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# The Living Church.

A Weekly Record of its News, its Work, and its Thought.

VOL. XI. No. 51. CHICAGO, SATURDAY, MARCH 23, 1889. WHOLE No. 542.

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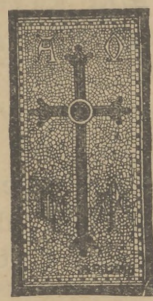
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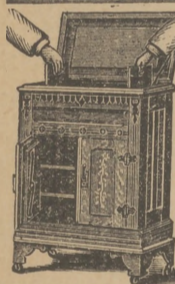
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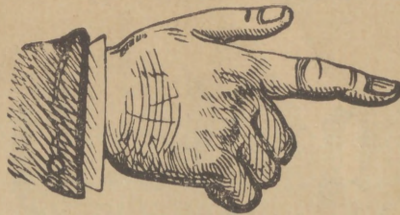
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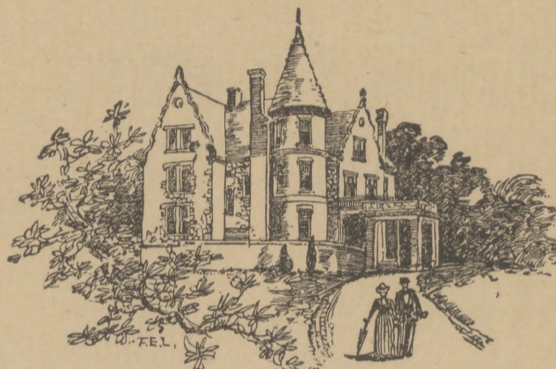
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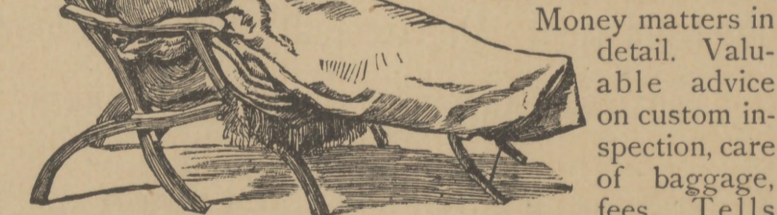
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# The Living Church.

SATURDAY, MARCH 23, 1889.

## THE ANNUNCIATION.

BY WM. B. CHISHOLM.

Hail! beauteous Mother! Hail!  
Wreath we bring to thee,  
Ere yet the manger's tale  
Rings o'er earth and sea,  
Blest be thou, o'er all earth's daughters  
blest!  
Gladly our hearts proclaim Annunciation's  
feast.

Upon thy virgin brow  
Sits innocence enthroned;  
And motherhood's sweet presence now  
Its lighter lines have toned;  
Thou hast no jasper palace trod nor un-  
veiled glories seen:  
Yet o'er Thee rests the aureole of heaven's  
unstinted sheen.

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.

## NEWS AND NOTES.

THE Bishop of Wellington, the Rt. Rev. O. Hadfield, has been elected Primate of New Zealand, in place of Bishop Harper, resigned.

THE Bishop-designate of St. Asaph, the Rev. A. G. Edwards, will probably be consecrated in St. Paul's cathedral, London, by the Archbishop of Canterbury, on the feast of the Annunciation. The Bishops of Llandaff and St. David's will be the presenters.

It is stated that a coadjutor bishop is about to be appointed for the diocese of St. Andrews in consequence of the failing health of Bishop Charles Wordsworth, the elder brother of the late Bishop of Lincoln, who was consecrated in 1852. Bishop Wordsworth, by the way, was Mr. Gladstone's tutor at Oxford.

The *Scottish Guardian* gives details of a remarkable Confirmation service held at St. Margaret's, Lochee, near Dundee. Forty-four persons received the "laying on of hands," the largest number ever confirmed in this church at one time. Of the number, twenty-seven adults left the different Presbyterian bodies to seek Confirmation, and six of that number had never been baptized in infancy.

The consecration of the Rev. Dr. Knight as Bishop of Milwaukee, next Tuesday, will be a notable event in the history of the Church in the West. Although it occurs in Lent, when the clergy are busy in their parishes, the occasion will call out a large attendance from Wisconsin and Illinois, both of clergy and laity. The new Bishop will enter upon his duties with the cordial good wishes of his diocese and the Church in the West. *Ad multos annos!*

THE diocese of Florida is engaged in raising funds to provide a suitable residence for the Bishop, who has been without a home hitherto. Bishop Weed has so endeared himself to the hearts of Churchmen, and indeed, to the whole land, by his heroic conduct in the yellow fever visitation, that there will be

a general sympathy with this work, a sympathy which will no doubt take practical shape by generous donations to the Episcopal Residence Fund of the diocese of Florida.

