marble, the foot piece in mosaic, with a Latin inscription on the margin nearest the altar:

To the glory of the Holy Trinity, and in loving memory of Thomas Kittera Conrad, D.D., priest; born Jan. 19, 1846; ordained priest Jan. 19, 1860; fell asleep in the Lord, Trinity Sunday, 1893.

Above the retable of Victoria marble is the altar-piece in Roman mosaic, representing the Infant Christ with the Blessed Virgin, and two angels in adoration. In the background can be seen the pink blossoms of the Judas tree; and at the Child's feet is a censer, sending up wreaths of gray incense smoke. The reredos of carved oak surrounds the picture, and rises to the roof of the chancel, extending in a canopy over the altar and steps. The picture is made after a design by Mrs. Ella Condie Lamb, and the entire memorial was designed and executed by the Messrs. J. & R. Lamb, of New York City. At a later service, the rector, the Rev. J. R. Moses, delivered an eloquent sermon appropriate to the occasion, taking, as his text, St. Mark x: 45. Special music was rendered by the vested choir, under the direction of Mr. Lacey Baker, choir-master, with Mr. Edward Markley at the organ. The floral decorations were profuse, and attractively arranged.

### Ohio

**Wm. Andrew Leonard, D.D., Bishop**

The North-western Convocation was convened in St. Paul's church, East Toledo, on Tuesday, Feb. 27th, for a clerical quiet day with the Bishop. There was a large gathering of the clergy. The Bishop's sermons moved each pastoral heart in the direction of higher consecration to duty. A delightful and brief reception at the rectory, with a light refection, closed a day of exceeding spiritual profit.

The Lenten visitations have drawn out more than the usual interest. The total number confirmed was nearly fifty per cent. greater than that of last year. In St. Paul's, 7; Grace, 19; Trinity, 44; St. Mark's, 27; Calvary, 19; St. John's, 7; and St. Andrew's, 11. St. Mark's and Grace choirs, forming a chorus of over 70 vested singers, united at the Confirmation services of both and rendered the music very finely. They were drilled by Mr. Hoening, St. Mark's organist and choir leader.

The noon-day half-hour services in Trinity, as well as all the Lenten services there and elsewhere, compare favorably with those of previous years.

Mr. Libby, of the Libby Glass Works, has presented the Rev. Chas. Scadding, rector of Trinity church, Toledo, with a stole made of woven glass, said to be the only one in the world.

Choral societies recently organized by Mr. C. H. Hoening in St. Mark's and Grace parishes, are doing grand work.

LIMA.—Bishop Leonard confirmed a class of ten persons in Christ church, the Rev. C. B. Crawford, on Easter Tuesday.

This has been his third visitation to Christ church in a little over ten months, during which time 46 have received the laying on of hands. Easter Day was a most joyous one; the Easter offerings amounted to \$500 in all.

**CUYAHOGA FALLS.**—St. John's church was presented, on Easter Sunday, with a beautiful set of Communion ware, and a pocket Communion set, as a memorial of three brothers, former members of the Sunday school; a font ewer in polished brass, as a memorial of another former member of the school; two altar brass vases, and a silver baptismal bowl. The Communion set is solid silver lined with gold, and is one of the Gorham Co.'s tasteful designs. At the Easter Monday parish meeting, 85 votes were cast for members of the vestry, a marked contrast to the time, only a few years back, when a dozen people formed the parish meeting. Reports were read from all the various organizations working within the parish, and these added not a little to the interest of the occasion. The ladies' parish guild have contributed nearly \$200 during the year, and the Daughters of the King have given four sets of altar and desk hangings, besides a full set of Communion linen, all of which were made by the society, while the two departments of the Brotherhood have contributed, by their labors, to all departments of Church work.

**Rhode Island**

**Thomas March Clark, D.D., LL.D., Bishop**

**PROVIDENCE.**—On Good Friday the Three Hours' service was held at the church of the Messiah, and St. Stephen's church. The Rev. Edward L. Drown, of Cambridge, Mass., conducted the service at the Messiah, and the Rev. W. F. B. Jackson at St. Stephen's.

Bishop Clark preached at Grace church at the 10:45 Celebration on Easter Day, and in the evening confirmed a class of 22 at the church of the Redeemer.

Easter was observed with the usual elaborate music and floral decorations at St. Stephen's church. There were four celebrations of the Holy Communion.

At St. James' church the Holy Communion was celebrated by the rector, the Rev. J. W. Atwood, at 8 and 10:45 A. M. The Easter gifts included memorial cross for the altar, by the Ashworth family; altar service and desk, by F. E. Richmond and wife; and set of Prayer Books and Hymnals for the chancel, by a member of the parish; and the rector announced that a friend of the parish had given \$1,000 as a nucleus of the parish house fund.

At Christ church, the Rev. S. H. Webb, rector, the Holy Communion was celebrated at 6:30 A. M. At the 10:45 service the new black walnut pulpit, given by the Ladies' Auxiliary Society of the parish in memory of deceased members, was used for the first time.

At the church of the Messiah, the Rev. Thos. Cocroft, rector, there were three Celebrations on Easter Day.

Easter was a day of joy to the people of the mission of the Transfiguration, Edgewood, for they worshiped for the first time in their new chapel. The Rev. Delancey G. Rice celebrated the Holy Communion at 9 A. M., and preached at Matins at 11. At Evensong, the lay reader in charge, Mr. C. D. Burrows, officiated. The Easter gifts were: Brass altar cross, by Mrs. Geo. J. Arnold in memory of her husband; and a solid silver Communion service, and Prayer Books and Hymnals for the chancel, by other friends of the mission. The chapel is built of granite, its dimensions 22x43, and will seat 150; it cost about \$3,500. Edgewood is fast growing with a desirable class of residents, and the mission evidently has a bright future before it.

**PAWTUCKET.**—The Rev. W. F. B. Jackson, of Providence, officiated at Trinity church on Easter Day. At Evensong Holy Sepulchre Commandery, K. T., attended in full regalia by invitation of the wardens and vestry.

**Iowa**

**Wm. Stevens Perry, D.D., D. C. L., Bishop**

**FORT MADISON.**—There were five services during Easter Day. A pair of massive and elegant seven-branched vesper lights, made by Cox Sons & Buckley, of New York, and given as a premium for new subscribers, by THE LIVING CHURCH, were used for the first time. Nearly 100 communicated at the solemn High Celebration at 6 o'clock, A. M., when a full *missa cantata*, by Caleb Simper, of Worcester Cathedral, Eng., was well rendered by the choir of 45 voices. The offerings amounted to nearly \$350. The parish festival was held in Ross' Hall, on Thursday night, when not less than 500 were present, and by which the ladies' guild netted about \$120 additional.

**MASON CITY.**—This Easter shows a very marked advance in all departments of St. John's parish activities. There has been a better attendance on the Sunday services, a greater interest in the week night services, and deeper interest in the Sunday school on the part both of the teachers and the scholars. The Lenten services were also well attended and much good has been received therefrom by those who attended. A new departure was made this season in a noon-day service for busy people, especially to men, under the auspices of the Kemper Chapter 911, Brotherhood of St. An-

drew, which was fairly well attended on Wednesdays and Fridays. Owing to deaths and removals there has been something of a strain in financial matters, but the people have promptly responded to larger demands, which is a matter of great satisfaction to the vestry and the rector. The great want of the parish just now is a rectory, and this will be had before long. St. John's Ladies' Guild has contributed liberally to the rector's salary, in giving \$200 for the year. The Altar Guild also contributes in this line as well as in keeping up the altar furnishings, etc. By the liberality of both guilds, the rector has added 40 volumes to the Sunday school library.

**Long Island**

**Abram N. Littlejohn, D.D., LL.D., Bishop**

**BROOKLYN.**—Easter Day was very unfavorable in respect to weather, but the churches were filled at all the services and in many cases inconveniently crowded. At the celebrations of the Holy Eucharist the recipients were unusually numerous, and the offerings which were taken during the day indicated a generous spirit. The music in nearly all the parishes is now sung by vested choirs, and on the great festival the renderings were in keeping with the occasion, and indicative of much honest work. Though the season was so early, the altars bloomed with flowers and the decorations were perhaps more tasteful than ever.

In place of their lamented rector, the late Rev. Melville Boyd, the vestry of All Saints' church have made unanimous choice of the Rev. H. B. Wright, who is at present assistant minister in the church of the Redeemer, Brooklyn.

Through the earnest instrumentality of the Rev. Henry T. Scudder, rector of St. Stephen's church, a Laymen's Church Club of this diocese was recently formed. It evidently supplies a want, for it has already 400 members. The Hon. Augustus Van Wyck, one of the judges of the Supreme Court, is president, and William R. Dale is secretary. Meetings are held monthly in the rooms of the Brooklyn Art Association, Montague st. A meeting attended by a very large part of the membership was held on the evening of Easter Monday, March 26th, and on this occasion a paper of great interest was read by the president, Judge Van Wyck, the theme being "The causes and means of preserving our civilization can be best learned from studying the conflicts which have been waged for its attainment."

**Central Pennsylvania**

**M. A. DeWolfe Howe, D.D., LL.D., Bishop**

**Nelson S. Rullison, D.D., Asst. Bishop**

**HARRISBURG.**—At St. Stephen's church, Easter Day, one of the finest pulpits in this section of the State was presented as a memorial from the wife and children of the late Robert A. Lamberton, LL. D. It is of heavily wrought burnished brass, resting upon a solid walnut base and having a guard-rail or cap of highly polished olive wood. The design of the centre panel is a floreated Maltese cross with an inserted "I. H. S." in the centre. Directly underneath is the inscription:

To the glory of God, and in loving memory of Robert Alexander Lamberton, LL. D., for many years a vestryman of this church. Erected by his wife and children. Easter, 1894.

The side panels are floreated and are divided by twisted brass columns. The inscriptions on the side panels are the Alpha and Omega, and Chi Rho. A moving brass manuscript desk completes the pulpit, which was the work of R. Geissler, New York.

**BIRDSBORO.**—At Easter, St. Michael's parish, the Rev. B. F. Thompson, rector, reaped the reward of a faithful Lent. During Holy Week, the mid-day of three daily services was a "seven-minute" service for men, and it was a stirring sight to see each day almost 40 men willing to take even that time out of three-quarters of an hour "nooning." Maundy Thursday at 7:30 P. M., Bishop Rullison confirmed 15 persons, four of whom were choir men. There was a round of services on Good Friday from 7 A. M., "the Way of the Cross," to 8:30 P. M. Before the end of the "Three Hours" the church was well filled. The organ was closed the entire week, and all music well sung *a capella*. Easter Even, the rector was in church for "godly counsel and advice." Easter Day, Tours in C was sung for the second Celebration, which was choral. A superb processional cross, jewelled with amethysts, was used for the first time. At 6 o'clock, 74 were communicated; at 10:30, 40 received.

**Southern Ohio**

**Boyd Vincent, D.D., Bishop**

The Rev. Wm. H. Hampton, rector of Christ church, Iron-ton, has started a very promising and important mission in West Iron-ton. A room has been rented, and fitted up in a churchly manner. The opening service was held on Sunday afternoon, March 18th, with an attendance of 74 children and 11 adults in the Sunday school. The name of the Good Shepherd has been given to the mission.

The Three Hours' service on Good Friday was held in the following churches: St. Paul's, Cincinnati; Trinity, Columbus; St. Andrew's and Christ, Dayton; and Christ, Spring-

A very impressive service was held at Ascension mission, Wyoming, on the evening of Holy Thursday, which consisted of the Hoffman lantern slides depicting scenes in the life of Christ from His birth to His ascension, accompanied by Bible readings and appropriate music, with selections from the "Messiah."

Bishop Vincent confirmed a class of 18 at the church of Our Saviour, Cincinnati, on Sunday morning, March 18th, and in the evening, he confirmed a class of 32, one-half of whom were men, at St. Paul's, Cincinnati.

The Rev. E. F. Small, rector of Calvary church, Cincinnati, held a very impressive service on the evening of Good Friday. It consisted of a series of readings of the story of the Passion, interspersed with appropriate hymns, followed by the Creed, Lesser Litany, and sermon.

**Virginia**

**Francis McN. Whittle, D.D., LL.D., Bishop**

An unusual feature of the observance of Good Friday in Richmond, was the rendering on that night at St. Paul's church, of Stainer's cantata of the "Crucifixion." The service began with Beethoven's Funeral March, finely rendered on the great organ by Professor Reinhart, and after the shortened evening service by Dr. Carmichael, the "Crucifixion" was rendered by 160 voices, composing the Wednesday Club which is made up of the best amateur talent of the city. This is certainly the first time in many years that a work of this kind has been attempted in Richmond, and it reflects great credit upon Mr. Arthur Scrivener who acted as conductor.

Easter Day was celebrated at St. Paul's church, Richmond, by three celebrations of the Holy Eucharist, at the last of which the music was unusually fine. At the church of the Holy Trinity, the offertory exceeded \$4,000, and was devoted to the fund for the enlargement of the church, a work which is now in progress. At All Saints' church, the offertory amounted to \$1800, with which the lot adjoining the church will be purchased. The Bishop visited St. John's church in the morning, and confirmed a class of 38—10 males, and 28 females. In the afternoon he visited Monumental church and confirmed 12.

The vestry of Christ church, Charlottesville, recently determined that when \$5,000 was added to the sum now in hand, work should be begun on the new church. The plans that have been submitted by different architects are all for handsome buildings, to cost from \$20,000 to \$35,000.

A tablet to the memory of the late Rev. G. H. Norton, D. D., placed on the north wall of St. Paul's church, Alexandria, of which he was rector, was unveiled on Easter Day.

Mrs. Laura C. Liggett recently erected a new Commencement Hall at the Episcopal High School near Alexandria, as a memorial of her husband. It was formally opened on Sunday evening, March 25th. The Rev. Professor Grammer of the Theological Seminary, delivered the address.

**North Dakota**

**Wm. D. Walker, D.D., LL.D., Bishop**

**DEVIL'S LAKE.**—On Easter Day, three hearty and glorious services were held in the beautiful church of the Advent. At the children's festival in the afternoon, an elegant brass altar desk, and a number of book markers and purificators worked and donated by two ladies of the congregation, were presented by the rector's daughter on behalf of the Children's Twenty Minutes' Society, and then solemnly dedicated to the service of Almighty God. The Easter offerings amounted to \$93.22, and the Sunday school Lenten offerings to \$10.31.

**Massachusetts**

**William Lawrence, S.T.D., Bishop**

**BOSTON.**—The Easter services at the church of the Advent began, as is the custom there, with solemn vespers at 8 P. M. on Easter Eve. The sermon at the High Celebration, Easter Day, was by the rector, the Rev. W. B. Frisby; brief, but exceedingly impressive. A Communion service (new to Anglican churches), composed by M. Silas, a Belgian, was finely sung by the usual choir, accompanied only by the organ, under the direction of S. B. Whitney, for 23 years their organist and choirmaster. Long service is a specialty of this well-known choir; the leading tenors, Messrs. Grieves and Hollard, have sung in it for over 32 consecutive years, first as sopranos, then altos, now tenors; Mr. Beeching, basso, joined it in 1859, but took a recess of a few years; and Messrs. Swindlehurst (tenor) and Clemens (baritone) have been there over ten years. A glorious portion of the worship at this service was the placing on the altar, with the offertory, of a cancelled mortgage of \$17,000, which had long been a burden on the parish. The church being now free from debt, will soon be consecrated. The persons who cancelled this mortgage have refused to make known their names. The presence of Bishop Barker of Western Colorado, at three services on Easter Day, was very welcome to the people of the parish.

In another column will be found mention of the ordination of the Rev. Oscar L. Mitchell. This is noteworthy as being

he first instance of a colored man being ordained to the priesthood in this city. Mr. Mitchell has been an assistant to the Rev. C. N. Field for nearly two years. He was born in Sumter Co., South Carolina, and is a graduate of St. Stephen's College, Annandale. He has been studying for two years in the Cambridge school.

The annual convention of the diocese will meet St. Mark's Day, April 25th, in Trinity church. The Rev. George W. Shinn, D. D., will preach the sermon.

The Bishop recently confirmed 75 candidates in Trinity church.

On the evening of Good Friday, the Rev. Drs. Donald and Parks took part in the union service at the Old South church. Congregational, Presbyterian, and Unitarian ministers participated in the service.

NEWTON.—At Easter, Grace church was enabled by a very large contribution to erase its indebtedness. The morning offering was \$850. Twenty-five persons were confirmed recently in this parish.

LEE.—The marble altar, the gift of Mr. William Gross, of the Quarry Works, was in place on Easter Day, and is a great addition to the renovated interior of the church building.

