

in a milder form than at St. Alban's. Trouble arose in the parish, the rector (the Rev. Dr. Ewer) resigned, and a new rector who was not a Ritualist (the Rev. Dr. Thompson) was called. Meantime the parish had however become so accustomed to the retable, altar cross and flowers, to the colored altar vestments, the boy choir, and the gas jets at each end of the altar, which had been introduced under the former rector, that they were retained; while the two lights on the altar, the eucharistic vestments, and other ritualistic features were abolished. The early and frequent eucharists, too, were retained for a while, but they also fell into disuse. The third church where Ritualism came out, and this time in its full and vigorous life, was St. Mary the Virgin's. Meantime, the eucharistic cross and candles, unlighted, appeared on the altar of Zion Church. The altar cross with flowers on each side, or the altar cross alone appeared at other churches; for instance, St. Ann's the Heavenly Rest, and St. John's while at the Transfiguration. "The Little Church Around the Corner," which, by the way is one of the most capacious and popular churches in the city, all these and other ritualistic features, including the lighted candles, made their appearance. Meantime, too, old Trinity and Trinity Chapel slowly and quietly filed into the Ritualistic line; the eucharistic vestments were introduced both at the church and at the chapel; at the chapel, the purification of the sacred vessels at the close of the Communion, the singing of the Benedictus before the Consecration, a lighted corona over and in front of the altar at the time of the eucharistic sacrifice, the Ritualistic retable, with altar cross and flowers on each side, were adopted; and at Trinity Church appeared standards with many lighted candles at each end of the altar, and the two eucharistic lighted candles upon the altar itself, with altar cross and flowers.

About this time St. Ignatius's Church was organized, standing in ritual just above Trinity Church and just below St. Mary the Virgin's. While all this was going on, other churches and chapels ventured the retable, cross and flowers; until the Episcopal Churches in New-York shade up, through almost imperceptible degrees, from the anti-ritual churches, such as Ascension, and St. George's, through those that have adopted some only of the ritualistic features, such as St. Ann's, St. Chrysostom's, Heavenly Rest, and St. John's and so on up through Trinity Chapel, Transfiguration, Holy Communion, Trinity Church, Ignatius's, and St. Mary's even to St. Alban's at the top. The main ritualistic features at Trinity Church and chapel and the Transfiguration have been specified. To these St. Ignatius's adds the use of a processional cross, reverences, the sign of the cross, and the purification of the priest's fingers before he celebrates; it furthermore adds to the white and black stoles as adopted elsewhere, the use also of the purple and green stoles for the Lenten and Trinity seasons. St. Mary's which is the degree above St. Ignatius's adds still further the use of red cassocks and the lighting of additional candles at the morning consecration and at the evening magnificat; while St. Alban's at the top, adds the use of the viretta (or priest's cap), the occasional use of the cape, and of colored instead of white vestments, also of incense once or twice a year.

Simultaneously with the above, the ritualistic revival was going on elsewhere than in New York. Only a few noted examples throughout the country can be mentioned. In Massachusetts, the prominent Churches of the Messiah and Advent, Boston; the smaller churches at Brighton and Nantucket; at Plymouth, also, there has been trouble; at St. Stephen's Providence, there was a Ritual development, but the rector