THE Patriarch of Jerusalem has been lamenting to Bishop Blyth the aggressiveness of the Roman Church in Palestine and the East in proselytising from the other Churches. He claims the sympathy of the Church of England under the oppression, and expressed satisfaction at the mutual sympathy shown between his Church and the Anglican. He further stated that the letter of the Archbishop of Canterbury to the Russian Church had produced a most pleasing impression. The Patriarch is desirous that English and American clergymen should occupy the chapel of Abraham. The use of it was first accorded to Dr. Hale, of Iowa.

*St. Cecilia Magazine*, Providence, R. I., says: "In Father Grafton's letter of acceptance to the diocese of Fond du Lac are these words: 'It is true as you have declared, that your diocese is a poor one. It is this which draws me to you. It is a field of hard self-denying work, and in this, among your clergy I shall find my rivals and more than peers.' What noble words from one who is in years and after toil and weariness, as great as often comes to any minister of the Gospel. To one, too, who, if he consulted only his own self, might spend his days in the rest and quiet which he, no doubt loves. The true soldier will be ever ready for action, let the call come when it will."

A PLAN to provide a church at Venice for English and American visitors, and for the sailors visiting the port each year, has been started. It is proposed to buy a building on the Grand Canal, which is capable of being converted into a handsome church, accommodating 320 worshippers. It is estimated that £2500 will be required for the purpose. The need of a suitable English church at Venice has long been felt. Services were for some time permitted to be held in a palace, which has been lately sold. Divine worship at present takes place in a room which has kindly been lent for that purpose by the Venezia-Murano Glass Co.

A NEW series of "Essays and reviews" is projected. The theological problem has made giant strides since the old volume was issued nearly thirty years ago. But the controversy today is none the less keen. The new volume will consist of "Twelve Essays on the Cardinal Truths of Christianity," and will be edited by the Rev. Charles Gore, the principal of Pusey House, Oxford. The volume will be comprised as follows: 1. Faith, by the Rev. H. S. Holland; 2. Christian Idea of God, by the Rev. Aubrey Moore; 3. The Incarnation, by the Rev. J. R. Illingworth; 4. Dogma, by the Rev. C. R. Moberly; 5. Preparation in History for Christ, by Dr. E. S. Talbot; 6. The Atonement, by the Hon. and Rev. A. Lyttelton; 7. The Holy Spirit and Inspiration, by the Rev. Charles Gore; 8. The Church, by the Rev. W. Lock; 9. The Sacraments, by Dr. F. Paget; 10. Christian Ethics, by the Rev. R. L. Ottley; 11. Christian Politics, by the Rev. W. J. Campion; and 12. The Problems of Pain, by the Rev. J. R. Illingworth.

At the last Church Congress in England, Mr. Edwards, a colored man, declared that deception, fraud, and hypocrisy, dog the steps and inspire the traders in liquor to invade foreign shores and bombard native towns and villages with rum and gin which none of them would dare to retail in a European market. Instead of bringing useful goods to improve the condition of 700,000,000, they supply the vilest beverage that human depravity can distil. The rum trader has but one idea, to get rid of his rum. The number of tribes swept away through it never affects him, nor the murders committed. It is next to useless to send Bibles to Africa whilst this drink is allowed to flow without restriction. "Tell the merchants," said he, "they are not treating heathen nations as they would be like to be treated themselves. The traffic enriching them is causing untold anguish among a people as helpless as children, and whose souls are as dear as their own in God's sight."

A PARAGRAPH having appeared in *The Liverpool Mercury* notifying a decrease in the number of members of the Scotch Church, the Primus writes to that journal to explain that the apparent decrease is caused by only residents being included. "In former years occasional residents—of whom naturally there are many sportsmen, health-seekers, tourists, and others—used to be included in making the returns. The communicants, who afford a better gauge of the numerical strength of the Church, number 31,762 as against 31,356 in the previous year. The amount of money (exclusive of legacies) raised for the schemes of the representative Church Council was £20,662. The Home Mission Fund has increased during the past year by 67 per cent. The contributions to general purposes were £8,673; and the amount of capital held for the endowments of congregations, £213,990, shows an increase of £7,600 over the previous year."

THE Rev. Bartholomew Edwards, whose death occurred Feb. 21, held the rectory of Ashill, Norfolk, since the year 1813. Had he lived until the 2nd of March he would have completed his 100th year. He officiated at the services in his church on Christmas Day, thus retaining to the last not only his benefice but his faculties. It is not so very long ago that people were talking about Canon Beadon of Wells, who entered on his 101st year before he died. And the story was that when asked to account for his wonderful strength, he replied that he had always made it a rule "not to be worried after dinner." Mr. Edwards in 1848 built a fine parochial school at his own cost, and in 1876 added an infant school and a teacher's residence. Twenty-three years ago Ashill Church was restored and re-seated entirely at his expense. He was moreover a great benefactor to the poor. His death resulted from a chill caught on the 24th of January, when he went to record his vote at the County Council election.