ARLINGTON.—The Rev. M. K. Schermerhorn, rector of St. John's church, who has carried on an excellent work during his rectorship, has sent in his resignation, which the vestry are unwilling to accept, and an effort will be made to retain his services. New life has been imparted to the parish. The church has been removed and re-decorated, and a new chapel and parish house have been added. Old debts have been cancelled, the attendance at Sunday school has been doubled, and the spiritual life greatly helped by the constant earnest ministrations of the rector. Mr. Schermerhorn will spend several months abroad this summer, and upon his return, it is hoped he can be induced to take up the work he has made so promising.

### Georgia

Cleland Kinloch Nelson, D.D., Bishop  
EPISCOPAL APPOINTMENTS

#### APRIL

1. Columbus.
- 2-3. Archdeaconry of Macon, Columbus.
8. Thomasville. 15. Americus.
20. Waynesboro'. 21. Grovetown.
22. Augusta, St. Paul's, A. M.; St. Mary's, P. M.; Christ church, evening.
26. Evening, Athens, Archdeaconry of Augusta.
29. Athens.

#### MAY

6. Milledgeville. 13. Marietta, Confirmation.
15. Clerical conference, A. M.; Woman's Auxiliary, P. M.
- 16-17. Diocesan Convention, Griffin.
18. Board of Missions, Cathedral Committee, Griffin.
20. St. George's, Griffin, Confirmation.
27. Cartersville, A. M.; Cedartown, P. M.
28. Cave Spring. 29. Rockmart.
31. Dalton.

#### JUNE

1. Calhoun. 2. Kingston.
3. Atlanta. 9. Kingston.
10. Athens.
15. Mt. Airy, A. M.; Toccoa, 7:30 P. M.
17. St. John's College, Annapolis, Md.; anniversary sermon.
24. Nativity of St. John the Baptist, Rome.
29. St. Peter, Newman; Carrollton.

#### JULY

1. Atlanta. 8. Clarksville.
9. Tallulah. 15. Tallapoosa.
22. Greensboro, Rutledge, Madison.

### South Carolina

Wm. B. W. Howe, S.T.D., Bishop

A very handsome brass processional cross has been presented to the choir of the church of the Good Shepherd, Columbia, by Mr. J. H. Green, the senior warden of the parish.

On Wednesday, Feb. 28th, Bishop Capers visited the chapel at Eutawville, preached, confirmed three, and celebrated the Holy Communion. On Friday, March 2nd, at the church of the Epiphany, Upper St. John's, he preached, confirmed three persons, and celebrated the Holy Communion. On Monday, March 5th, at the church of the Good Shepherd, Yorkville, he preached and confirmed six.

The vestry of Trinity church, Columbia, has sold the old organ, and purchased a new one at a cost of \$3,000. The music of this church will be rendered by a mixed vested choir, and on the north side of the chancel the two arches will be closed up and the space converted into two choir rooms. The rector, Dr. Evans, has recently rented a building in the south-western portion of Columbia, and has begun a mission there.

The question of the Bishop's residence in Columbia is attracting general attention, and it is expected that the next convention will take the matter up and complete it. Something less than \$10,000 is necessary to purchase a suitable house, furnish it, and effect insurance on it for several years. It is proposed to raise one-third of this, which would be paid on the house at once, and the balance to be borrowed for

ten years on a mortgage of the property to be paid on an annual assessment of ten cents on each baptized person in the diocese who is over 14 years of age.

The vestry of St. John's church, Florence, have raised the money to build a rectory, and it is expected that in a few months a suitable building will be erected at a cost of about \$1,200.

St. Timothy's mission on Arsenal Hill, Columbia, under the rector of the Good Shepherd, is increasing in size; the Sunday school has now 30 pupils, and there is a large attendance at the Sunday night services.

The congregation of the church of Our Saviour, Rock Hill, have purchased a lot, and will at once build a rectory.

March 11th, Bishop Capers confirmed a class of 40 at Trinity church, Columbia. At night he visited the church of the Good Shepherd, and confirmed a class of six, this being the second class confirmed in this parish within three months.

ANDERSON.—Easter Day was beautifully celebrated in Grace church. The rector, the Rev. R. P. Eubanks, preached a sermon of spiritual power, which impressed many hearts. A beautiful cross has been presented to the parish by a faithful communicant, made by himself as an Easter offering to the Risen Lord.

### Maryland

William Paret, D.D., LL.D., Bishop

BALTIMORE.—A pamphlet recently issued describes the work of old St. Paul's parish during the past year. It is a compilation of the reports made at a recent congregational meeting and contains statistics and interesting descriptions of the work of the numerous parish agencies, including the girls' school, boys' school, St. Paul's House, the Endowment Fund (which has reached the sum of \$13,035), the Women's Guild, Provident Society, Mothers' Meeting, Embroidery Guild, Altar Society, Vestment Society, Church Periodical Club, the Hospitality Committee of the Women's Guild, the committee on visiting the sick and needy, Church Home committee, Men's Guild, committee on church hospitality of the Men's Guild, Sunday night special services, committee on publications, parish library, guild house, kindergarten, Boys' Brigade, industrial school, Woman's Auxiliary, Girls' Friendly Society, and the Rector's Helping-Hand Society.

Easter Day in Baltimore was rainy and cold. Notwithstanding the unpropitious weather, the services were well attended. The floral decorations were elaborate and the offerings liberal.

At Grace church, the Rev. Arthur C. Powell, rector, the day was marked by three interesting additions to the interior, besides the beautiful decorations in the chancel and on the memorial windows. The little chapel near the chancel, which was recently fitted up for the accommodation of deaf-mute parishioners, was opened for the first time for service, which was conducted by Mr. Daniel E. Moylan, a deaf-mute lay reader, simultaneously with the spoken service in the chancel. The chapel will accommodate 30 persons, and is handsomely furnished in black walnut. An adjoining passage way will furnish room for 10 or 20 more seats when desired. Forty-five deaf-mutes are now communicants of Grace church. The beautiful marble and onyx chancel screen was completed by two sculptured figures of "Prayer" and "Praise" in pure white marble. The figures surmount the pilasters at the openings of the screen. The screen is a memorial of Rosa Blanche Woodyear, and given by her mother. Another memorial window was added to the adornment of the church. It was erected by Mr. and Mrs. John Izzard Middleton in memory of their daughter, Mary Alston Middleton, who died one year ago. It is a impressive picture in opalescent glass, of "The raising of the daughter of Jairus."

Gounod's Mass was sung by a vested choir of about 30 voices in St. Luke's church.

The Bishop confirmed a class of 19 persons in the morning at Christ church, Easter Day. In the afternoon he addressed the children at Ascension church.

The offerings at Holy Innocents' church, Easter Day, will go toward a fund for building a parish house on the lot adjoining the church, which is owned by the congregation.

For the first time in the history of St. George's church, the Rev. Frederick Gibson, D.D., rector, the congregation were privileged to worship on Easter Day in the Eucharistic service, with a complete musical programme. Through the untiring efforts of the choir director, Mr. Frederic C. Hallam, with the co-operation and willing support of the able organist, Miss Mamie A. Weigandt, and the 34 boys, men, and ladies of the choir, Alfred J. Eyre's full festival Communion service in E. flat was rendered in a manner highly creditable to all. The innovation was commended by a large number of the congregation, and it is believed that hereafter at the 11 o'clock Celebrations, a full choral service will be desired. Matins were said at 10 o'clock, Easter Day, and the service at 11 o'clock, with the choir, began with the Communion service. The music to the processional, "He is risen," was composed by the director, who, besides having a special faculty for training boys' voices, is a thorough Churchman. The high notes of the boys were particularly sweet and clear. All the services on Easter Day were largely attended, and the day closed with Barnby's Evening service in E flat,

at the end of which the *Gloria in Excelsis* was sung. The altar, sanctuary, and nave of the church were handsomely decorated with potted plants, lilies, and other flowers.

WASHINGTON, D. C.—The vestry of St. Andrew's church have accepted the design for the proposed new church edifice prepared by C. W. Murdoch and C. L. Harding, architects. It is the intention to begin the work of erection at once. The new structure will occupy the vacant ground adjoining the present church building. It will have a frontage of 120 ft. on 14th st. and 64 ft. on Corcoran st. The design is Gothic. There is to be a nave and aisle with a clerestory, and rising above the juncture of the nave and the transepts will be a tower, which will be supported on pillars. The ground plan will be rectangular, while the roof plan will be cruciform. The roof is to be pointed. The new edifice will join the present structure along the east side, and glass partitions will separate the two. The west side is to have one large window and a number of smaller ones, and in addition there will be windows in the clerestory on both sides. The material used in the construction of the edifice will be brick, stone, and terra cotta, and it will cost, roofed in, without any interior finish, \$30,000. The seating capacity will be about \$1,000.

In all the churches on Easter Day there was beautiful music and artistic floral decorations. In Epiphany church, in the afternoon, there was a union service of the three parish Sunday schools, which brought together about 1,000 children. At the church of the Ascension, 15 were initiated as members of the boys' chapter of the Brotherhood of St. Andrew.

On Tuesday in Easter week the Bishop, having confirmed one in private, visited, in company with the rector, the Rev. W. G. Davenport, Emmanuel mission for colored people, at Hillside, a suburb contiguous to Anacostia, and confirmed four. At this place a vigorous and promising work is being carried on by the rector. A chapel for the mission is sorely needed, and an earnest effort is being made to build one. Later in the evening, at Emmanuel church, Anacostia, the rector presented a class of 40 for Confirmation. The growth of the Church in this growing suburb of Washington is one of the signs of the times. When the present rector took charge of the parish, it was the weakest and smallest of all the religious bodies in the town; but this cannot be said of it now by any means. It is a congregation composed wholly of poor people, and it is the aim of both rector and congregation to make the very poorest always welcome and at home. A small but vigorous chapter of the Brotherhood of St. Andrew, started by the rector six years ago, has been of material aid in bringing in men, no less than six having been added to the class just presented, by members of the Brotherhood.

GEORGETOWN, D. C.—The Sunday school of Christ church held their Easter festival in the afternoon. The exercises were tinged by a feeling of sadness on account of the illness of Mr. C. W. Matthews, who for the past 30 years has been superintendent of the Sunday school, and who is at present dangerously ill. The Rev. Dr. Stuart gave a talk to the young people, taking as his text: "Then His disciples were glad when they saw Him."

At Grace church, the annual offering of the Sunday school to the church fund amounted to \$67.

### Southern Virginia

Alfred Magill Randolph, D.D., LL.D., Bishop

Grace church, Petersburg, will soon erect a beautiful memorial window in memory of its late rector, the Rev. Dr. Gibson, for which over \$500 has now been secured. The Easter services at all the churches in Petersburg were very bright, and the profusion of flower decorations, not only in these churches, but in many other churches of the diocese, was especially noticeable. A new clergy stall and desk, the work of one of the Brotherhood members, was presented to St. John's church, Petersburg, on Easter Day, and \$250 was added to the Church Building Fund.

At the services on Easter Day, at Trinity church, Stanton, a credence was used for the first time, erected to "the glory of God, and in loving memory of Elizabeth Erskine Gay, Easter, 1894." The credence is a white marble slab, surmounted by a Latin cross, and is the work of J. and R. Lamb of New York.

### Minnesota

Henry B. Whipple, D.D., LL.D., Bishop  
Mahlon N. Gilbert, D.D., Ass't. Bishop

ST. PAUL.—Holy Week was well observed by the faithful throughout the city, daily celebrations of the Holy Eucharist in nearly all the churches (Good Friday excepted). On Maundy Thursday there was a celebration of the Holy Eucharist in the evening at the Messiah and Christ churches. The church of the Good Shepherd was the first to introduce the Three Hours' service on Good Friday into St. Paul, and the only church that observed it for a number of years. This year, however, it was held in St. Peter's, Christ church, and the Good Shepherd; large congregations were present and remained throughout the entire service. Bishop Gilbert was kept very busy during Holy Week holding Confirma-



tions throughout the city, the large number of candidates for the reception of this apostolic rite must have been very gratifying. He visited St. James', the Messiah, St. Matthew's chapel, St. Anthony Park, and St. John's, White Bear. At Christ church on Palm Sunday, 23 candidates were confirmed, and on Easter Eve, at St. Peter's, the class numbered 25. On Easter Day two celebrations of the Holy Eucharist were the rule in all the churches, with children's services in the evening, consisting of full choral Evensong, Easter carols, and presentation of Lenten savings. Large congregations and liberal offerings are reported. Bishop Gilbert officiated at Christ church.

MINNEAPOLIS.—The Swedish church of the Messiah, West Minneapolis, was opened for divine service Tuesday in Holy Week. This congregation was organized about a year ago and has been working hard and zealously to possess a suitable place to worship in. Recently they purchased a building, formerly used as a Baptist church, and had it removed to its present site. The unemployed connected with the church, dug out the basement and prepared a stone foundation for the building to rest upon. It has a seating capacity for 250. The interior is fitted up in a churchly manner. At the opening service the Rev. H. P. Nichols represented the Bishop, and the rector, the Rev. O. A. Toffteen, vested in a black chasuble heavily trimmed with silver braid after the order of the Swedish vestments, made the first address. He was followed by two Swedish ministers, who will take orders in the Church, and two Swedish divinity students. The service observed was according to the Swedish ritual, fully choral. The congregation was very large, the men predominating; without the aid of books they sang the service entire from memory. This marks an historical event in the great Swedish movement now quietly being pursued in this city.

**East Carolina**

Alfred A. Watson, D. D., Bishop

On Tuesday, Feb. 27th, was held in Pollocksville, Jones Co., the first service by a minister of this church. The Rev. Edward Wooton conducted the service, in the town academy, assisted by the Rev. Mr. George, of Newbern. Prayer Books were distributed, and their use explained, many of the congregation never having seen one before. The attendance was large, and close attention was given to the service, and the clergy were invited to repeat it.

**New York**

Henry C. Potter, D.D., LL.D., Bishop

Rye.—The following useful presents were made to Christ church on Easter Day, by some of its members: Thirty copies of Hutchin's Hymnal, in leather, stamped for the choir; a set of Prayer Books and Hymnals in red morocco, stamped, for use of the church and sanctuary; similar sets for use in the new parish house, and for Grace chapel, Milton; an altar service book, a copy of the famous edition, *de lauze*, by Dr. Harrison. It is said to be the most beautiful altar service either in this country or in the Church of England.

**Maine**

Henry Adams Neely, D.D., Bishop

NORTH EAST HARBOR.—The Rev. A. S. Winsor has been priest in charge of this mission during the past two years. On Easter Day 12 persons were baptized, making the total number of Baptisms, principally of adults, 40, during Mr. Winsor's incumbency.

**New Jersey**

John Scarborough, D.D., Bishop

Application has been made to the ecclesiastical authority of the diocese for permission to form new parishes in North Plainfield and Westfield.

PENN'S NECK.—St. George's church is one of the old Swedish parishes. At a recent visitation, five persons were confirmed by the Bishop. The first records of the church are in the Swedish language.

LAKEWOOD.—All Saints' memorial church has received the gift of a new Sunday school room from Mrs. Strong, and is just completing a very costly rectory. Only a short time ago, the church was enlarged to double its former capacity. A new organ and several handsome memorial windows were put in. The group of buildings occupy three sides of a quadrangle, leaving the fourth open to the sun. The parish is every year gaining strength and wealth. Seventeen persons were confirmed recently.

SWEDSBORO'.—A new organ has recently been put in Trinity church, the Rev. Geo. W. Watson, D. D., rector. The parish was originally a Swedish congregation, and the records of the church were kept in that language. After the Revolutionary War, the Swedes withdrew their missionaries, and handed over their property to the diocese of New Jersey.

CAMDEN.—The new parish house of the church of Our Saviour, mentioned in our last issue, is of Trenton stone front, and has cost \$6,726, contract price, not \$10,000, as stated last week. The rector of this parish is the Rev. Edward R. Baxter; by error we printed it as Burke.

**A Letter from Bishop Gray**

ORLANDO, Easter Eve, 1894.

DEAR LIVING CHURCH:—Having just returned from a trip to the Everglades, whither I went in the interests of my mission to the Seminole Indians, I am sure many of your readers, and especially those who are interested in the missionary work of the Church, will be glad to read a brief account of my journey into the interior of that vast region over which, besides the cattle, and the wild beasts which roam at large, only Indians wander, living in almost temporary camps here and there, and procuring their means of support mainly by hunting and fishing.

I left Orlando on the 8th day of March, going direct by rail to Punta Gorda, the extreme southern point of railway travel on the west side of the Peninsula. Thence I expected to go by steamer down Charlotte Harbor, and then up the Caloosahatchie river to Ft. Myers, but as there was no boat until the next day, I was compelled to secure transportation in a wagon across the country. The journey occupied nearly the entire day, with nothing in view but sand and pine trees, and afforded no opportunity for dinner. I reached Myers late in the afternoon, and found Dr. and Mrs. I. E. Brecht, the missionaries among the Seminoles, ready to convey me the next day to "Immokalee," the base of operations in connection with our mission. The distance is forty miles, and at this season of the year the sand is dry and deep, so that we made slow progress.