LATELY a copy of the Mezzarin Bible—that rarest of all printed books—was discovered in the Earl of Hopetown's library, and on being brought to the hammer last week, it realized £2,000. This Bible, dated 1450 55, was the first

edition of the Bible, and the earliest book printed with movable metal types by the inventors of printing. It is ornamented with two borders and many initial letters, illuminated in gold and colors, printed on thick paper in double columns without title or pagination. In this first issue the headings of St. Jerome's Preface and of Genesis are printed in red letters, and the rest written in red ink, but those of the second issue are all written. Within a few years have been sold no less than four copies of this splendid specimen of the art of printing at its birth, since which, as an art, it has not been surpassed by any modern achievements. The finest of these Gutenberg Bibles was that sold in 1873 in the Perkins sale for £2,690, when it passed into the library of the late Mr. Henry Huth. Then comes the fine copy which was sold in the Syston Pack sale of Sir John Thorold's library in December, 1884, for £3,900. After this, in June, 1887, came the other fine copy sold in Lord Crawford's library sale for £2,650. A *Balbi de Janua Catholicon*, Gutenberg, Mainz, 1460, the fourth book with a date, went to Mr. Ridge for £145.

THE position held by the Bishop of Oxford in his own cathedral is peculiar. The Dean and Chapter of Christ church, like the Dean and Chapter of Westminster, are outside episcopal jurisdiction—as the successors of the old religious foundations which in mediæval times were directly under the Pope's jurisdiction. Thus the Dean of Christ church possesses the right of denying access to the cathedral to the Bishop, by the simple expedient of closing the gates of the house. As lately as the time of the late Dean, Dr. Gaisford, the custom prevailed, when the Bishop attended service in the cathedral, for him to reach the choir, not with the Dean and Chapter by the principal entrance from the nave, but by a side-gate from the aisle. During Dr. Liddell's tenure of the deanery, the rule has been so far relaxed that the Bishop is permitted to walk in the procession, but by the side of, not behind the Dean. It is also in accordance with tradition that, whenever the Bishop is hospitably entertained within the house, he is politely but firmly reminded, when his health is drunk, that he possesses no jurisdiction within its precincts.

## CHICAGO.

CITY.—Bishop McLaren has entirely recovered from the indisposition which confined him to the house for a few days. On Sunday morning he visited Trinity church and confirmed 28 persons. In the evening, he preached at Calvary church, to a congregation which filled every inch of standing room, the aisles being filled nearly to the chancel. After the sermon he confirmed 19. Bishop Seymour preached in this church on Wednesday evening.

## NEW YORK.

CITY.—The rector of St. George's, the Rev. Dr. Rainsford, had an attack of vertigo while preaching on Ash Wednesday, in consequence of which he had to be taken from the church. The trouble is ascribed to overwork caused by lecturing elsewhere, in addition to carrying on the enormous work of his parish. The case is so serious as to



demand entire rest and quiet, and accordingly he has started for California.

During Lent, united noon-day services are being held on Fridays at the church of the Ascension, the other churches joining being Grace, Calvary, and St. George's. The subjects of the discourses will be, "Christ's Treatment of the Individual Soul," "The Woman of Samaria;" "The Interview with Nicodemus;" "Christ and the Lawyer;" "Christ in the House of Simon;" "The Young Man who had great possessions;" and "The last word of Simon Peter."

On Thursday, March 12th, Dr. Dix, assisted by Dr. E. A. Hoffman and the Rev. Messrs. Adams and Hill, conducted the funeral services of the late Henry Bruen Whitehouse, son of the late Bishop of Illinois, the Rev. Henry J. Whitehouse. The services were choral and highly impressive. The remains were brought to this country from Lisbon, where he died, and after the funeral, were taken to Greenwood and placed in the vault where rest the remains of his father and other members of the family.

On Shrove Tuesday, the Rev. Pelham Williams, D. D., addressed the seminararians at the General Theological Seminary, on the subject of Lent and how best to observe it. The earnestness of the speaker commanded the strictest attention of all the students present, and his telling words will doubtless aid many to make this Lent a profitable one. The same evening, the Rev. A. H. Locke from Hankow, China, told of the difficulties of the work of the Church in China, and of the methods adopted. He said that a great and good work was being done by lay evangelists.

On Thursday evening, March 14th, Dr. Jewett delivered his second lecture before the faculty and students of the General Theological Seminary, taking for his subject "Moral Probation." The service began with a hymn by the students and the bidding prayer, and a collect by the lecturer. Owing to the difficulty of hearing the first lecture, on the part of the students, the pulpit at the second was placed midway down the aisle. In this case, it was so difficult for persons to hear, who sat outside the rood-screen, that an adequate report of the lecture was quite impossible.

About Easter, a marble altar, super-altar, and altar steps, designed and executed by the Messrs. J. & R. Lamb, will be placed in the church of the Heavenly Rest, the Rev. D. Parker Morgan, rector. The altar will be of white marble with pillars at the corners and a Greek cross in front surrounded by the *gloria*. Above the entablature are the words, Holy, Holy, Holy, with crosses between and on either end. On the right side of the altar will be an inscription which reads as follows:

"Presented to this church by Helen Frances Humphreys, Easter, A. D. 1889."

The altar will be about six feet in length with super-altar of the same length and material. The two altar steps, embracing the front and ends, will be of green serpentine, answering to that of the two beautiful columns supporting the baldachin. These together with the four steps to the choir and one step to the chancel, will make seven in all. This beautiful piece of work will add greatly to the chancel, which, strange to say, never before had an altar which was more than a make-believe.

A tablet, also by the Messrs. Lamb,

has been placed in the chapel of the Good Shepherd, erected and recently consecrated on Blackwell's Island. The tablet is of polished bronze, richly and deeply engraved, and bears the following inscription:

"The chapel of the Good Shepherd; the gift of George Bliss to the New York Protestant Episcopal City Mission. Anno Domini, 1888."

A church to be known as St. George's has been organized at Williamsbridge, Westchester Co.

The Rev. Father Osborne of Boston addressed the Missionary Society of the General Theological Seminary on the evening of March 12, on "Incentives to Mission Work."

WAPPINGERS FALLS.—Zion church the Rev. J. N. Steele, rector, has been enriched and beautified by a tablet placed as a loving memorial to one of its members, Matilda Antonia Rives. The tablet, which is a combination of brass and marble, in true ecclesiastical style, was designed and executed by Messrs. Lamb of New York. It represents a glorified angel with partly folded wings, holding a scroll on which is inscribed the name given above, and also the name of her husband, Francis Robert Rives, and the memorial inscription. On either side of the finial, which consists of the cross and globe, are the symbols of the Alpha and Omega.

#### QUINCY.

Congratulations are extended to the Bishop and the diocese upon the success of the movement begun at the last convention for meeting the deficit in the episcopal fund which has for some years been increasing. By the generosity of Bishop Burgess a large portion of the amount due him was cancelled on condition that \$3,500 be paid. This sum is now secured, the response having been cordial in nearly every part of the diocese.

On the second Sunday in Lent the Bishop ordained to the priesthood, Deacon Ralph T. Jefferson, now officiating at Princeton. The ordination was held in the beautiful chapel of St. Mary's School. It was a grand service, in which there was a noble sermon by the Bishop, glorious singing by the congregation of over a hundred girls, and a Holy Eucharist celebrated with simple dignity. The candidate was presented by the rector of the school, the chaplain joining in the laying on of hands.

BRADFORD.—On Quinquagesima Sunday the Bishop visited St. James' Mission and confirmed ten. This mission is taking steps to organize as a parish. Though the town is small, the mission is strong in the united zeal and patient labors of the communicants. The services are now held in a house built by the Universalists. Funds are needed for a proper church edifice. On the first Sunday in Lent the Bishop visited St. James' church, Lewistown, and confirmed three. At both visitations the Bishop preached morning and evening and addressed the persons confirmed. At Bradford he was assisted by the Rev. J. B. Trevett, priest-in-charge, and at Lewistown, in the absence of the rector, the Rev. Mr. Davidson, by the Rev. C. S. Starkweather, visiting in the neighborhood.

WARSAW.—A few weeks ago a parish industrial school was opened which promises to be the most successful branch of Church work yet established. The pupils are from all classes and denominations, and manifest great interest, while earnest and energetic teachers have charge of the different departments. The rector has established a parish (St. Titus) in Hamilton, five

miles north of Warsaw, where he has held service every Sunday afternoon for six months, and has a class now ready for Confirmation.

#### LONG ISLAND.

BROOKLYN.—Two beautiful and costly memorials have recently been placed in Christ church, Bedford Avenue, the Rev. Dr. J. H. Darlington, rector. The one is a window by Cox Sons, Buckley & Co., London, and has for its subject, "Christ in the Temple teaching the Doctors." It is in memory of the late Mrs. E. J. Sterling, and her son Harry. The other is a baptismal font cover, ewer, and stand. The brass-work is of the best quality and is inlaid with the symbols of the four evangelists. It is in memory of an infant son of Mr. and Mrs. James G. Bearn. The Gorham Mfg Co., of New York, drew the designs and wrought the brass for the letter work, which is much admired.

A handsome two-light memorial window about 6½x13, is soon to be placed in St. Mary's church, the Rev. Dr. Johnson, rector. It is to be on the north side of the church opposite the entrance and has for its subject, "Dorcas." In the upper part to the left, Dorcas, a full-sized, grave, and womanly, figure is seen handing out clothing. A woman by her side, but considerably lower, is blessing her for her deeds of charity, while the poor women and children below are to have the benefit of her favors. Near the bottom is seen sitting on its mother's outstretched limb, a well-nigh naked and distressed child, above which is the word, "Caritas." In the light to the right hand is seen Dorcas' companion or assistant, a figure, if not so dignified and grave as the other, something more graceful, who is giving out bread from a basket to one below, eagerly stretching out her hands to receive it. Between the lancet points in the upper part of the window is a quatrefoil, enclosing the figure of an angel bearing a scroll, on which is written a text of Scripture. This beautiful and impressive window was designed and executed by the Messrs. J. & R. Lamb of N. Y., and cannot fail to be admired. The subject could not be better and the drawing and composition will be found equal to the subject. All the figures are well conceived and held firmly together; the heads are full of character and expression; the grouping is natural and harmonious, and all combine to tell a most interesting story which could not be more truthfully and fitly told than in St. Mary's.