After leaving the suburbs of Ft. Myers, no human habitation appeared for a distance of about thirty-five miles. At noon we encamped by a rude well dug in the sand, fed and watered our horses, and ate our lunch. It was long after dark when we entered the settlement around Immokalee. One of the mules frightened at a pile of rubbish almost in the road, wheeled around, and darted off, snapping our tongue in two, and breaking several spokes in one of the wheels. However, we were near our destination, and notwithstanding the mishap, were soon within the mission house. The next day, Sunday, 11th inst., I held service in the little school house, in which all the white people of the neighborhood had gathered, and, as I had taken Prayer Books and Hymnals along, and explained the service and called out the pages, we had very good responses and a very enjoyable service.

Monday was required to repair the wagon, but bright and early on Tuesday morning Dr. and Mrs. Brecht and myself, with Mr. Williams for a driver, set out for the Everglades, forty miles further on, where the Indians are now encamped in considerable numbers securing valuable otter skins. Soon they will remove to other localities, and give their attention to the securing of alligator hides.

At noon we halted for lunch at what is called Fraser's Island. There is no island now for there is no water. But it is a little elevated above the surrounding sea of sand, and is one of the places where water can be obtained by digging a hole down about three feet into the ground. Some of us cleared out the water hole, and watered the mules, while Mrs. B. prepared the lunch and heated some water, on a quickly made fire, for the coffee. The sun was very hot upon us, and the tall pine trees afforded but little shade. All hands refreshed, we pushed on again, the cypress and palmetto growth increasing as we advanced into lower, and during the rainy season, more swampy regions. Night overtook us, far from any human habitation, but we could not stop to camp out for the night, until we could reach some possibility of water.

At last we were greeted by the dim outline against the sky, of "Old Tony's Camp." This consists of several shacks, as they are called, constructed of poles, with a covering of palmetto leaves, and open on all sides. We found the camp deserted, but drove into a little strip of woods, found the water hole, which had to be cleaned out, made a fire, and were soon eating our supper. We all, including Mrs. Brecht, spread our blankets upon the ground, and laid down to sleep with no protection from the heavy dew except our bedding and the high pines.

The next day, Wednesday, we reached the Indian camp. Dr. Brecht has already constructed a shack there, and so we now had a palmetto roof over our heads, the sides, however, being open after the Indian fashion. We were in the midst of a peculiar region; vast stretches far as the eye can reach of wastes of sand, and saw-grass interspersed with what look like islands covered with tropical plants of various kinds and often fringed with very beautiful wild flowers. Here the wells were of a rather more substantial character, consisting of barrels sunk in the sand, into which the water rises in a very refreshing way. The words of the *Benedicite* came into my mind: "O ye wells, bless ye the Lord, praise Him and magnify Him forever."

I must think that the time of our arrival in the camp was providential. Surely our loving Heavenly Father guided our steps. More Indians came in that day than had been there before. A trader, Mr. Brown, was to leave the day following, and many had come in to bring skins and hides and to give orders for merchandise wanted. Notices of a service the same night were sent among the Indians. Some of them, too, who were present when I was at Immokalee before, helped the cause, and I am told that we had more Indians at that service than have ever attended any religious

service in Southern Florida before. I put on my robes, had a shortened form of service, and preached from "Greater love hath no man than this, that a man lay down his life for his friends." Many of them can speak English and told me they understood "leettle". The men, squaws, and piccaninies were all very attentive and remained through the entire service.

Dr. and Mrs. Brecht were very much delighted and considered the occasion a most gratifying and encouraging one. They have had a vast deal of trying and discouraging work, but have bravely stuck to it, believing that "in due time they should reap if they faint not."

The names of a few of those present and that I met, may not be uninteresting: "Miami Billie," squaw, and seven children, two of the latter fully grown; "Billie Conapatchie," squaw, and three children; "Old Nancy," widow of one of the Osceolas; Tom Tiger, squaw, and three children; Billie Roberts, or Foscinoholah; Charley Jumper; "Dixie" or "Ho not tso fee lah;" "Snooks," or "lille tap a tschee," Charley Fuell; Jack Buster, and others.

I add a few Seminole words, although they have no written language: God, Fah sock a omah tschee. Heaven, Hosch o tee kay. Moon, Hosch-ee. Sun, Nich tah mee kee. Good, Hin-tah-kah. Bad, Homp-a-kay. Sing, Ho-pon-kee. Home, Immokalee. Bible, Nan-ken-so-kee. Orange, YalaHa. Laughing, Hi ah kee kee. Crying, Hil legh kee kee. Day, Nich tau kee. Night, Negh lan kee. Clear, Ah yo sic. White men, Is-to-haa-kee. Indian, Is-ta-chatt-ee. Negro, Is-to-lus-kee. Bread, Pal-es-tay- Mtat, Ach-a-nee. Cake, Pal-es-kom-es-kay. Sleep, Sahn-o-tse-pias-chay. Death, E-la-tschee.

The next day, in company with Mr. Williams and Billie Conapatchie, who was sent to school some years ago by Capt. Hendry, I went out as far as we could proceed into the Everglades without sinking in the bog and mire.

Two more days of interesting work and traveling, and nights of sleeping on the ground, one of them at Rocky Lake, finished up the week and found us again at Immokalee.

On Sunday I celebrated the Holy Eucharist for the first time in the history of the settlement. Also had another service at night. Between thirty and forty whites and a few Indians were present at both these services.

I do most earnestly desire for this mission a self-denying and devoted priest, and pray God to give me such a man in the near future.

I made visitations and held services at Myers and Punta Gorda on my way home. I have, as yet, been unable to put a man in charge of these places, but am still trying to supply them.

I will close this hurried epistle with a few incidents of a trip made just made before this one to the Indians, and illustrating missionary experience.

At Lake Worth, as they are trying to build a new church, I was constrained to relinquish my claim on the offertory, and said so from the chancel. After the service a gentleman came forward and said: "I am unwilling for the Bishop to go without his offertory. Give it to him and I will hand in my check for the amount."

At the same service, while I was preaching on the sufferings of Christ, a little five-year-old boy was seen to be weeping. He was asked what was the matter. He replied: "I am so sorry for poor Jesus!"

On my way up Indian River I had an appointment at Hobe Sound, a new place. In the middle of the night I was put off from the steamer at the wrong dock. There was no house near. It was dark. I did not know the country, so there was nothing to do but lie down with my valise for a pillow and rest as well as I could until next morning.

At Rockledge I held service and preached in the town hall, a large congregation being present. The next day a lady came to me in the hotel and said: "I am a Baptist, but I was very much interested in your sermon, and especially your account of your work last night. I am not wealthy but I want to do something to help you in your work. I think I can give you five dollars a month for this year. Here are fifteen dollars for the first quarter."

I was to consecrate the church at Port Orange. I missed connection at Orange City Junction. It was midnight when I reached New Smyrna. How could I get on in time for service next morning? I found a livery man who agreed to drive me up early Sunday morning. I had had no possible chance to get dinner or supper and I could only swallow a hasty lunch before sun-up, and then by driving fourteen miles, reach the church in time for the service.

I might go on indefinitely, but my object is not self-glorification. God forbid. But I do want Church people everywhere to be interested in this field of labor. I am trying, as far as in me lies, as the laborers are few, to do the work of a missionary priest to a great extent, as well as that of a Bishop in the Church of God. I need help for the work among white men, black men, and red men.

May the "Lord of the harvest send forth laborers into His harvest" and may He put it into the hearts of His saints to sustain by their gifts and offerings those so sent. Amen.

WM. CRANE GRAY,  
Missionary Bishop of  
Southern Florida.

## The Living Church

Chicago, April 7, 1894

Rev. C. W. LeMingwell, Editor

THE WORLD in general is very willing to give a certain patronizing recognition to such festival days of the Church as Christmas and Easter. There are popular theories of the Incarnation which are quite in accord with the spirit of the world and which serve to confirm in the natural man the conviction of his own importance. But the observance of such an anniversary as that of Good Friday is not so popular. Many churches in every city held special services on that day, and large congregations assembled to commemorate the Saviour's Passion and atoning Death. It is remarkable how completely the occasion was ignored by the secular press. Glancing the next day over two of the leading dailies of this city, we found in one, under the heading of "Religious," an account of the dismissal of a country minister for immorality, and in the other a reference to the sermon of a Roman Catholic priest against executions on Good Friday. "Only this and nothing more." The truth seems to be, that the atoning Sacrifice of Christ is not a popular doctrine. Now as at the first, the Cross is, "to the Jews a stumbling-block, to the Greeks foolishness." Here is the touch-stone of the Christian religion, a criterion of faith, an insurmountable dividing line between the Church and the world. That "Christ died for our sins," that His death was an atonement, a propitiatory sacrifice, is a fact that refuses to be philosophized into transcendental nothingness, or explained away.

### The Church and the Age

We live in a period which is coming to be felt more and more as remarkable, and as the prelude to something still more remarkable. Ideas and tendencies, which for a long time seemed disjointed and unpractical, and which, however startling and even dangerous they might be in themselves, could be dismissed from serious thought as probably only ephemeral, without permanent significance, have gradually come to express themselves in concrete forms. What once seemed mere theories so wild and dreamlike that no one could imagine any large number of people accepting them as the basis of religious, political, or social systems, have taken solid shape and become realities—sometimes threatening realities. What were once the speculations of philosophers have become combined with the forms of thought developed by an era of wonderful scientific progress. They have penetrated to the multitude, and are now giving shape to organized movements on a large scale foreshadowing great changes in the world of the near future. There is a universal restlessness, as of men who feel themselves in the shadow of some great catastrophe, the nature of which they do not understand, living in a period of transition towards issues for which they do not know how to prepare themselves.

One of the most striking phenomena with which we are confronted in our own country at the end of the century, is the tendency to great combinations controlled by a few persons, and often by a single head. Thus, in the first place, in the business world, we have great corporations, despotic enough within their own limits, but checked by competition, now giving way to one supreme corporation called a "trust," under which the entire business, in a particular line, throughout the whole country is reduced to a unit; competition is done away, and the whole is controlled by a common policy dictated by a small coterie or possibly by one individual. The significant fact in this order of things is the disappearance of the independent business

man, the small dealer, managing his own affairs in his own way. The inferior merchants or manufacturers under this system become little more than the clerks or agents of the central combination.

The same process has been going on among the laboring men or the class whom it has become the fashion to call working men. To offset the despotism of corporations, trade unions were formed, at first in mere self defence, but soon passing beyond this point and exercising a power over the individual exceeding that which had been exerted by the corporations themselves, and fully as intolerant towards all attempts at independence. Beyond these still are the larger combinations, corresponding in a measure to the "trusts," but aiming at still larger results, inasmuch as they would, if possible, unify all trades under one central authority. Here, again the insignificant point is seen in the fact that vast multitudes of men are becoming accustomed to submit themselves absolutely throughout a large sphere of action, to a policy which they may have no share in shaping.

In the "machine" and its power we have an example of the same kind in the sphere of politics. This reaches its extreme development in the "boss" who controls the votes and the political action of a large body of men who, for considerations satisfactory to themselves, surrender their independence as citizens and subject themselves in this sphere entirely to the will of one man.

Whatever may be the starting point in each case, whether greed of gain, or self-defense against intolerable oppression, or ambition and love of power, there is a remarkable agreement in the result. What we see is an enormous sacrifice of personal independence. It is not difficult to see the logical outcome of all this, though it may never be achieved in fact. If there are advantages in gathering under one central control the entire business of the country in any particular line, there may be a still greater advantage in bringing all lines of business into unity in the same way. In mechanical occupations this comprehensive and final organization has already been attempted in one or two instances, and it is hardly to be supposed that such attempts will not be renewed until some greater result is accomplished than has yet been seen. Likewise in politics, it is not probable that the development of the machine with the "boss" to control it, has reached anything like its highest point as yet. We are, no doubt, destined to see this late evolution exhibiting itself on a larger scale than has hitherto been dreamed of.

Supposing these various tendencies to go on until they reach their ultimate degree of development, it requires but one step more to achieve a complete unity by the combination of all under one system. The result is socialism. We are assured from many quarters that socialism is the goal of all the great movements now going on in the several spheres of business, society, and politics. It may be admitted that it is the logical goal to which present tendencies point, but it is another thing to admit that such will be the actual goal. The obstacles are enormous and it defies human foresight to imagine how they may be overcome. It is true, however, that an increasing number of people are convinced that an era of socialism is almost at hand. There is another alternative which may seem more probable to those who know from the history of past ages, what has happened when the multitude has, for one or two generations, become accustomed to the idea of absolute and unquestioning obedience to a central power, with the accompanying sacrifice of individual independence.

The fact is, however, that, in the ordinary course of things in this world, tendencies and movements on a large scale rarely issue in purely logical results. Human history is rather akin to applied than to pure mathematics; "friction" has to be taken into account; there are disturbing influences

which come in to give a new shape to movements; underlying convictions which seem for a time to have disappeared, re-assert themselves; re-actions take place and turn back the current which had appeared irresistible. All this makes it well nigh impossible to predict what the future shall bring forth.

But looking simply at the present, it is true that we are confronted with very remarkable phenomena, and the question which is being asked in the Christian world is what the attitude of religion ought to be toward the movements of the day. Great theories are being broached and plans devised for the regeneration of society on a large and comprehensive scale; sanguine hopes are entertained in many quarters of the possibility of accomplishing something of this kind through organized and deliberate effort. Poverty, ignorance, and vice are to vanish away and all the ills of society are to be cured through some admirable self-adjusting system.

The Church is invited to espouse some one or other of these plans and lend her aid toward the establishment of a new order of things. In some quarters such a policy is strenuously advocated. To stand aloof when the happiness of large classes of men is at stake, to refuse definitely to advocate measures which, in the opinion of many, will usher in a new era of equal justice, general prosperity, and temporal happiness, is stigmatized as unworthiness of an institution claiming as the Church does, to be the divinely empowered teacher of morals and guide of men in all good ways; or it is held to be a proof that Christianity has fulfilled its mission and is now antiquated. It is natural that ardent souls, deeply sensible of the evils which afflict their fellow-men and zealous for their redress, should sometimes be impelled to urge that the Church as a body should commit herself to projects and movements which are assumed to embody this cause of humanity, and should become impatient with what seems to them an unreasonable conservatism.

It ought not to be necessary to remind those who insist that the Church ought to take sides in political and social movements and to identify herself with special schemes of reform, that the Church exists for no such purpose. The direct practical ends of such movements, however beneficent, are earthly and temporal. The ends for which the Christian religion has been given to the world are heavenly and eternal. She must needs miss her true vocation when she once gives way to the principle, now so often urged, that it is useless to talk to men of happiness in heaven unless you first make them happy on earth.

The example of our Lord when He was asked to decide between the two brothers in their quarrel about the inheritance is a perpetual lesson for the Church. There was no doubt a right and wrong in that matter, but He refuses to consider it, and instead gives an emphatic lesson against covetousness, and declares that "a man's life consisteth not in the abundance of the things which he possesseth." How natural for the petitioner for redress to turn away in anger and say: What use to preach to me when you will not help me to my rights!

Bishop Westcott of Durham, not long ago, succeeded in bringing to an end a disastrous strike among the miners of his diocese. He refused to go into the merits of the case and he proposed none of the favorite panaceas of the day, but simply brought together representatives of the men and of their employers and preached to them the fundamental principles of the Gospel: charity, mercy, and mutual concession. The barriers of selfishness, of pride, and avarice, were broken down under his earnest pleading, and the difficulty was settled. More recently his refusal to give his assent to a scheme which certain labor organizations had at heart, but which he thought to be unjust, has brought upon him the old reproach of narrowness

and incapacity to deal with the problems of the age.

It is the business of the Church to inculcate, in season and out of season, the fundamental principles of righteousness and fair dealing, of consideration for the interests of others, of unselfishness, of love and mercy, assured that where these principles prevail, there will be little trouble about the formal organization of society or of government. When these are moulded from within by the teachings of the Gospel the necessary modifications will come about of themselves; when they are not so moulded no amount of external shaping by legal enactment and formal constitution can be of any permanent consequence.

It would be well for religious men who are inclined to be carried away by radical schemes for the readjustment of society on a great scale, to ponder the lesson of the French Revolution. During the preceding period, the new ideas which seemed so grand and promised so much, were welcomed and favorably entertained by many of those who were counted among the learned, the wise, and the religious. Shutting their eyes to the true nature of the methods proposed in order to bring in the new era, and the impracticable nature of many of the ideas themselves, they looked only at the ends which seemed so full of hope. Thus they gave their aid and countenance to advance a movement which finally engulfed themselves, and involving Church and State in a common ruin, brought untold misery upon thousands.

### Savonarola's Exposition of the Lord's Prayer

TRANSLATED FROM THE LATIN BY THE REV. F. C. COWPER

To live a good life is to do good deeds and to endure ills, and thus to persevere even unto death; let us then ascend to the fifth step, that namely, in all the afflictions which come upon us, we may conform our will to the Divine Will, that not only patiently, but likewise cheerfully, we may bear all things for the love of Him, saying: "Thy will be done, etc."

And because the ills which press upon us here compel us to come to God, we ascend to the sixth step, having our conversation continually in heaven, and desiring with supreme desire to come unto the kingdom of the blessed, saying not only with our lips, but in our innermost heart, "Thy kingdom come."

And finally, coming to the seventh step perfected in the divine love, and thinking nothing about ourselves, but only about God, and His honor, we say: "Hallowed be Thy Name." From which step, the soul, enkindled with passionate love, is transported to higher things, and illumined with the divine Light, contemplates with keenest vision, the goodness of God and the celestial hierarchies; and, not with the lips, but with burning affections, it calleth God "Father." It calleth Him, and praiseth Him as "Father," and embraceth Him, saying: "Our Father who art in heaven."

Tell it unto a man that loveth; tell it unto a man that hath longing; tell it unto a man that is perfected, and he comprehendeth what I say. Others are able to gaze at and long for this from afar, but not to experience it. Those things which in contemplation holy men look upon and enjoy, cannot be spoken or written; yet, that the inexperienced may be in a measure inflamed, not only with the desire of knowing, but also of experiencing, we shall add below something about contemplation under the Lord's Prayer, showing, however, with what kind, not with what measure, of delight holy men are filled during their contemplations; which nevertheless vary much, not only in different men, but also in the same man.

Therefore, we append such a contemplation upon this prayer, already repeated, as a perfected man sometimes hath. This, however, must be esteemed to be as small a part of his contemplation as though, for instance, a drop of water were drawn out of a great river.

THE FOURTH EXPOSITION WHICH IS CALLED  
A CONTEMPLATION

"OUR FATHER." The perfected man, irradiated with supernal light, while he conceiveth this address, is so lifted up towards things divine that nothing can be

more delectable to him than to gaze upon the divine Goodness which is so benevolent to mankind, willing to have them for sons by creation, and also by a true adoption. "Very God of very God," conceived by the Virgin through the operation of the Holy Ghost; born of her, "made under the Law, to redeem them that were under the Law, and that we might receive the adoption of sons." "For which cause He is not ashamed to call them brethren, saying, I will declare Thy Name unto my brethren." And to Mary Magdalen He said: "Go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God, and your God." Therefore the Son of God and we are brethren; sons of the same Father. Yet He Himself is "the first-born among many brethren," as saith the Apostle.

What can be more sweet to meditate upon? Indeed, holy men, dwelling closely upon this, are overmastered by a wonderful love, as in their contemplation they perceive that they are brethren of the Son of God, through His grace; and sons of the Omnipotent Father, through His mercy; and temples of the Holy Ghost, through His most precious gifts.

Close upon this joy and sweetness unspeakable there followeth also a certain other jubilation of the mind, as they contemplate this phrase, "Our Father." For they see that not only mankind, but likewise all the super-celestial virtues are their brethren. By reason of which they are made to understand how great is the goodness of God to manward, since He hath deigned to constitute him, who is so vile, the brother of the angels and of the most highly exalted spirits, through His grace, in virtue of the Passion of His Son.

And still the material of joy accumulates, while they repeat these words—

"WHO ART IN HEAVEN." Upon these words he reflecteth how good the Lord is, who showeth Himself as familiar as He is kind, unto His saints in heaven, in whom He is, in such an unspeakable manner, through glory, that they themselves are one with Him; and, again, are one heart and one soul in the Lord.

In a like manner also He is in just men now, while they live in this mortal body, even to the point of manifesting Himself to them as so benignant and familiar that they are sometimes held by a vehement amazement, being astonished that mere dust and ashes may dare to speak with confidence to Him of whose greatness there is no end, and to converse on pleasant terms with Him whom all the supernal virtues tremblingly adore.

Therefore, the just man, placed in a light so excellent, not merely as he meditates on these things of which we have spoken; but while he surveys all things simultaneously in a wonderful manner, is so ardently overjoyed that he reckons as nothing, and views as a vast profusion of trumpery, whatever of pleasure there is, or can be, in this world.

In the steps which we have rehearsed, he progresses much more abundantly, beginning from the higher and descending to the lower; than before, when he began from the lower, and ascended to the higher. But that this may be the better understood, we shall say something about each step in order.

To be continued.

### Thoughts upon the Visitation

BY CAROLINE FRANCES LITTLE

"Hail! fair Madonna, hail!  
O'er all thy sisterhood,  
Transcendent image of the True,  
The Beautiful, the Good,

All generations shall rise up, and welcome thee, the blest,  
As in the holy calendar that heralds thy high feast."

It seems to be a characteristic of the record of God's dealing with men, that signs as a confirmation of faith, are seldom vouchsafed to the doubting, the incredulous, or to those, who like the chief priests and scribes, demand a sign, in scorn or derision of sacred persons and things. The Blessed Virgin did not doubt God's message to her, but to strengthen her sincere faith, the angel gave her a sign.

It was in the early spring that the holy Maid started with all haste, up through that lovely fertile country to a city of Judea, situated among the beautiful Judean hills, there to confer with her aged cousin Elizabeth, the wife of Zacharias, upon the joyful events which the future had in store for them. The birds must have carolled more joyfully at her coming, and the early flowers put forth their most beautiful blossoms, as they

heard the approaching footsteps of the Bride of heaven. The meeting of the two relatives, one so aged, and the other so young and fair, is graphically described by St. Luke. Elizabeth is filled with the Holy Ghost and in her humility cries: "Whence is this that the mother of my Lord should come to me!" prefacing her remark with the exclamation: "Blessed art thou among women!" Then, unable longer to conceal the rapturous joy with which her pure, devout heart was overflowing, Mary breaks forth into those inspired strains of praise, which are the priceless heritage of the Catholic Church.

My soul doth magnify the Lord,  
And my spirit hath rejoiced in God my Saviour.

This hymn is the first intimation that we have of the Holy Maid's apprehension of the great things which she had seen and heard. It deserves the most careful and devotional study. In comparing it with the ninety-eighth Psalm we find a similarity of thought.

O sing unto the Lord a new song, for He hath done marvellous things  
With His own right hand, and with His holy arm, hath He gotten Himself the victory.

In the *Magnificat*, Mary says: "He hath showed strength with His arm, He hath scattered the proud in the imagination of their hearts." In the fourth verse of the Psalm, David says: "He hath remembered His mercy and truth towards the house of Israel, and all the ends of the world have seen the salvation of our God." While the Blessed Virgin says, "He remembering His mercy hath holpen His servant Israel."

The Psalms and prophecies must have been very familiar to one of St. Mary's devout habits of thought, and further proof of this may be found in comparing her song with that of Hannah, the joyful mother of Samuel. In her thanksgiving, after having dedicated her little son to the service of the temple, we notice some similar thoughts as in the following quotations, some of which are abbreviated:

My heart rejoiceth in the Lord, mine horn is exalted in the Lord,  
because I rejoice in thy salvation.

The Lord maketh poor, and maketh rich; He bringeth low and lifteth up:  
He raiseth up the poor out of the dust, to make them inherit the throne of glory. . . . He will keep the feet of His saints, and the wicked will be silent in darkness; for by strength shall no man prevail.

Then Hannah breaks forth into an inspired prophecy of the judgment and the exaltation of the Christ:

Out of heaven shall He thunder upon them; the Lord shall judge the ends of the earth, and He shall give strength unto His King, and shall exalt the horn of His anointed!

And as Hannah gave her son to the Lord, so Mary, although knowing that a sword should pierce through her own soul, yet hindered not her Son and Saviour from entering upon His work, willingly bearing such sorrow and anguish as no other woman ever experienced.

The Gospel says: "And Mary abode three months with her." Oh! how elevated must have been the unrecorded intercourse of these three months. What a feast of spiritual things! What an interchange of religious thought, and what a study and searching of the prophecies which foretold the coming of the Messiah, and of Elias, His fore-runner!

There is a beautiful legend connected with St. Mary after her return to Nazareth. It is said that a certain stream where the maiden came and dipped the linen garments she was making, became possessed of miraculous powers. The story is beautifully told in a poem from which a few verses may be quoted:

By Nazareth, in waters fair,  
The Virgin dipped the robes of white;  
A woman washed beside her there  
Her linen, in the rosy light.

The woman tells St. Mary of the wonderful healing power the waters now possess, and says:

Have angels stirred the mystic pool?  
The Virgin whispered: "Praise the Lord."  
And Mary smiled with secret thrill,  
Not yet the time! And dreamed her dream,  
Sweet soul, and still she came, and still,  
She dipped small garments in the stream.

Fondly the imagination lingers around the Holy Maid who knew the secrets of heaven, and "pondered them in her heart;" and many are the lessons we may draw for ourselves from these sacred and historic events.

Again, an angel from heaven appears in Nazareth, but this time to the aged Joseph, and appoints him the guardian of the mother and her Holy Child, that Child who, the messenger announces, shall save His people from their sins.

There is one thing that we do well to meditate upon, and that is the supreme blessedness of Mary. In the angel Gabriel's message to her, he says: "Blessed art thou among women." And Elizabeth, speaking by the inspiration of the Holy Spirit, says: "Blessed art thou among women;" and also "Blessed is she that hath believed, for there shall be a performance of those things which were told her from the Lord." And again, Mary who was full of grace, says of herself, "All generations shall call me blessed".

What other woman so fitted to be the model for the women of our day, as the Mother of our Lord? She, who shows the calm spirit of recollection and humble obedience, wherever we meet with her in the sacred record. At the Annunciation, the Visitation, the Presentation, throughout our Lord's earthly life, and even standing at the Cross, "her watchful station keeping."

"O thou, august o'er all sweet womanhood,  
Thou ever blest and ever holy one,  
Gazing, tear-dimmed, upon thy bleeding Son."

Ah! how different from many mothers of the nineteenth century.

"Do they help as the Blessed Virgin did,  
Will they yield to our Father's will,  
Will they give up all  
To the Master's call,  
And love and serve Him still?  
Oh, mothers! live as St. Mary lived,  
To magnify the Lord  
If strong to bear,  
You may surely share  
The exceeding great reward."

Letters to the Editor

"SO CALLED"

To the Editor of The Living Church:

A Methodist minister in this city spoke in a recent sermon of the "authors of the so-called Apostles' Creed." This "so-called Apostles' Creed" forms a portion of the "so-called liturgy" in use in the "so-called Methodist Church," and like everything else of any value in that compilation, was taken from the Church of England, to which it descended from the days of the "so-called Apostles."

H. G.

Middletown, N. Y., Holy Week, 1894.

THE DATE OF EASTER DAY.

To the Editor of The Living Church:

May I say another word as to Easter and its date? As to the earliest date, March 22nd: Easter Day fell on this date in 1598, 1693, 1761, and 1818, and will not so occur again until 2285.

As to the latest date, April 25th: Easter Day fell on this date in 1666, 1734, and 1886, and will so occur again in 1943, 2038, 2190, etc.

The next dates for the three next earliest and the three next latest days are:

Earliest:	Latest:
March 23, 1913,	April 22, 1962,
" 24, 1940,	" 23, 1905,
" 25, 1951.	" 24, 2011.

Note that the Easter full moon is the 14th day of a lunar month, reckoned on an ancient ecclesiastical computation, and not the real or astronomical full moon.

March 26th, 1894.

HENRY BARKER.

ACCESSIONS

To the Editor of The Living Church:

Evidently great interest is taken in the matter of accessions of ministers from the denominations. Very seldom has a bishop had cause to regret receiving one of these men. Their varied experience and knowledge of human nature, together with the fact that many of them are graduates of colleges of acknowledged superiority, often places them in a position to outmeasure our own native ministry. One denomination in particular has sent to us a set of men who for intellectual acumen and homiletical power cannot be surpassed.

Up to this time our Church has needed all the aid that came through accessions. There were places enough for them without crowding out our own ministry. But with the development of the Church there is now a proportionate response of young men seeking to enter the priesthood through the doors of our very materially improved seminaries.

The question arises, whether it is desirable to give farther encouragement to migrations from the ministry of the denominations. There are more of these ministers desirous of entering the Church than many of our people are aware of,

and, simply as a business matter, our Church cannot support them and her own candidates too. Would it not be better to encourage them to remain where they are, and to elevate the people, over whom they have influence, to a true conception of the Catholic Church? What we need now is the denominational minister followed by his congregation. We need no society to look after the minister who "comes over," for he is quite able to look after himself. But we do need an agency for looking after both minister and people, that they may come together. Unless care is exercised our army will be all "colonels." It is better that the Church suffer from temporary lack of supply of its own ministers, than that the ministerial office be congested and pauperized. In many respects it might be well to abandon our too numerous and feeble seminaries, and to depend upon the "accessions," but as we have our own schools, and are using strong measures to fill them with candidates for a ministry already very crowded, we must honorably provide work for the young men who offer themselves. It may gratify our pride to swell the list of accessions, and we may well be proud of such as have already come, but there is a business side to the question that is in danger of being ignored.

Diocese of Penn., March 17, 1894.

To the Editor of The Living Church:

I am sorry that the Rev. David T. Howell considers me as endorsing a proposition to organize a "Society to Aid Converts." If he will observe, I said: "If the Society for the Increase of the Ministry is not prepared," etc. Perhaps I should have made the "it" emphatic. I meant to imply that this society would do all in its power to help all, and if the funds are amply supplied, it will do all that is needed. To my knowledge it does help and help nobly. Hundreds of men, some from the ranks of the laity and some from the ministries of other bodies, have reason to bless God for the means supplied by this society, without which they would not have been able to enter the ministry. I agree with Mr. Howell, and should be sorry to see any other organization than the one we have, with this object.

I must say, too, that Mr. Howell's experience has differed from mine if the members of the religious body from which the applicant comes, are so indifferent as to say: "He is of age; let him do as he pleases." It is not thus we deal with a man, if we value him, when, as priest or layman, he imbibes heretical or schismatical ideas and is in danger of giving up what we believe to be the truth. Oh! no; we argue with him, we plead with him kindly and lovingly, we do all we can to persuade him that he is about to take an unwise and a dangerous step. Is not the same probably true of others? I am very sure that many a man who has seriously considered a change in his religious connection, has been kept where he is by the urgency of friends who love him and value his services in the body to which he belongs.

I will add that my record as kept for many years, agree for last year almost exactly with Mr. Symonds'. I think I have a record of forty names instead of his forty-two.

Port Republic, Md.,  
March 27, 1894.

R. HEBER MURPHY.

Personal Mention

The address of the Rev. Walter Scott is Bristol, Ind.

The Rev. R. B. Whipple has accepted the rectorship of St. Andrew's church, Marbledale, Conn. Address accordingly.

The Rev. Henry L. C. Braddon has taken duty at the church of the Advent, Boston, Mass., during the month of April. His address is 105 Charles st., Boston, Mass.

The Rev. Walter Baker, D.D., of St. Paul's church, Cincinnati, has resigned, the same to take effect at Easter. Dr. and Mrs. Baker will take a trip shortly to Europe.

The Rev. J. deBeveris Kaye, rector of Trinity church, Alliance, Ohio, has accepted a call to the church of the Resurrection, Fern Bank, and will enter upon his new charge, Sunday, April 15th.

The Rev. Wm. Worthington, at present the assistant at the church of the Advent, Cincinnati, Ohio, has accepted a call to St. John's church, Covington, Ky.

The Rev. William Copley Winslow, of Boston, has just been elected an honorary member of the New Jersey Historical Society. The Anthropological Society recently placed him on its honorary list.

The Rev. C. Graham Adams, D. D., who has been rector of St. James' church, Vincennes, Ind., for some years, has accepted the rectorship of St. Paul's church, Jeffersonville, in the same diocese, and has entered upon his duties. He requests all mail matter sent to him at 85 E. Market st., Jeffersonville, Ind.

Ordinations

The Rev. Oscar L. Mitchell was advanced to the priesthood in St. Augustine's church, Boston, Mass., on Easter Monday. The Rev. Dr. H. S. Nash, of the Cambridge Theological Seminary, preached the sermon. Bishop Barker of Western Colorado, in the absence of the Bishop of the diocese, officiated.

To Correspondents

C. A. MCL.—The 18th annual report of the Free and Open Church Association, dated Nov. 1893, states that 53 dioceses average 79% per cent of free churches; 13 of the missionary jurisdictions average 98% per cent. Putting the dioceses and the mis-

sionary jurisdictions together, 80% per cent of the churches are free. Further particulars can be had from the general secretary, Rev. J. A. Goodfellow, 2217 East Cumberland st., Philadelphia.