The Rev. Dr. L. W. Bancroft, rector of Christ church, South Brooklyn, in addition to lameness, has suffered from several ailments the past winter, and is spending a few weeks in Florida in order to recuperate.

#### WESTERN NEW YORK.

LOCKPORT.—One of the finest eagle lecterns to be seen in this country, was recently placed in Grace church. Standing on the choir steps, it is perhaps the most conspicuous and impressive memorial in the church. First comes the square base with sloping sides and well-known symbols of the Evangelists, all resting on the claws of lions; above, clustered shafts to symbolize the four Evangelists, and handsomely entwined at the centre with elaborately chased brass-work in the form of a cross; and still higher, a cap of interlaced leafage supporting a circular abacus, which bears an inscription as follows:

To the glory of God, and in loving memory of Fannie E. Jackson. Departed this life, Nov. 2, 1887. Offered by her brother, Thomas Hugh Jackson, Christmas Day, 1888.

Resting on this elaborate and graceful support, is the eagle, which fitly crowns the whole. Indeed, for firmness, strength, naturalness, grace of form, and pose, nothing could surpass this figure with its outspread wings on which rests the Book of Inspiration. Inasmuch as the Messrs. J. & R. Lamb of New York, by whom this work was designed and executed, were greatly limited in point of time, the result was a singular success, and reflects much credit upon them.

DUNKIRK.—The Mission from March 3rd to 12th, conducted by the general missionary, the Rev. G. A. Carstensen, in St. John's church, has ended, and to many it has been a success beyond their most sanguine expectations. The order of services included four celebrations of the Holy Communion, daily Morning and Evening Prayer, a daily service for children, one service for men only, and one for women only, besides Mission service proper every evening, the last service of all being one of thanksgiving. Morning Prayer was marked by an "Instruction" followed by a conference, when the missionary answered questions, resolved doubts, and explained difficulties. These instructions had to do with the duties of every-day Christian life, and were lessons of practice founded on lessons of doctrine, "eternal precepts springing out of eternal truths." The services for children were an important feature of the Mission. Hymns from the Mission Hymnal were sung with animation, and the missionary's addresses were full of sound moral and wholesome religious teaching, aptly illustrated by pleasing anecdotes. The attendance varied from 102 to 158. The Mission services proper, while more informal in their nature, were decidedly on Church lines. The "decently and in order" of the Apostle was consistently maintained throughout. After-meetings were held, and here the missionary sought rather to enforce, by argument and reason, the truth he had previously taught in the sermon, than to produce in his hearers sudden illuminations and exciting sensations. At the service for women only, the missionary spoke very plain words, condemning those evil practices of the sex which are sins against both body and soul; and at the service for men only, equally plain words were spoken on the sins of profanity, impurity, and intemperance. The leaflet, "What shall my Resolution be?" and the memorial card which accompanies it, were distributed at an early stage of the Mission, and about 60 knelt at the altar rail invoking divine aid to keep their resolution.

Considering the religious tone of the place and the local circumstances, the attendance throughout was phenomenally good; and despite the discouragement given by the men, not one of whom handed in a single resolution, yet nevertheless it can truly be said that the objects had in view, to be effected by the Mission, to-wit, the edification, the moral advance, the spiritual awakening, of the parish, have in some measure, been effected. Of the missionary himself too much cannot be said in commendation. Mr. Carstensen, as general missionary, is beyond doubt, the right man in the right place.

#### MASSACHUSETTS.

The Rev. J. B. Wicks, rector of Trinity church, Milford, has been chosen general missionary of the diocese, taking up the work, which has been vacant since the death of the Rev. J. S. Beers. The choice is a wise one, the past ex-



perience of Mr. Wicks eminently fitting him for his new sphere of work.

The outlook for the work of the Church in Athol is extremely encouraging. One lady has given \$500 towards the purchase of the lot for the new church, which will be commenced as soon as spring opens.

The annual festival of the parish choirs will be held in Grace church, Newton, on Tuesday, May 21st, in which it is expected that all the vested choirs in the diocese will participate.

**SOUTH BOSTON.**—One of the most encouraging features of the increased interest and spiritual growth amongst the young men of St. Matthew's parish, is the Young People's Service every Monday evening, conducted entirely by the young men. Mr. Charles Lyon, the lay reader, has charge of these services, and he provides four young men, members of the parish, who read the order of Evening Prayer and a short sermon from noted preachers. The services are extremely well attended by the young people of both sexes. A course of lectures, under the auspices of St. Cecilia's Guild, is to be given throughout the Lenten season, in the Sunday school rooms. The Rev. Andrew Gray is giving a series of illustrated lectures on Church History from its birth in Britain, and kindred topics.