Official

NOTICE

THE BISHOP OF ALGOMA, (Canada), regrets that he finds it necessary to withdraw the letter of introduction to the clergy and laity of the Church in the United States given by him about six weeks since to Mr. A. R. Bryant, late catechist in his diocese. *Bishophurst, Sault Ste Marie, Ont.*

CAUTION

A man by the name, Hedley Vicars Mackay, has been calling on the clergy throughout the country and stating that he is sick and destitute. He is in every sense unworthy. Do not assist him. H. MACKAY.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

REANEY.—Entered Paradise from Huntington, Pa., on March 22, 1894, Agnes Buxton, youngest child of the Rev. W. L. and Olivia Reaney, aged 3 years and 6 months.

NEWMAN.—At Harrisburg, Ark., on Jan. 31, 1894, Hollis Fryers, son of the late Capt. John and Nellie Conway Rose Newman, grand nephew of President Madison, and a descendant of the Roses of Kilravock, Scotland.

Grant him, O Lord, eternal rest.

ROSS.—Entered into rest at the Vermont Episcopal Institute, Burlington, Vt., March 15, 1894, Retta G. Howard, wife of Principal Henry H. Ross.

"He giveth His beloved sleep."

Appeals

I NEED \$10,000, (ten thousand dollars), at once for educational work in Mississippi. I hate to make appeals, but I am sure there are those who, in this matter, would aid me if they knew how my heart is burdened. I need a school house at St. Columb's chapel. The colored work at St. Mary's, Vicksburg, needs a house, and we must be aided in the establishment of St. Thomas' Hall, revived after long suspension, at Holly Springs. These are all needed by the success and advance of our work, in a diocese as purely missionary as any in the Church.

HUGH MILLER THOMPSON.

Jackson, Miss., Nov., 1893.

SOCIETY FOR THE INCREASE OF THE MINISTRY

The Church prays, the Society works, will you give? for sending forth laborers into the Lord's harvest. Address REV. HARRY I. BODLEY, Cor. Sec., 240 Rich ave., Mount Vernon, N. Y.

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills): *The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.*

Domestic missions in eighteen missionary jurisdictions and thirty-four dioceses, including work among Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti. The fiscal year beginning September 1st requires, for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hospitals, orphanages, and schools, many gifts, large and small.

Remittances should be made to MR. GEORGE BLISS, treasurer, Church Missions House, Fourth ave. and 22nd st., New York; communications to the REV. WM. S. LANGFORD, D. D., general secretary.

Church and Parish

Bishop Hare, Sioux Falls, South Dakota, is in need of several clergymen in both departments of his field, the white and the Indian. Salaries not large but sure.

WANTED.—Organist, large organ, superior choir, fine field for teaching voice and piano. Address DR. H. L. MCCOY, Smethport, Pa.

COTTAGES for sale or rent, furnished or unfurnished, at the beautiful summer resort of Old Mission. Refer to Dr. Leffingwell. Address the owner, WM. D. BAGLEY, Old Mission, Mich.

A CATHOLIC CHURCHMAN who has had several years' successful experience in the training of vested choirs and who is a good vocal teacher and the possessor of a fine tenor voice, desires position at a good salary. Address Rev. W. F. SHERO, Suspension Bridge, N. Y.

TO RENT from June until October, a large country house, furnished, modern improvements. Extensive grounds. Barn, carriage, etc. Through trains from Chicago. Address Mrs. C. E. SMITH, Plymouth, Wis.

A MARRIED PRIEST, 35 years old, "extempore" speaker, wishes for a change. Only motive: extreme poverty of present field and inability of diocese to continue mission stipend. Very best of references. Would take parish, assistantship, or mission. Address B. R. C., care LIVING CHURCH.

ORGAN FOR SALE.—The alterations in St. Peter's P. E. church making a larger organ necessary, the one now in use is offered for sale. It consists of two manuals and a pedal organ of twenty-seven speaking stops and usual accessories. Apply to SAMUEL HUNT, 26 E. Baltimore st., Baltimore, Md.

A NEW ENGLAND priest desires elsewhere a temporary engagement with a view to permanent settlement as rector. Is a sound, conservative Churchman, cultured, musical, and called an able preacher. Excellent references. Address "FAITHFUL", care THE LIVING CHURCH.

# Choir and Study

## Canterbury, A. D. 1000

BY GRACE STUART REID

Hear St. Martin's ring in Easter morning!  
O joy and peace!  
See the flowers bloom for its adorning!  
O glad release!  
Quickly gather there the waiting people,  
Singing with the bells up in the steeple,  
O joy and peace, O joy, O joy and peace!  
They know this day a long imprisoned band  
Without the Church's ivied wall may stand.  
O glad release, O glad, O glad release.

If not all for Thee were plucked the flowers,  
O holy Rose!  
If not all for Thee the tuneful hours,  
O King of woes!  
Pity mothers turning from the altar,  
Pity maids whose lips forsaken falter,  
O holy Rose, O holy, holy Rose!  
So piteous are the eyes that seek their own  
Through stinky loop-holes in the ivied stone.  
O King of woes, O King, O King of woes!

Daily Easter's Lord with these is dying,  
O bitter sweet!  
On the shining brow are thorn prints lying,  
O bond complete!  
Ever must some see the cruel nailing,  
In the wounded side their Master hailing,  
O bitter sweet, O bitter, bitter sweet!  
As when the lepers hear the city's call  
To worship by St. Martin's ivied wall.  
O bond complete, O bond, O bond complete!

\* The Canterbury lepers from the hospital were allowed on Christmas, Easter, and Whitsunday, to gather in the churchyard to hear the services, outside the old ivy-smothered, hill-top church of St. Martin's, and peeped through long narrow holes in the church wall called "squince" or "squint-holes," to see the people, altar, etc.

Completing our series of letters on the development of ecclesiastical music and its composition, among the clergy, American and Anglican, we give a communication from one whose anthems and services enjoy an equal popularity on both sides of the Atlantic:

THE PRECENTORY, WORCESTER, ENG.

DEAR SIR:—I think the presence of composers continuously among the Anglican clergy is due to the fact that our cathedrals, collegiate churches, and college chapels have been the music schools of the country. These establishments, with their specially endowed choral staff, have cherished the art, generation after generation. They have been, in fact, the homes of Church music. As such, their services have always had strong attraction for the youth of this country. Consequently, musical boys who intend to take Holy Orders have made the most of their opportunities. And it must be remembered that in every diocese, the cathedral church has, twice a day, full choral services in which the best compositions of the English school, ancient and modern, are effectively rendered.

I think that if the American Church could see its way to build a stately cathedral in each diocese, and furnish it with an endowed choir, the result witnessed in England would soon follow in the United States.

Clearly the American Church has a great future before it; and I cannot doubt that gifts of all kinds will be poured out upon it. I am glad that my compositions have been found useful. Believe me, dear sir, yours sincerely in the brotherhood of Christ,

(Rev.) H. H. WOODWARD.

The learned precentor has touched the central nerve of the question so far as he prescribes for the American Church, as will appear hereafter.

A final letter completes this line of testimonies from our Anglican brethren. The writer is attached to the clerical staff of St. Paul's cathedral, as succentor, an ancient title equivalent to sub-cantor, and is one of the musical canons of that august body. He also fills the important and honored position of head-master to the choir school, one of the largest and most generously endowed in Great Britain.

CHOIR HOUSE, DEAN'S COURT, ST. PAUL'S, LONDON.

REVEREND AND DEAR BROTHER:—The question which you put to me is not one which, under any circumstances, would be easy to answer; but my second-hand and imperfect knowledge of American life and ways must, I fear, greatly lessen the value of any opinions I may have to offer. I should say that the presence in England, and the absence in America, of cathedrals and collegiate churches, with their ancient associations and endowments, their noble architecture, and above all their regular and daily choral services, had contributed more than anything else to the state of things you describe. They have kept up, if not always a very high, a constant ideal of choral worship; they have preserved an unbroken succession of trained and cultivated musicians; they have offered a stimulus for the ambition, and a model for the guidance of young aspirants to musical, *i. e.*, ecclesiastical composition, and they have undoubtedly exercised in a variety of ways a wide influence over Church music and Church musicians throughout the land.

But although I put this forward as a leading cause, I should not like to say that it was all. Each nation has, I suppose, its special gifts and talents, and I am wondering whether the people of the United States can lay claim, in any real and deep sense, to be musical. I do not mean a mere fondness for music or a mere cultivation of music, but do they possess musical talent? Or was the soul of music eradicated by their Puritan forefathers? At any rate, talents not called into exercise must, I suppose, tend to decline, if not altogether disappear. And as I presume, until in recent years, choral services have been little known in America, there would probably be nothing to call out such a gift as musical composition, even if it existed. And (excepting that genius capricious and springs up in unexpected quarters), I should say it would probably take some generations to develop a race of Church composers.

Is it not the case, too (here I am treading on delicate ground and speak with great diffidence), that the lack of composers in America has its counterpart in the other kindred arts? I do not speak of the esteem in which they may be held nor of the power to appreciate them, but only with reference to the power of production. I should say (but perhaps I am speaking very ignorantly) that the special form of talent, *i. e.*, production, which had been called into play in the New World, had more to do with the mechanical sciences than with art; that is to say, might be described as bearing more upon the practical uses and material interests than upon the elegancies of life.

With regard to the Roman Catholic clergy, although they are trained in music to a certain extent, it is mainly with a view to their being able to execute certain set parts in the service; and these being entirely in Plain-song, do not afford much scope for the development of musical gifts in any wide sense, and would not do much to encourage efforts at musical composition.

The musical clergyman in England is more or less a new product (?), although there have been notable instances in the past, such as Dean Aldrich and others; but these again have been mostly connected with cathedrals. In England at the present day, boys in the great public schools have generally first-rate opportunities for cultivating music, and they certainly turn them largely to account. And it is chiefly from this class that our musical clergy are drawn. In by-gone days you would find that nearly all eminent Church musicians had been trained as choristers in cathedral establishments. \* \* \* I am, with all brotherly good-will, yours most sincerely,

WM. RUSSELL.

From these communications, which are selected from others all bearing a common import, a consensus of opinion that grows with the force of testimony naturally suggests itself. The points of consonance are these:

- i. The determinations of the chorister's life to subsequent musical culture;
- ii. The masterful influence of the choral service in (a) the chapels of the public schools, (b) the collegiate chapels, and (c) the cathedrals.

Throughout it appears that in the theological colleges, there was found no special musical training; and no reference was made to the influences of the university degrees in music, which are almost contemporaneous with the history of ecclesiastical music in England. And yet the attitude and offices of the universities must be interpreted as not only conservative and promotive of the higher musical learning, but also of the maintenance of universal standards of scholarship and a culture of the classic models and ideals. Another strong element which in our judgment enters into an understanding of the question, is to be found in the general homogeneity of the English peoples for four or five hundred years, and the universal cultivation of the lyric and folk-song spirit, which has never ceased north or south of the Tweed, nor east or west of the Severn. The English therefore are distinctly, and under the law of a powerful heredity, a musical and a music loving people; and measured by the musical history of continental nations, they are and long have been the choralists of Europe. This holds good chiefly in religious and ecclesiastical music; and so true is this, that there is hardly a rural village without its choral society and its annual or occasional concert and festival.

Several corollaries have doubtless already suggested themselves to some of our readers who think on these things. Our Church is distinguished more obviously by its liturgic usages from the surrounding Protestantism, than by any other external fact. And it is the liturgy and its musical expression, that first of all, and most commonly, interests strangers in our worship and fellowship. The musical development of that liturgy has hitherto been mostly dependent upon Anglican sources; and our liturgic worship to-day and in the past has found a voice chiefly in the compositions of Anglican composers. A consciousness of a national Church with its autonomy of organization, brings a sense of independency and self-reliance. We look and listen for the musical life and spirit stirring at the heart of the American Church, which shall re-echo the worshipful heredity we share with our Anglican mother. We do not care to always worship by proxy and in borrowed idioms. Not that we idly look for a native

or aboriginal music of some generic occidental cast, since our faith and organic constitution are not occidental, but Catholic and born in the East. But there might be, and ought to be, something characteristic and distinctly American in our musical inspirations, when they find a voice; both Churchly and Catholic, and yet as distinctly American as the spirit of our literature and the type of our social living.

Such results cannot be altogether fortuitous. They imply root-hold nurture and providence. They should begin at the beginning, in our Church schools, our Church colleges, and our theological seminaries; and in our cathedrals when we accomplish them. Here, at these centres, should foundations be generously planted for the perpetual sacrifice of prayer and thanksgiving, and the offerings of choral praise, where "the religious service of song" should daily quicken the devotions and shape the aspirations of young postulants for academic honors or ecclesiastical consecration. Yet such a work of piety and duty has hardly been conceived of in our educational enterprise. Up to a very recent date, at least, the past is a humiliating and sterile blank, with us; and all these plastic, receptive years, for our tens of thousands of youth, have gone ungathered and unimproved. Nothing could have been more desolating and fatal to the worshiping spirit than the perfunctory irreverences not uncommon in our school, college, and seminary chapel services throughout the land. Where can there be a musical clergy without the duly ordered antecedent years of choral worship? And where has that been provided thus far? We have a surfeit almost of millionaire Churchmen, who are giving money right and left for the foundations of scientific schools, law and medical schools, college dormitories, and public halls and libraries; while there is not yet, so far as we can learn, a single musical foundation for perpetual choral worship of an exalted type, throughout the length and breadth of the American Church.

We hear something of a serious and methodical musical work at St. Paul's, Concord, N. H., under Prof. Knox, but that seems purely contingent and incidental, depending on the Churchly predilections of the head master, and not resting upon permanent and adequate foundation. Waynflete did not build that way at Winchester and Magdalen, Oxford. Our colleges have costly gymnasiums, costly boating clubs, organized glee and banjo clubs, but we have not learned of any serious musical organizations in any of our colleges for the study and promotion of masterpieces in religious and secular music. In every incorporated Church institution of learning, there is urgent need of an adequate musical and choral foundation, for a due rendering, perpetually, of the musical sacrifice of praise and thanksgiving. The precentor and the choir have a recognized place and permanency with the faculty of instruction. It goes without saying that our few but multiplying cathedrals, without adequate musical foundations are only half furnished for their work. Our colleges and preparatory schools can hardly presume to cope with the wealth and enterprise of the denominations and secularists in the extent and costliness of scientific adjuncts; but in the persuasive power of an impressive and richly ordered choral worship, the Church may exercise influences mightier than these. Who does not know that a King's College chapel and choir, as in the older Cambridge, and a Magdalen College choir, as at Oxford, would at the new Cambridge, or at Yale, or at Columbia, exercise a powerful and irresistible influence towards Churchly belief and living, over and above all scholastic considerations. If the Church is to make headway and conquest, she must develop her mighty energies along liturgic lines, and touch the pre-occupied aspirations and predilections of our materialistic and practically irreligious peoples, with those heavenly voices which have sung the Faith from St. Ambrose to the present, and are to-day as persuasive and comforting as ever.

## Magazines and Reviews

*The Review of Reviews.* There are two principal papers which command attention. The first is the Rev. F. Herbert Stead's "Story of the World's Parliament of Religions," interspersed with portraits of many representative participants—priests of all types and gradations, from ultramontane Romanism down to the pagan sects of oriental mystics. It is not strange that a writer who has broken so resolutely with

historic Christianity should, in the fervor of his optimism, turn tenderly towards these *dissecta membra* of reciprocal antagonisms. Dr. Barrows, chairman of the General Committee, heads the procession, and so far as a reading of faces goes, there is a prevailing benignity and spiritualized intelligence which suggests anything but the dogmatic discrepancies and institutional antagonisms that divide this motley assemblage. It cannot be ignored, moreover, that a remarkable ethical and sociologic harmony of sentiment pervaded their deliberations, and their convergence about the "Two Tables of the Law" was much closer than would have been anticipated. Another Pentecostal outpouring surely might repeat the miracle of old, and touch the hearts and unseal the lips of these estranged brethren with the one faith of the everlasting Gospel. And certainly the cogency of a kindly affection one toward another, will prevail better than exasperating dialectics. The other paper, by Sophia W. R. Williams, is a graphic account of the life-work of Miss Clara Barton and the Red Cross, a ministry of emergency and woman's devotion, wherever casualty, calamity, or the battle-field demand sacrifice and humane succor. Clara Barton's name and personal heroism, and marvelous power of organized and concentrated effort, are known all over Europe and America, and they are shown as vital and efficient as ever in the recent cataclysm that swept over the "Sea Islands" along our Atlantic coast. This name will go down to the future coupled with that of Florence Nightingale. The usual departments of this all-inclusive monthly are as faithfully administered as ever.