#### VIRGINIA.

**HENRICO PARISH (RICHMOND P. O.)**—For the good taste with which All Saints' church has been decorated and furnished by the Messrs J. & R. Lamb of New York, the building committee is entitled to much credit. The harmony and consistency about the work cannot make other than a most agreeable impression. The entire stained glass and color decoration are in keeping, and altogether subdued and pleasing in their effects. Of a piece with the decoration are all the parts of the chancel furniture. This is in butternut, and takes its general form and coloring from the general treatment of the church. The Communion table, which is open at the ends, is done in three panels, in front, those to the left and right containing the monograms Alpha and Omega, while the central panel has the I. H. S. Above are the words: "This do in remembrance of Me." In keeping with this are the clergy-seat, the bishop's chair with a mitre for a finial, the altar rail with four standards gracefully branching out above and done in leaves and flowers, the pulpit, lecterns stalls, desks, etc. It may be added that Mr. M. J. Dinmock was the architect of All Saints', and Mr. P. H. Mayo the chairman of the building committee.

#### MARYLAND.

**BALTIMORE.**—Bishop Paret, Sunday morning, Feb. 24th, confirmed a class of 17 persons at St. Mark's church, the Rev. Geo. F. Plummer, rector, and in the afternoon confirmed nine persons at Memorial church, the Rev. Wm. M. Dame, rector.

Sunday, March 10th, Bishop Paret preached in the afternoon and confirmed a class of 30 persons in St. Paul's church, Charles and Saratoga Sts. At night he officiated at St. Michael's and All Angels' church, and confirmed 36 persons.

A meeting of all the guilds of the churches of this city was held Monday evening, March 11th, in St. Peter's church, Druid Hill Ave. and Lanvale St., with a view to organizing in this city a Young Men's Friendly Society. An address was delivered by the Rev. D. C. Perry of Philadelphia, after

which a committee was appointed to call the attention of the rectors and guilds of the diocese to the society which has a large membership in Philadelphia, and is quite a force in England. Males are admitted from 14 years up.

The members of All Saints' church were entertained by the Rev. and Mrs. Townsend G. Jackson, the retiring rector and his wife, Thursday, March 14th, at their residence. Mr. Jackson will leave in the latter part of this month for his new field of work at Flatbush, L. I. The vestry of All Saints' church have presented him with a handsomely engrossed set of resolutions expressive of regret at his departure.

By appointment of Bishop Paret, the Rev. Henry Tarrant held services Sunday afternoon, March 3d, in the Baptist church at Delta, which had been kindly offered for the occasion. The congregation was large and considerable interest was shown. It is proposed to build an Episcopal church in South Delta, an acre of ground having been given by Mr. Coulson, and some money promised towards the erection of the building. The Rev. Mr. Tarrant will hold services, in the Baptist church on the third and fifth Sunday afternoons of each month hereafter. The officers of the Baptist congregation have placed their church at the disposal of Bishop Paret for these services.

**WESTERNPORT.**—Bishop Paret paid his annual visit to St. James' church, and confirmed a class of 14. He preached an able sermon on the subject, "Call the Laborers." This church is in a more prosperous condition now perhaps than ever before.

**NANJEMOY.**—The Rev. F. H. Lee of Alexandria, has assumed temporary charge of St. James' church.

**ANNAPOLIS.**—Bishop Paret preached Wednesday night, March 13th, at St. Ann's church, and confirmed 38 persons.

#### NORTH CAROLINA.

##### BISHOP LYMAN'S APPOINTMENTS.

###### MARCH.

- |                    |              |
|--------------------|--------------|
| 24. Warrenton.     | 26. Jackson. |
| 27. P. M., Weldon. | 28. Halifax. |
| 29. Battleboro.    | 31. Wilson.  |

###### APRIL.

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|----------------------------------|-------------------|
| 2. Rock Mount.                   | 3. Enfield.       |
| 4. Ringwood.                     | 7. Scotland Neck. |
| 8. Palmyra.                      |                   |
| 9. St. Mary's, Edgecombe county. |                   |
| 10. P. M., St. Luke's, Tarboro.  |                   |
| 14. Calvary, Tarboro.            | 16. Gaston.       |
| 18. Ridgeway.                    | 19. Middleburg.   |
| 21. Williamsboro; P. M., Oxford. |                   |
| 23. Goshen.                      | 28. Chapel Hill.  |

###### MAY.

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| 5. Raleigh—Christ church; P. M., St. Augustine's.           |
| 12. Raleigh—Church of the Good Shepherd; P. M., St. Mary's. |
| 15. Henderson, Diocesan Convention.                         |

#### SOUTHERN OHIO.

**CINCINNATI.**—Messrs. J. & R. Lamb of New York have recently designed and executed a substantial tablet which has been placed in Grace church, Avondale. The body of the work is grey Champlain marble with carved columns on the corners, and a pediment with moulded cornice above, enclosed in which are the symbols of the Alpha and Omega, and a Greek cross. To the marble is attached a heavy brass plate engraved with the inscription. The work is a memorial of William Hudson Dominick, one of the founders of the church and for 21 years its senior warden, erected by the vestry and other friends, in order to commemorate his virtues and testify to their affection.