*The Cosmopolitan* opens with a carefully written study of life and landscape in the Holy Land, by Dr. Lyman Abbott. Under the title of "The Son of a Carpenter," a realistic sketch of the life of Jesus of Nazareth is attempted. There is a chilliness of handling, and an unimpassioned reserve in narration, that results in a minimized, neutral impression, as if an unconcerned rationalism rather than a glowing faith and consciousness of the supernatural were guiding the pen of the author. This may be the result of temperament, but it strikes us as rather an unconscious expression of that New England religion, in which intellect dominates and disowns the heart or its affectional life. The illustrations are striking, being largely photographic, but the traces of Jesus the Saviour, as apprehended in Catholic Christianity, are faint and feeble. Mr. Howells pursues his "Letters of an Altruistic Traveler" with evident relish, and, generally, with his usual ability. "The Teachers' College," illustrated, introduces an institution that has quietly taken shape in New York, almost without observation, much helped by the munificence of Mr. George Vanderbilt, and a few others. It contemplates a long life and work in the future, for which there seems to be an excellent preparation. St. George Mivart, the Romanist essayist, writes in his accustomed manner of "God's Will and Human Happiness" in a recognized spirit of optimism which contrasts gratefully enough with blank agnosticism, on one side, and the baleful philosophy of Schopenhauer, on the other. "In the World of Art and Letters," which is a vigorous, but not altogether successful, attempt to re-construct a certain well-known "Easy Chair," we are something distracted by the constant change of its occupants, some five different persons in succession challenging our attention, and not all of these "first-rate."

*Christian Literature and Review of the Churches*, pursues its avowed object of church unification, mainly by presenting summarized accounts of Church and denominational activities, a sort of monthly, eclectic syndicate, which seems to us after all, rather competitive than convergent in spirit. At any rate, we get some account of the results continually developing in all these diverse quarters. Of special interest are the assembled opinions of a great number of prominent clergymen, two of them Churchmen, and the rest denominational, concerning Professor Shields' recent book on the historic episcopate as the centre of ecclesiastical unity. The *ensemble* is disappointing, if not disheartening. The episcopate is for the most part minimized, reduced to practical nullity, laughed at, or impatiently rejected. Nothing could be plainer than the absolute futility of any and all overtures from the Catholic side short of absolute concession to all denominational demands, which leaves the question of unity previously where it was before, only without the possibility of episcopal unification. *Per contra*, all advances on the part of Anglicanism towards Rome, is a liturgic and theological surrender at every step, with tightening exactions and more than the ancient arrogance in the Vatican. The successor of Dr. Jowett of Baliol, Oxford, one of the cleverest and most iconoclastic of "Broads," Dr. Caird, is pictured in a commanding way, certainly one of the most brilliant among Scottish metaphysicians. This accession will make Baliol more Scottish than ever. Archdeacon Farrar in continuance of his series on "Our Philanthropic Agencies," contributes an interesting account of "Dr. Stephenson's Homes." We cannot pass Miss Willard's fascinating account of *La Marechale*, which is the French cognomen of the eldest daughter of General and Mrs. Booth, founders of the Salvation Army, the wife of Arthur Booth-Chibborn, an exquisite personality, whose spiritual devotion and heroism in the furtherance of her evangelic work throughout Europe, and in the face of multiplied persecutions, reads like a chapter from the lives of some of the earlier saints. The portrait is

akin to those inspired faces Burne-Jones sees and figures in his church windows.

*The Literary Digest* for March 20th is a notable number. Among "Topics of the Day" there are papers on the Nationalization of railways; The Canadian Premier and the President of the United States; A German view of Socialism in America; Sound Economics in Congress, etc., etc. Under "Letters and Art": A Frenchman's opinion of female education in the United States; Electricity in Art; Russian view of the American Press, etc., etc. Those specially interested in science will find papers of special value on ocean vegetation, electric cultivation of plants, scientific problems of the future, etc., etc. The religious department contains papers on Egypt in the time of Moses, ancient Churchmen and politics. There is a large amount of valuable information from England, France, Germany, Holland, Italy, Spain, South America, Japan, India, Denmark, New Zealand, Hawaii. [Funk & Wagnalls Co., New York.]

*Blackwood's Magazine*, among many delightful papers, has a second paper on "Glasgow and Baliol," a striking paper on "The Power of Dante," by Moira O'Neill, abounding in well matured thought, and a profound knowledge of the great Florentine.

### Book Notices

**They Met in Heaven.** By George H. Hepworth. New York: E. P. Dutton & Co. 1894. Price \$1.00.

This interesting volume by the author of "Hiram Goll's Religion," is a discussion of the great questions of life and death, God and immortality, under the form of a history of the meetings of an impromptu club in a secluded country town. The discussion is made personal by its effect in leading to the conversion of a gentleman sorely afflicted by the sudden loss of his wife and only child. A childhood experience of severe Puritan discipline, had resulted in a deep-rooted scepticism. Mr. Van Brunt's conversion is a story well told; but as Puritanism, worn out with the burden of its own errors, struggles to the light of truth, we trust that it will arrive at the more full and complete faith of the Church, since that faith is equally simple with that which Van Brunt attained, and vastly more satisfactory.

**The New Testament and Its Writers.** Being an Introduction to the Books of the New Testament. By the Rev. J. A. McClymont, B. D. New York: A. D. F. Randolph & Co.; London: Adam and Charles Black.

This book in its original form was one of the series of guild and Bible-class text books issued by the Christian Life and Work Committee of the Church of Scotland. It was well worthy of reproduction in the present admirable shape. It contains the usual matter classed under the head of New Testament Introduction, but presented in a more than ordinarily attractive way. It is written with the fullest consciousness of the present state of criticism, and is completely up to date, taking note of the most recent periodical literature of the subject, and contributions of all sorts, as well as of the standard works. Thus the writer refers to Prof. Marshall's papers in *The Expositor* of last year, the Rev. J. J. Halcombe's theory of the early origin of St. John's Gospel, and Prof. Ramsay's "Church in the Roman Empire." The book is embellished with a satisfactory map and with *fac simile* specimens of the Sinaitic, Vatican, and Alexandrine MSS.; of the Ephraimi Palimpsest, and of the Old Latin and Syriac Versions, including the Palimpsest lately discovered by Mrs. Lewis at Mount Sinai. The notes and appendices greatly enhance the value of the volume. We know of no work more suitable as a preparation for the study of New Testament Introduction in the theological school. In fact, it contains all that the majority of students or the clergy can need on the subjects of which it treats, and is written with sufficient clearness and freedom from unnecessary technicalities to make it highly useful to the laity also.

**The Hymnal.** Revised and enlarged; with tunes old and new; including the Morning and Evening Canticles. Musical editors: J. Ireland Tucker, D. D., and Wm. W. Rousseau. 1894. New York: The Century Co.

Dr. J. Ireland Tucker, of Holy Cross parsonage, Troy, N. Y., has been for forty years widely known and revered, not alone as a faithful priest, but as acknowledged chief among his brethren who are specially devoted to the art of sacred music. His cultivated taste is restrictive, severe, and authoritative. Nothing that is secular in conception or method finds favor or tolerance with his refined and Churchly spirit. Therefore we would expect to find in his musical edition of the revised and enlarged Hymnal the sure impress of his high-mindedness, in the choice of tunes fit to be sung in Church worship; a jealous regard to the adoption of that only which is worthy of use in the praises of the great congregation. In making study of Dr. Tucker's new hymnal now issued in handsomest possible form by The Century Company, we are not disappointed of any of our expectations as to the quality of what we ought to find there. Just as in our comparing of the hymns in the newly authorized collection with Hymns Ancient and Modern, whatever was excellent in the 'new' could be traced to that source, and whatever in hymnody was poor in itself, or at best not to be greatly desired, was sure not to be found therein, so our examination of the new "Tucker" only strengthens the old conviction that his work again becomes a standard of selec-

tion for musical settings to the hymns now in use. All that is superior, judged by a strict Churchly standard, is here, and whatever is not, is missing because it was not adjudged by the musical editors to be sufficiently worthy of a place in this discriminating work. Whilst all that had come within the wide range of their acquaintance with hymn tunes (and many in the collection were special contributions by foremost English composers), as tunes of best character, have been suitably adopted; yet there has been no "unpopular" hardness of exclusion shown to any that had become established favorites in the churches; the only requirement being evidently a "good character" in ecclesiastical mode. Quickly in the course of our searching study, there came into mind those words of our Prayer Book preface, about "seeking to keep the happy mean between too much stiffness in refusing, and too much easiness in admitting." Whatever has not been denied admission here is worthy of place in a goodly company where some are yet more worthy than others. The editors' general aim has been to do that which according to their best understanding might most tend to the procuring of reverence, and the exciting of piety and devotion in the worship of God. As resultant, the American Church receives its hymnal in most noble musical dress, the excellence of which finds its intrinsic compliment in the very beautiful press work of The Century Company. Even to glance at the pages is a visual luxury, and their binding and cover seem beyond the reach of criticism. Dr. Tucker's coadjutor in this eminent musical work is Mr. William W. Rousseau, a Church musician of sterling worth, a critic of rare discriminative powers, and one who himself is a most pleasing composer.

**The "Higher Criticism" and the Verdict of the Monuments.** By the Rev. A. H. Sayce, Queen's College, Oxford. London: S. P. C. K. New York: E. & J. B. Young & Co. 1894.

For various reasons this is one of the most important works which have been issued from the press of late years. It contains a trustworthy and intelligible summary, written by a competent scholar, of the historical data which have been brought to light thus far by the recent investigations of archaeologists in eastern lands, so far as they bear upon the conclusions of Higher Criticism, so called, and so far as they verify or correct the historical statements contained in the Old Testament Scriptures. Mr. Sayce's conclusions, for which he gives evidence which all intelligent readers can weigh, are not such as to increase our confidence in the so-called "results" of the more radical higher critics. The work is issued under the auspices of the "Society for Promoting Christian Learning;" and, for that reason, must command attention which it might not otherwise secure. Without committing ourselves to all of Mr. Sayce's assertions—and some of them must be subject to revision, as he himself admits, p. 554—we think that the evidence from ancient clay tablets and monumental inscriptions which he presents is sufficient to establish the following propositions:

(a) A literary civilization existed throughout the East even prior to the age of Moses, which made the production of such a work as the Pentateuch a likely event in his day. (Chap. II.)

(b) The language in which the Pentateuch has come down to us existed among the Canaanites before they were conquered by the Israelites, and the Israelites borrowed the so-called Hebrew tongue from them. (Pp. 356-360.)

(c) The historical books of the Old Testament are trustworthy writings in matters of fact and do not contain greater inaccuracies of detail and setting than such writings may be expected to contain. (Pp. 172, 173.)

(d) The materials, at least, from which these books were compiled, are derived from ancient documents contemporaneous, or practically so, with the events they record. (Pp. 172, 173.)

These conclusions are based upon historical evidence and must be and will be taken into account in passing first judgment upon the contentions of the higher critics. This judgment, moreover, will be pronounced by the combined common sense of religious people. Specialists may be the only ones competent to present new data, but these data and the arguments which are built upon them must be made intelligible to ordinary thinking men before the conclusions to which they lead can be accepted generally or properly be termed "results." It is the superior intelligibility of historical evidence, as well as its greater certainty, that gives weight to a work like Mr. Sayce's, as compared, for example, with Dr. Driver's famous Introduction to Old Testament Literature, wherein the conclusions of his school of Higher Criticism are presented and argued. In his criticisms upon the rashness of certain higher critics (Chap. I), Mr. Sayce does not mention any names. It is somewhat amusing, therefore, as well as confirmatory of the weight of this book, to find Dr. Driver fitting the cap to his own head and attacking Mr. Sayce's work in *The Contemporary Review* for March. Dr. Driver rightly points out that Mr. Sayce is also rash in some of his assertions—and we think his treatment of the book of Daniel affords some examples of this—and scores some points. But what is chiefly significant is that he concedes the major part of Mr. Sayce's historical data, and claims, rather strangely, we think, that the recent higher critics have taken the results of archaeological discovery into account. That they have, in some instances, admitted the value of

those discoveries may be true; but we have been much mistaken if they have properly taken them into account.

It will be seen that Mr. Sayce's book is too important to be overlooked by one who would keep informed of the battle now going on. It will also be seen that we can afford to wait for "results". They are not yet before us—pace Dr. Driver.

TRACTS are not so much used by us as they ought to be. A few years ago THE LIVING CHURCH made a move in the direction of reviving this agency of Church work, and put into circulation many thousands of tracts, mostly relating to first principles. This series of tracts, with occasional additions, "The Young Churchman Co.," of Milwaukee, has continued to publish. We are glad to note a recent issue, entitled "Authority in Religion," most true and timely, by a layman. The tract closes with these words:

And so to the earnest seeker after God, to the soul longing, as so many souls are longing in these days, for some firm foundation, some authority in religion, we would say: Come to your mother Church; the Church of your race; the American Church whose very polity and government are founded upon the laws and traditions of your country. Come to her and be at rest. And in this hope may we unite in one prayer to the Father of Lights, that all men may be brought to Him, and that His body, the Church, may in deed and in truth be universal, and that we may all be one even as He is one.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

Jewish Chinese papers. By the Rev. K. Glover, Appleton, Wis.

A. C. ARMSTRONG & SON

The Gospel of St. Matthew. By Alexander McLaren, D.D. 2 vols. \$2.00.

The Sermon Bible. I Peter—Revelation. \$1.50.

MACMILLAN & CO

Village Sermons. By R. W. Church, M. A., D. C. L. \$1.75.

Apology and Acts of Apollonius. By F. C. Conybeare, M. A. \$3.50.

Bishop Lightfoot. \$1.25.

LONGMANS, GREEN & CO.

Sacerdotalism. By W. J. Knox-Little, M. A. \$1.75.

A History of the Papacy. By M. Creighton, D.D. \$5.

God's City and the Coming of the Kingdom. By Henry Scott Holland, M. A. \$2.00.

HOUGHTON, MIFFLIN & CO.

The Seabury Centennial Commemoration, 1884. \$1.25.

CHAS. SCRIBNER'S SONS

According to Season. By Mrs. William Starr Dana. 75c.

HARPER & BROS.

Donald Ross, of Heimra. By William Black. 80c.

The Jewish Question. \$1.75.

Life's Little Ironies. By Thomas Hardy. \$1.25.

For Honor and Life. By Wm. Westall. \$1.25.

Our English Cousins. By Richard Harding Davis. \$1.25.

J. SELWIN TAIT & SONS

Cheap Jack Zita. By S. Baring-Gould. \$1.25.

The Bedouin Girl. By Mrs. S. J. Higginson. \$1.25.

A. C. McCLURG & CO.

In Maiden Meditation. By E. V. A. \$1.00.

PAMPHLETS

Annual Report of St. Mary's Orphanage. The Providence Press, Providence, R. I.

The Abridged Calendar of Trinity University. Rowsell & Hutchinson, Toronto, Canada.

What Churchmen Believe. By a member of St. Andrew's Brotherhood. John J. McVey, Philadelphia.

Report of the National Reform League. For the year ending Dec. 31, 1893. C. H. Simonds & Co., Boston.

Some Lessons from the Hard Times. By the Rev. Marcus Alden Tolman.

George Keith, missionary of the Society for the Propagation of the Gospel in Foreign Parts. 1702-1704. By the Rev. Joseph Hooper. Junior Auxiliary Pub. Co., Hartford, Conn.

The Condition and Needs of Statistics of Marriage and Divorce. By Rev. S. Dike, LL. D.

The Church and the Home. A Report. By Rev. S. Dike, Rev. E. C. Porter, and Mrs. Alice F. Palmer, committee.

The Theory of the Marriage Tie. By Rev. S. W. Dike, LL. D.

Opinions of the Press

The Chicago Herald

AN OUTRAGEOUS SYSTEM.—One thing has again been demonstrated by the Coughlin trial—that the system of criminal procedure in the State of Illinois is an imposition and an outrage, not only upon the taxpayers but upon the men who do jury duty. The twelve jurors in the Coughlin case have been kept away from their usual avocations for months, some of them since last October. They have been debarred from attending to their affairs, from intercourse with their families, and from all that goes to make life pleasant. They have been herded together like cattle and watched like criminals. It is not exaggeration to say that these men—innocent men performing the highest duty of citizenship—have suffered more for the Cronin murder than any of the men charged with committing that crime. And all this suffering and injustice is absolutely useless. No sane man in this town will dispute the assertion that the real guilt or innocence of Daniel Coughlin could have been ascertained—so far as it is ascertainable—within five days, if the trial had

been conducted upon the principles of common sense instead of according to the piled-up technicalities known as law. The spectacle is infamous. The system cannot last. No system which punishes the innocent rather than the guilty—the good citizen rather than the criminal—can be perpetuated in this country.

The Church Times

INCENSE.—Lovers of fancy ritual, who bring with them as trophies of a continental trip, the newest things in ceremonial, which they unhesitatingly label "correct," have never, as our readers are aware, received any encouragement from us. We care nothing for special fads. We venerate none but the main principles of ritual, which the general sense of the Catholic Church has approved. If, therefore, we put in a plea for the use of incense we must be understood to do so, not because it is beautiful only, but because it is a Scriptural, Catholic accessory of worship, known and valued in all parts of the Universal Church. The prejudice which the English mind has conceived against it is unreasonable and unintelligible. The poet may sing of its symbolical significance. Following the language of the Psalmist, which, it should be remembered, found a ready simile in an existing practice, we may use "incense" as a metaphor. But the Church that employs it ceremonially is strangely suspected of the most evil designs. As a consequence, no one of the "Six Points" has been so bitterly attacked, or so rarely adopted; and we fear there is an agreement among the bishops to root out the use of incense entirely from the English Church. In the diocese of Canterbury there is now not a single church where it is in use, the last church where it was used having yielded to pressure.

The Vacation Club in Winter

BY ADAH J. TODD

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CHAPTER XV

MISS LACEY.—MOSES

"Some of you have asked me to write about mosses, but I must forewarn you that they are very difficult to study, and a girl who is dismayed at the *Compositae* will hardly make much progress in mosses. However, I will try to make the matter as clear as possible, and you are all furnished with specimens. If not, and we have a few warm, wet days, you can probably find several specimens right out in your garden, or even the little courtyard that does duty for 'outdoors' to most city houses.

"I found the first specimen which I am going to describe for you under an old apple tree in our wee bit garden, where it has been growing undisturbed for years. It is the common kind which grows in glistening, round, silvery patches, extending till they make solid mats, and forming a sod by the interlacing of their roots, which you can lift in one solid piece with a trowel. To make sure that you all have the same kind, I will send a supply with this letter and you may help yourselves. You must furnish yourselves with good eyes and a compound microscope besides your hand lens, if possible, a metric scale, a pair of forceps, and a needle. If you are to attempt systematic study, you ought to have Lesquereux and James' 'Manual of Mosses of North America.'

"The distinction between mosses and liverworts, which are the next lower class, is that a moss always has a true stem, leafy and rarely bilateral. The *stomata* or breathing pores are found on the capsules, but not on leaves or stems, as in higher plants. They are for the most part aerial, growing on moist earth or rocks or the sides of trees, and a few species are aquatic. They are all chlorophyll bearing plants and are generally of a bright green color, though some are whitish or brownish. They range in size from less than a millimetre to many centimetres in length, the common height being about three centimetres.

"You already know that mosses do not belong to the *phanerogams* or plain flowers, such as we usually notice, but to the *cryptogams*, as they are usually called, or concealed flowers. Most people would say they have no flowers at all. Instead of stamens with anthers, they have minute organs called *antheridia*, and instead of pistils, they have *archegonia*. They are usually found at the extremity of the leafy axis in considerable numbers. The *antheridia* are generally club-shaped stalked bodies with a wall enclosing a mass of sperm cells like pollen. When the *antheridium* is mature, its wall ruptures when wet, and the sperm cells escape and fertilize the *archegonia*, which are flask-shaped bodies with a long slender neck, like a style. Fertilization takes place in water, or a great deal of moisture. That is why mosses grow so fast in wet weather. There soon develops a many-celled mass called a *sporogonium*, and elongates rapidly, carrying on its upper end the remains of the old *archegonium*, while the lower end penetrates the leafy axis. The upper end develops into a spore case and the rest a thread-like stem.

"The ripe *sporogonium* is of different shapes and structures and distinguishes the different orders. The capsule when ripe, opens by the falling off of a terminal lid (*opercu-*

*lum*) generally, and the spores are set free. These spores germinate and give rise to a green mass, something like that on ponds, called 'frogspittle,' which is named *protonema*. After a greater or less time, small buds grow out on the *protonema* and form leaf-bearing axes, and these sooner or later bear *antheridia* and *archegonia*, thus completing the round of life. Many mosses reproduce by the formation of a *protonema* from the leaves and root hairs, and from buds formed on such a one, new plants may arise, but they usually pass through two stages.

"Now you are a little prepared for the further acquaintance of my old friend of the garden apple tree, *Bryum argenteum*, the silvery *Bryum* which occurs everywhere from the summit of the Andes to our deserted huckleberry pastures. This from the garden path is less than an inch high (2 cm.), with little club-shaped branches, 5 mm. long, covered with closely flattened leaves, and tipped with a point forming a brush of hair at the top. Standing up all over this patch are the fruit stalks or pedicels, bright threads 5 mm. long, red below and twisted above where a nodding spore case hangs suspended.

"Now take your compound microscope and examine this capsule as an opaque dry object, with low power, and you will be delighted with its coloring and shape. It is not all in one piece, but shaped like a sugar bowl with a lid, and the line of separation is marked by an orange-colored band. Place in water one that looks ripe, and observe what happens at the orange-colored band. If you are fortunate, you will see a snap like as if a spring were released, and what seemed to be a line or band proves to be a ring of cells around the capsule uniting it to the *operculum*. The ring is similar in function to the elastic ring in the spore cases of ferns; it ruptures the spore case and is very sensitive to moisture.

"Now examine the mouth of the capsule. Probably the spores have crowded out and you will have to wash them off before you can see much. If any remain in the capsule, you can drive them out by holding your slide for a minute over the flame till the water boils; you will then see that the mouth of the capsule is surrounded by teeth, so many that you cannot count them at first, but if you can cut off the mouth of the capsule and set it up facing you, with a needle, you will find that it has two rows of teeth, the outer, dark red, the inner, white and delicate. You may count the outer ones too, and you will find there are sixteen. A little teasing with the needle will reveal the inner set (*peristome*) more plainly, and you will find this also has sixteen teeth with some *cilia* between. This moss has a complex *peristome*, and many are more simple. If you breathe on the capsule, you will see the spores fly; probably that is the purpose of the *cilia*.

"Now if you turn to page 234 of the manual, you will find that the description of *Bryum argenteum* coincides with what we have observed. If you were tracing it you would also need to observe the flowers which you would find on the tops of the stalks. The silvery ones bear the female flowers or *archegonia*, and the brighter green, longer stemmed plants which stand up taller than the others, and bear a cluster of leaves at the summit, are the gemmi-form male flowers or *antheridia*. By dissection and observation with a high power you can make out their structure and you will find illustrations in a physiological botany, such as Bessey's, which will make them easily understood.

"If you leave the spores in a moist warm place, and watch them, you will see little threads branch out from them and form the mat of the *protonema*, and then by waiting a little longer small buds will appear, and lastly *sporogonia* form, so you will have completed the life history of the *Bryum*, and come back to the starting point. A common moss which may be found on almost any roadside, *Pogonatum brevicaule*, is so obliging as to have a *protonema* growing permanently which lasts throughout the year. It is quite conspicuous, making a dark green felt-like covering for the soil.

"If you have carefully and intelligently analyzed one moss, you can take another, and if you work slowly and have plentiful perseverance, you will soon have a good acquaintance among these humble neighbors. They have one advantage commending them to a botanist; you can find them best when *phanerogams* are out of the question.

"Alongside the *Bryum argenteum*, which is silvery white, you may find one which is of the brightest green, which made Linnæus name it *Mollia vividula*. Or another which is much like it, only the capsule, instead of tapering seems to be cut off, so that Linnæus called it *Portia truncatula*. In the spring *Portia* will disappear, but the *Bryum* and *Mollia* may last till the dry dusty days of summer. Then you will scarcely find even *Bryum*, but the spores will lie thickly on the ground ready to spring up when a wet season sets in. Then we shall unexpectedly see a green carpet some morning, or the bare brick wall or rough tree bark glowing with the verdure of spring."

A SUBSCRIBER who secured a new subscription for THE LIVING CHURCH and received as premium one of the combined Prayer Books and Hymnals, writes: "I received the Prayer Book on Saturday and am very much pleased with it; please accept my thanks for it. I will try to get you some more subscribers."

The Household

"At Evening Time it shall be Light"

BY JENNIE E. HAIGHT  
 O blessed light!  
 Infinite and supernal,  
 Gilding life's close with beams of radiance bright;  
 O blessed promise,  
 Breathed from lips eternal,  
 "At evening time it shall be light!"

In this I rest  
 And dread no dark to-morrow  
 Breaking in gloom upon a darker night;  
 Henceforth I walk  
 Beneath no cloud of sorrow—  
 "At evening time it shall be light."

No more shall death,  
 Like some deep-shaded curtain,  
 Shut darkly down upon my wondering sight;  
 I shall not grope  
 My way through life, uncertain—  
 "At evening time it shall be light."

I see the years  
 Glide swiftly on—unweeping.  
 I gaze, alike unmoved, on bloom or blight;  
 The promise sure  
 My covenant-God is keeping,  
 "At evening time it shall be light."

I know that earth  
 Hath but a painful story;  
 That now wrong triumphs o'er the true and right;  
 But soon for her  
 This gloom shall change to glory!  
 "At evening time it shall be light."

Earth's evening time  
 Draws on, 'mid scenes of wonder,  
 Each day the powers of darkness gather might.  
 But God still reigns, [der:  
 And we this precious truth may pon-  
 "At evening time it shall be light."

Earth groans in pain,  
 Awaiting the new creation;  
 She counts each moment of her lingering night,  
 Trusting the promise  
 So long delayed, of her salvation—  
 "At evening time it shall be light."

I too, look onward  
 To evening time with hopeful spirit,  
 Its scenes of grandeur soon will greet my sight.  
 I know for me  
 That, trusting in my Saviour's merit,  
 "At evening time it shall be light."

Oh, hasten, Lord!  
 The coming of that blessed morrow,  
 Whose noonday radiance shall not wane to night;  
 That long-expected day,  
 When, darkened by no cloud of sin or  
 sorrow,  
 "At evening time it shall be light."

The Do-Nothing Society

BY L. M.  
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 CHAPTER II

Aunt Janet Morton was an elderly lady—a fine specimen of an "unappropriated blessing!"—erect and active, with soft gray hair and bright hazel eyes, a look of decision about her mouth, and a good deal of fun and kindness in her smile.

She lived alone, except for Caroline, her faithful old servant. Her house was not large, nor could it be called handsome, but it was roomy enough to give a welcome to her friends, and very cozy and comfortable. Auntie had a theory that "no house was large enough to hold more than one family," so, although either of her brothers would gladly have given her a home, she preferred her own little kingdom and her independence. Sometimes she may have felt lonely as she sat at work, especially on stormy days or long winter evenings, but her relatives were all fond of her and paid her many visits. Moreover, she had a habit of living over the past, when she was one of a large household, and those who had gone before into the unseen world of spirits—parents, brothers, and sisters—never seemed far away.

She had been an active woman all her life, and had taught a school until a few years before our story begins; but she then decided that she was "getting too old and cross to be a school-marm," so she had given up teaching, and spent her time in household duties, writing to her numerous kinsfolk, reading, and sewing not only for herself, but for many who had more stitches to put in than time to do so.

Miss Janet was a Churchwoman of the old High Church school; she was far too sensible to think vested choirs, and candles, and flowers in church "Romish," yet she did not, as she expressed it, "hold with your new-fangled extravagances in ritual." She had her prejudices and her theories, one of which was that the Church was society enough; no need of guilds, brotherhoods, or children's bands.

"We always did the work in our old parish without them," she said. "When father was rector there was no such thing except the Ladies' Sewing Circle, and he caught that once gossiping so, that he abominated it and finally abolished it."

"But times have changed, Janet," her brother James, the rector of St. Mary's, would say. "Nowadays it seems necessary to have these societies. Young people want them and they will belong to them outside the Church if not in it. There is no harm in them that I can see, if rightly conducted, and why should we lose any of the energies that we can utilize in this way?"

"Nonsense!" would be the decided answer; "your Jennie does quite enough, and would do just as much good, if your societies did not exist."

It was well known in the parish that Miss Janet, although she was kind to the poor, did not smile on any of the guilds; so no one came to her to help in filling the missionary boxes sent out by the parish branch of the Woman's Auxiliary and the Children's League, neither did the members of the Brotherhood of St. Andrew dare to give her their cards to distribute, nor the various chapters of the Parish Guild ask her for contributions of money, time, or trouble. St. Mary's church had a good vested choir, which, considering its numbers, rendered excellent music. When the lady who had charge of the vestments departed to a distant State, the Rev. Mr. Morton asked his sister Janet to undertake the duty. She consented on condition that she would not have to belong to "any of your chapters or things."

"No; you can be the independent choir mother and have it all your own way," said the rector.

This work just suited Miss Janet. She was very neat and methodical; she held up her hands in horror at the helter-skelter way in which the choir room had been kept, and determined that a new regime should be inaugurated. She soon found plenty of mending on her hands—cassocks ripped out at the hem, cottas showing signs of wear and tear, especially tear,—"although," she said, "it is good stout linen, and ought to last the boys for years if the boys did not pull off their things in such a hurry."

"You might call in the Chapter of Industry to help you," slyly suggested the rector.

"No indeed! I can manage them, but if I need any help, I'll ask Caroline's, for she knows how to sew, which is more than can be said of the girls of the present day."

"Suppose you start a sewing school in the parish, Janet?"

"I think I will next month, if you approve. Girls ought to be taught to sew."

"And a sewing school is not a society!" was her brother's parting shot.

Auntie's parlors looked very pretty on the evening appointed for the first meeting of the new society. Brightly lighted, neat, of course, as a new pin, and decorated with wild flowers, of which Miss Janet was very fond and to which she had treated herself on this day when she spied them in the market. "In honor of my birthday," she said. She did not mention her birthday to any one, thinking herself too old to keep birthdays, but old Caroline remembered it, and had presented her that morning with a wonderful gilded cup and saucer, huge enough to contain several cups of tea, and bearing the inscription, "From a Friend."

Auntie looked very nice in her well-preserved black silk and old lace, and a tiny lace cap, the work of the skillful fingers of "Jamie's" wife. She sat in her favorite chair, and glancing at her watch, was just saying to herself, "The girls are late. I hope they don't mean to keep fashionable hours," when a ring at the bell announced the first comers—Jennie and her brother Will.

After the greetings in the hall, Will, pretending great shyness, peeped in at the door, and said:

"How many young ladies are here? Let me fly! This is strictly a Woman's Rights meeting, I understand."

"Well, I have only asked the girls," replied Auntie, "but I don't know why boys should not come if they care to. It will be easy enough for them to do nothing. Stay, won't you, Will? It will make it pleasanter for the girls."

"Not this evening, thank you," answered Will, "I have a business call to make, and, besides, I should be scared, the only thorn among so many roses, but if the other fellows come next time, I'll be happy to stay."

"Do you ever mend your gloves, Auntie dear, or do you just get new ones when the fingers begin to split?" asked Jennie, when her brother had gone, proffering the dainty little glove-mender, so neatly made, and supplied with needles, colored silks, tiny buttons, and a glove buttoner.

"Now, Jennie Morton, you know I am not a rich woman or an extravagant one! Of course I mend my gloves, and it will be a pleasure to do it with this pretty concern of yours. How did you know it was my birthday, Pussy?"

"I have your name in my birthday book, auntie; there's the bell, let me open the door."

In came the three Stones and the two Mortons from the cottage, and before the

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greetings were over, Alice and Mabel arrived. Lastly came Nettie Morton, who had almost given up going after all, but her father's flowers decided her to make the effort. Auntie was delighted with the handsome basket of flowers, and the beautiful birthday card attached; and still more with the kind thought that prompted the gift.

"And now, auntie," began Katie Morton, as they were all seated in the bright pleasant parlors, "do tell us the rules and regulations of the new society."

"The first one is that no one is to bring any work. Hold up your hands! Empty? Turn out your pockets! No crochet or knitting in them?"

"This isn't work, auntie dear," said Alice Lynn, passing over a sample of crocheted edging, "but it is such a pretty and easy pattern, that I thought you might like it, and some other time I'll show you how to do it."

"How pretty! Where did you get it?" "One of the girls in the Chapter of Industry, Oh, auntie! Is it fair to mention a society?"

"Of course, foolish child! Go on." "In the Chapter of Industry of our guild, made this up for herself, and she has got lots of orders for making it, and earns ever so much money for the guild."

"And what do you do with the money?" inquired her aunt.

"Why, we give some to the missionary box, and some to the colored Sunday school on the hill, and now we want to get enough by Christmas to pay for a silver baptismal shell for the church, in memory of Ellie."

Alice's voice faltered as she mentioned

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the name of a young friend and fellow-worker in the guild, who was very dear to her, and had lately died.

"Only," she added, "Madeline has so little time, and is afraid she'll keep the people waiting too long for the edging, so I am helping her."

"And I will too," said the kind-hearted auntie, "get a crochet needle and a spool of thread out of the box, child, and show me the stitch."