**DAYTON.**—Unusual interest is manifested in the Lenten services both at Christ church and the mission, Ascension chapel. Daily services are held with frequent Celebrations in both places. The rector is delivering a special course of sermons on the Lord's Prayer.

#### CONNECTICUT.

**HARTFORD.**—Trinity church is, as usual, awake to the needs and desires of its members. An architect is at work on plans to enlarge the church so that the increasing congregation may be better accommodated, as at present the seating capacity is decidedly limited. Something in the line of a parish house is also greatly needed. A chapter of the Brotherhood of St. Andrew has just been started for the purpose of interesting the men in their own parish, and it is hoped they will have the encouragement and help of the rest of the congregation.

#### LOUISIANA.

**HAMMOND.**—July, 1866, the first Sunday school service was held in Hammond, in a small building used at the time for a school-house. Mr. Melzar Waterman, a native of Massachusetts, organized the Sunday school and became its first superintendent. Finally a church was organized, the nucleus fund of \$500 being sent by a lady from New York, with the proviso that it be used for a building for the services of the Church. The ladies of Hammond, with a view to further the good work, organized themselves, Nov. 30, 1873, irrespective of religious preferences, into a society styled the Hammond Mission Society, regularly chartered by an act of the legislature of Louisiana. The object and purposes of the society were to furnish means to erect and maintain a church for Church services, and to provide a cemetery and keep the same in order; also to advance the cause of Christ and His Church, and to do all such charitable deeds as the needs of the community or the welfare of society might demand. A square of ground was donated by Mr. C. E. Cate, with \$500, and he was made business manager of the society to aid the president. The interest of the Sunday school was awakened. Each child seemed eager to do his or her part; the girls formed a sewing circle, and, directed by the ladies, made quilts for sale, and did other sewing. The boys helped to clear the ground, hauled the brick for the foundation of the church, and all worked together unitedly for the great cause. Donations were made by friends, and on Sunday, March 12, 1876, the first services were held in the beautiful little church, known as Grace church, under the auspices of Bishop Wilmer, the late beloved Bishop of Louisiana. Since that time the Sunday school has been regularly maintained and Church services at intervals. In October, 1888, the debt on the church being cancelled by Mr. C. E. Cate, it was consecrated by Bishop Galleher, as Grace Memorial church, in loving memory of Mrs. Mertie A. Cate, the late beloved president of the society, a devoted Churchwoman, to whose Christian zeal and faithfulness it owes its present success. The Rev. W. C. Barnes was in charge of the parish up to January, 1889, when he resigned. The last service held in the church took place on Sunday, Feb. 24, when the Bishop's missionary, the Rev. E. W. Hunter, preached and celebrated. A large congregation was present.

**ARCOLA.**—On Monday afternoon, Feb. 25th, at 4 o'clock, the Bishop's missionary, the Rev. E. W. Hunter, officiated in the school house at this place. This was the first service held here for years. The Sunday school was disbanded about a year ago. This town, as well as other places on the line of the Illinois Central Rail road, is being rapidly populated by northern people

representing all phases of religious belief. It is likely the Bishop's missionary will assume charge of the work until a priest can be secured to take permanent charge.

#### KENTUCKY.

The ladies of Lexington have presented to the mission chapel, St. Paul, at Proctor, a stone baptismal font, with the inscription around the top "In the name of the Father, and of the Son, and of the Holy Ghost," on the face is a St. Andrew's cross, *alto relievo*. A prayer book and hymnal for the chancel were donated by the Young Woman's Chapter of St. Peter's church, Germantown, Pa. Six handsome nickel-plated lamps, for the chapel, have been given by a Louisville friend. The congregation and Sunday school are thriving.

The Rev. H. H. Sneed of Ascension church, Mt. Sterling, manifests great activity, holding 16 regular services each month; 10 at Ascension church, Mt. Sterling; four at Emmanuel church, Winchester; and two at Sideview chapel, Montgomery Co. He reports his work growing and prospering.

St. Thomas' chapel, Beattyville, has secured a frame building, a country store, and converted it into a chapel. This is a flourishing mission, and to meet the pressing need of both more appropriate and Churchly accommodations, St. Margaret's Guild is actively engaged in raising funds to erect a new church.

The introductory lecture by Father Betts of Grace church, Louisville, was the cause of crowding the church to its full capacity. His text was pertinent to the occasion, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." The lecture was incisive and eloquent, commanding the marked attention of the very large audience, and foreshadowing in a cursory manner the programme of the future addresses. Many sectarians were led to the church by the interest aroused, and they were fully impressed by the earnestness and spirituality of the lecturer.

Owing to the illness of the rector of Calvary church, the Rev. J. G. Minnigerode, the Lenten services in this parish have been temporarily suspended. The service for the first Sunday in Lent was conducted by the Rev. R. H. Peters of Christ church, in consequence of the absence of the rector.