"No, no, auntie!" was the outcry from all, "that will be doing something, you mustn't!"

"Sure enough, we'll leave it until tomorrow," murmured auntie, looking quite crestfallen.

"Any more rules?" asked Madge, by way of making a diversion. "Are boys prohibited?"

"No, I was just going to say that Will promises to stay next time, and you can all ask your escorts to remain, and not vanish as they did this evening. It will make it merrier for you."

"And suppose we have no escorts?" asked Mabel Carr, "Alice and I escorted each other this evening."

"I think you can find some one to take that duty," laughed the aunt.

"So the rules stand thus: First, all work prohibited; second, boys not prohibited."

"Is music doing something, auntie?" asked Jennie.

"No, of course, music is not work, child."

"Oh! isn't it though!" groaned Mabel and Alice in chorus.

"I beg your pardon, auntie!" cried Madge, who played the organ for the Sunday school, and presided at the weekly rehearsals.

Julia opened her mouth to utter a wise speech about everything being work, when auntie explained, "I mean just a little playing and singing to amuse your friends. Rule third, music not prohibited. Now, Nettie, give us a little tune."

Nettie obeyed, though she felt afraid that her learned cousins, the Stones, would disdain her style; but they very good naturedly praised her, and begged Alice, who had a sweet voice, to sing. In music and pleasant chat, the evening passed away, and at half-past nine, Caroline brought in fruit, lemonade, and cake.

"How do you make this delicious cake you brought me, Dorothy?" asked Aunt Janet, "I thought I could make sponge cake, but this beats mine."

"I will give you the recipe, auntie; it is 'sunshine cake,' I learned to make it at the cooking club."

While another good-natured laugh at auntie's expense went around the circle, the rector came in.

"Hold!" he cried, "the Do-Nothing Society is not to eat and drink! I protest that that is doing something!"

"Why, Jamie! The idea! Eating and drinking of course isn't work!"

"How do you get on?" asked the rector.

"We have four rules, uncle," said Dorothy, "Work prohibited; boys not prohibited; music not prohibited; supper not prohibited."

"I am so glad boys are not prohibited," he replied. "I shall try to be on hand every time. Come, Jennie, we must go."

So with much fun and laughter, the first meeting of the Do-Nothing Society adjourned.

(To be continued)

No one wants to forget THE WORLD'S FAIR. The best reminder is the beautiful set of photographic views we are giving to our subscribers.

### Children's Hour

Between the dark and the daylight,  
When the night is beginning to lower,  
Comes a pause in the day's occupations  
That is known as the Children's Hour.

#### Effie's Broken Promise.

"And you'll be sure to come, Effie?" Jennie Gray's tone was so earnest that Effie Dent looked a little surprised.

"Why, of course I will, if mother'll let me," she answered. "I always do come when you ask me, don't I, Jenny?"

"Yes," admitted Jenny; "but I was afraid you might forget about it this time. Come by seven o'clock, Effie."

"Very well, I will. Perhaps I can come earlier than that. Good bye; I must stay any longer. If I'm so late getting home, mother'll think I've been kept in."

Jenny nodded, and, closing the gate, went dancing along the path that led to the big brick house in which she lived. Jenny was nearly always merry; but today she seemed even happier than usual. And no wonder, for Jenny had a secret. It had been all she could do to keep from telling Effie.

"But I want it to be a surprise to her," she thought, as she skipped along the path. "She surprised me last year, when she gave me that pin-cushion on my birthday; and now I want to surprise her."

Effie Dent went on down the road alone. She and Jenny always walked home from school together, and generally lingered a good while at Jenny's gate before they could make up their minds to separate. To-day Jenny had asked Effie to come over after supper, and spend the night. Effie wondered if her mother would let her do so. She thought that, if she received permission to go, she would carry over her box of paper dolls, and she and Jenny and Louise could play with them until nine o'clock. It was Friday; and there would be no school the next day, so they wouldn't be sent to bed as early as usual.

Effie found her mother in the kitchen getting supper. She asked her at once if she could go to Jenny's to spend the night.

"Why yes, you can go," said the mother. "There's another invitation for you too. Uncle Frank was here a little while ago, and he wanted you to come over there to-night. He said he would crack

some nuts, and you could make some molasses candy."

Effie's eyes sparkled.

"Oh! I'd rather go to Uncle Frank's," she said.

"But didn't you promise to go to Jenny's?"

"Yes, but that doesn't matter, mamma. I can go to Jenny's any time."

"I think it better that you should always keep a promise, Effie."

"Oh, a promise to Jenny isn't anything!"

"It is just as much as a promise to any one else. You must always make your word as good as your bond, or people will soon lose faith in you. No one will feel confidence in any promise you make. You can go to Uncle Frank's another time."

Effie argued awhile, and even cried a little; but her mother was firm, and she had to submit. But she felt very much out of humor when the time came for her to go.

"You can put on your red dress, Effie," said Mrs. Dent.

"My red dress!" repeated Effie. "Just to go over to Jenny's? Oh, this everyday one will do well enough, mamma."

"No, put on your red one. I like to see you look nice," said Mrs. Dent. "You can carry a long-sleeved apron with you."

So, a little before seven o'clock, Effie started forth, in her hand a black silk bag containing the long-sleeved apron and the box of paper dolls. Her mother kissed her good-bye at the door of the kitchen. "I hope you'll have a nice time, Effie," she said.

"If you'd let me go to Uncle Frank's,

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"If you'd let me go to Uncle Frank's,

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"I'd be sure to have a nice time," rejoined Effie.

"Oh, I don't think you'll feel sorry tomorrow that you kept your promise. The thought that you are doing right ought in itself to be enough to make you happy," said her mother.

"But it isn't," said Effie, as she walked away.

As it was early in the fall, it did not grow dark until about half-past seven, so Effie did not hurry at all. And when she got to the cross-roads, she sat down on a big stone to think. The right-hand road led to Uncle Frank's, the left to the big red brick house where Jenny was waiting for her. It would be easy to take the right instead of the left hand road! And she did want to go to Uncle Frank's so much!

A long, long time Effie sat there thinking, so long that it began to grow dusk; then she sprang up suddenly and ran

Continued on next page.

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### Hood's Sarsaparilla

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down the right-hand road, as if something were chasing her.

She was all out of breath when she reached Uncle Frank's.

"You must have run all the way," said her uncle, who opened the door for her. "Why didn't you start earlier, Effie?"

"I started as soon as I could," answered Effie, who somehow or other did not feel as happy over being at Uncle Frank's as she had expected she would.

The evening was disappointing altogether. When they went to get the molasses to make the candy, they found the jug empty, and so had to give that plan up; and Aunt Martha had the headache and couldn't bear any noise, so Uncle Frank decided not to crack the nuts. He read aloud to Effie, in a low voice, some short stories about hunting wild animals in India, while Aunt Martha dozed on the sofa, with a handkerchief wet with camphor bound about her head.

"I'm afraid you've had a dull evening, Effie," her uncle said, when at nine o'clock he lighted a candle for her to carry up stairs. "But it couldn't be helped this time, my dear."

Effie cried a little after she was curled up in bed. She felt very guilty and unhappy, remembering the promise she had broken; and she wondered what her mother would say when she knew of it.

"I didn't know it would make me feel like this to break a promise," she thought. "I'll never break another as long as I live."

She went home very early next morning, and stole softly into the kitchen. Her mother was clearing off the breakfast-table.

"Home again, Effie?" she said. "You are very early. I did not expect to see you for an hour yet. Did you have a good time?"

Effie shook her head.

"Not very," she answered in a low voice.

Mrs. Dent went on with her work. She did not look at Effie, who had sunk down on a bench by the sink.

"Mamma, I want to tell you something," said Effie, after a little struggle with the inclination to keep the story of her wrong-doing a secret.

"Well, what is it, my dear?"

"I didn't go to Jenny's after all, mamma. I went to Uncle Frank's."

"Yes, I know you did," said Mrs. Dent. "Jenny's father came over here after you about eight o'clock. Jenny thought something must have happened to you."

"Mr. Gray came for me!" Effie stopped crying in her surprise.

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"Yes, they had a little party over there last night. It was Louise's birthday, you know. And Mrs. Gray let Jenny invite about twenty girls and boys. She asked you to stay all night because there was no one to bring you home."

"Why didn't Jenny tell me they were going to have a party?"

"She wanted to give you a surprise. She told me of it several days ago, and asked me to make you wear your red dress."

Effie put her head down on the edge of the sink, and began to sob.

"It made me feel very badly to know that I have a little girl who can't be trusted to keep a promise," said Mrs. Dent.

Effie sprang up and ran to her mother with the tears streaming down her face.

"Mamma, if you'll only forgive me about this, I will never, never break a promise again," she cried.

"This is a promise you are making now, Effie."

"Yes, and I'll keep it, mamma," said Effie; and half the pain in her heavy little heart went away as if by magic, as her mother bent down and kissed her, whispering:

"I think you will, dear. I think I shall be able to trust my little daughter after this."—*Canadian Churchman.*

**How Nyangandi swam to Church**

Nyangandi lives in West Africa, near the Ogowe River. She was going away from the missionary's house on Saturday afternoon, where she had been with bunches of plantains to sell to the missionary, when his wife said, "Now, you must not forget that you promised to come tomorrow to church."

"Yes," the girl replied, "I will surely come, if I am alive."

But the next morning she found some body had stolen her canoe, and no one would lend her one to go to church in. But she had promised to go and so she felt that she must. She swam all the way! The current was swift, the water deep, and the river fully a third of a mile wide; but by swimming diagonally, she succeeded in crossing the river.

Girls and boys, remember this little heathen girl in West Africa when you feel tempted to stay away from the house of God for some trivial reason.—*Southern Churchman*

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### Financial News

REPORTED FOR THE LIVING CHURCH

To the great satisfaction of the banking element here, and Wall street entire, the President has vetoed the Bland Coinage Bill, better known as the Seigniorage Bill. Still there is some alloy to their joy, inasmuch as the President, in returning the bill with his message, did not disapprove the measure unequivocally. His suggestion that the coinage of the seigniorage might be accomplished profitably if the Secretary of the Treasury should be given authority by Congress to issue low-rate government bonds to keep the gold reserve intact, was the objectionable feature of his veto message. However, as this suggestion brings out in bold relief the trouble most dreaded, viz., that our gold would be drained and possibly another currency [famine result, it is unlikely that any such drastic policy will be adopted by Congress in order to coin a few more silver dollars.

Since the announcement of the veto, the stock market has shown decided strength. There has been no violent upheaval in prices, but a great deal of floating stock has been absorbed by the public, while the London buying has been unusually heavy, which evidences the return of foreign confidence in our financial stability.

If the tariff matter could now be disposed of, our measure of prosperity would be rapidly filling. This is not looked for, however, for at least four months to come C.

New York, March 31.

Peter Lombard, in *The Church Times*, has the following collection of good things:

One is always meeting with fresh instances of blunders made in examinations. Here are two kindly sent me by a bishop, who vouches for their genuineness.

1. A sketch of Julius Cæsar:

Cæsar was born in the year B.C. 1. He invaded Britain B.C. 55. He was the first which invented Latin; he wrote Cæsar, Livy, Ovid, and, in poetry, Horace and Virgil.

2. Translation:

Felices animæ, quibus hæc cognoscere primis Inque domos superas scandere, cura fuit.

"O lively cats, to whom it was a care to know these things, and to climb to the tops of the houses."

Let me add a few more which I have picked up. "Give some account of Oliver Cromwell." "He was a Puritan, and he fought against King Charles I, at Naseby and Marston Moor. He was one of those who put the King to death. Afterwards he usurped the government, and ruled by means of the army. But he was very unhappy and dreaded assassination. On his death-bed he cried: 'If I had served my God as I served my King, I should not be thus forsaken in my old age.'"

"Do you know the meaning of syntax?" "Syntax is the dooty upon spirits." "Could your father walk round the world?" asked the inspector. "No, sir." "Why not?" "Because he's dead."

A PAPER (whose religious opinions are a little mixed, but generally speaking, may be termed "everything by turns and nothing long"), takes this gushing humanitarian view of kneeling. "Kneeling," it says, "is an agony to the weak-backed." This may or may not be true, but one thing is quite certain—kneeling is an agony to the stiff-necked.—*Church Review*.

### A NEW CURE FOR ASTHMA.

Medical science at last reports a positive cure for Asthma in the Kola Plant, found on the Congo River, West Africa. So great is their faith in its wonderful curative powers, the Kola Importing Co., 1164 Broadway, New York, are sending out large trial cases of the Kola Compound free to all sufferers from Asthma. Send your name and address on postal card, and they will send you a trial case by mail free.

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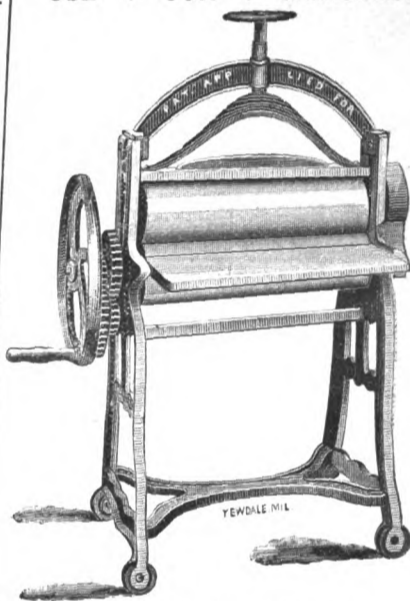
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In almost all cases of inflammation, but more particularly for inflamed throat and lungs, there is nothing better than a poultice of onions.

This may be prepared in two ways, either of which is efficacious and the effect soon noticeable.

The quicker way to prepare an onion poultice is to pare and slice a sufficient number of onions—perhaps four or six, according to the size—and fry tender in hot lard, adding a little salt and pepper. If the inflammation is very acute, it is well to add a little vinegar to the poultice a few moments before removing from the fire. When thoroughly cooked it should be spread on a very thin cloth—cheese cloth is good—and applied as hot as can be borne to the afflicted part and well covered with dry cloths (flannel is best) to retain the heat and prevent the moisture from softening the patient's clothing.

Usually one application is sufficient, but should another be needed, a fresh poultice should be prepared and applied as soon as the first one begins to dry out.

The other manner of preparing an onion poultice is to select four or five large onions, wrap each one separately in heavy brown paper. Wet the paper thoroughly and roast in hot coals. When tender, the skin should be removed and the soft pulp mashed on a thin cloth, and applied hot. If a second one is necessary, it should be applied when the first shows signs of dryness.

I know of no cough medicine that is any more effective than onion syrup, and it does not affect the stomach as do most cough remedies, thereby producing nausea.

To prepare: Six large onions should be peeled, sliced thinly, and cooked until tender in a quart of vinegar. When done, all should be carefully strained through a thin cloth to extract all the juice, a heaping cupful of granulated sugar added and boiled until it is reduced one half. It should then be bottled, and is ready for use, and if kept tightly corked, will keep for some time. Dose for child of from one to five years, in extreme cases, is one teaspoonful every two hours, increasing length of time between doses as the severity of the cough abates. From five years of age, the dose should gradually be increased until for the adult we would give a tablespoonful.

I have tried many, many remedies for earache, yet have never found anything so good, or quick to take effect, as a drop of warm onion juice in the ear. I usually prepare a small vial full of it in the fall of the year and thus have it convenient when wanted during the winter. To prepare it, a large onion should be well wrapped up in coarse brown paper, thoroughly wet to prevent burning, and roasted in the coals. When tender, the juice should be extracted and bottled, if desired. In that case, when needed for use, a drop or two should be put in a spoon and warmed slightly before being dropped into the ear. A bit of warm cotton should then be put in the ear to exclude the air, and I have rarely known a case where such treatment did not bring almost instantaneous relief. Usually the patient soon drops off into a quiet sleep and awakens entirely cured.

As a gentle laxative, there are few things better than one or more meals of cooked onions, as they act on stomach, liver, and kidneys, correcting and bringing those organs into harmonious action, with no bad after-effects.

In case of bee sting or bite from a poisonous insect, slices of raw onion laid over the affected part and renewed every few minutes, will soon extract all the poison.

A cut, raw onion is a wonderful absorbent, and as such, is useful in cases of contagious diseases, for if kept plentifully placed about the room in which the patient lies, or better still, all about the house, they will absorb much that would otherwise go into the air, thus making contagion less liable. However, it should be borne in mind that these pieces of cut onion would in a short time become poisonous, hence should be carefully destroyed.

As a cure for insomnia, onions are usually quite effective. They should be heartily eaten of a short time—say half an hour—before retiring, and in almost every case a drowsiness will creep on which, if taken advantage of, will result in sound sleep.

With some, cooked onions answer the purpose, while others must eat them raw in order to derive the full benefit.—*Ladies' Home Companion.*

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