#### MICHIGAN.

**DETROIT.**—A union meeting of all the chapters of St. Andrew's Brotherhood in this city, met at St. John's parish building. The proceedings were opened by the rector, the Rev. J. N. Blanchard, with prayer, and the meeting was addressed by Messrs. Sill, Hogg, and Houghteling. Mr. Sill comes from New York, and Messrs. Hogg and Houghteling from Chicago. They have been on a tour visiting the different chapters of the Brotherhood and encouraging them in the good work. The meeting at St. John's was well attended, and excellent speeches were made by the visitors.

On Friday, March 8th, was held an interesting gathering of representatives from all the different children's organizations in the city. Some were members of the Ministering Children's League, one was entitled the guild of St. Agnes, and this guild goes by the name of "The Silver Thimbles." They all united to hear of each other's work.



The meeting being opened by a hymn and prayers, and an address of welcome by the Rev. H. M. Kirkby, the list of churches in the city was read, to see how many were represented. The leader of each band then was called on to tell of the work and methods of her guild. Miss Adams, at whose suggestion the meeting was held, spoke of the advisability of all the guilds uniting as members of the Ministering Children's League, and that from time to time a general meeting should be held. The Rev. G. M. Williams was then called on to address the children.

#### WESTERN MICHIGAN.

**ALLEGAN.**—On Quinquagesima Sunday, Bishop Gillespie visited the parish of the Good Shepherd and confirmed 13 candidates presented by the rector, the Rev. Woodford Law; 11 of the candidates were adults. Following the Confirmation, Communion was celebrated, a large number partaking. The Bishop held a service at the county poor farm in the afternoon, and addressed the Sunday school children at a pre-Lenten service held in the church at seven o'clock. On Monday evening the Bishop and the Rev. Mr. Law visited Otsego, where a service was held at the town hall. A good congregation was present and much interest was manifested in the service and sermon.

**GRAND RAPIDS.**—On the first Sunday in Lent, Bishop Gillespie visited St. Paul's, and administered the apostolic rite of Confirmation to five candidates. The Rev. Dr. Knapp, rector of Grace church, has the clerical oversight of the parish, giving them an occasional service, and administering the Sacraments. Regular lay services are kept up by Mr. C. A. Eaton, an admitted candidate for deacon's orders. Mr. Eaton's labors are very acceptable and are appreciated by a growing congregation, which now nearly fills the church. One noticeable characteristic of the large congregation is that it is largely composed of men; and within a few months the offertories have increased fourfold and the spiritual condition appears to be healthy.

**HOLLAND.**—The new church was formally opened on the 11th inst., for divine worship. Bishop Gillespie conducted the services, aided by five clergymen. The Rev. Dr. Knapp, rector of Grace church, Grand Rapids, preached the opening sermon. A few devout and zealous Churchmen and Churchwomen have labored nearly two years to erect this house of prayer, and have succeeded in finishing a very neat and beautiful one, a credit to those who labored so long and hard for its erection, and an ornament to the city.

#### MISSOURI.

**ST. LOUIS.**—The Bishop Dunlop memorial altar, to be sent to the memorial church in Las Vegas, New Mexico, by the Woman's Auxiliary of Missouri, is completed and has been on exhibition for the past week at the rooms of the Pickel Granite and Marble Co., St. Louis. The altar is 7 ft. in length, 2½ ft. in breadth, and 3 ft. 4 inches in height, not including the re-table. The materials used are white Italian marble, pink Roselle, and Mexican onyx. The mensa is of white marble, as are also the sides and front of the altar; the panels, re-table, and vases, are of pink Roselle; the columns of Mexican onyx with carved capital and base of white marble. The front of the re-table bears in heavily raised letters the words "Holy, Holy, Holy." The three panels behind the columns are carved

with the "Alpha," "Omega," and the sacred monogram in raised work. On the base is cut the inscription:

"From the Woman's Auxiliary of his old home, the diocese of Missouri, in Memoriam, Rt. Rev. George Kelly Dunlop, D. D., second Bishop of New Mexico and Arizona. Born 1830, consecrated 1880, died 1888."

On the step of the base is cut, "Found Faithful," while across the front of the altar runs the sentence, "The Propitiation for our Sins." The effect of the white and colored marble and the clear Mexican onyx, all highly polished, is very striking. The workmanship has been excellent, and gives entire satisfaction to all those interested in the enterprise.

The Lenten noon-day services at Pope's Theatre have been well attended, and the attendance is increasing. Last week the addresses were made by the Rev. Dr. Holland, on the Parable of the Prodigal Son. It is needless to say they were strong and earnest.

**OAK HILL.**—The parish of Holy Innocents in the suburbs of St. Louis has for a long time been a parish in name only. No regular services have been held since 1885, though a Sunday school has been kept up continuously. The building in which services have always been held belonged to a non-resident Presbyterian minister. To the few remaining Church people he offered the building and lot for \$1,500. With much misgiving an attempt was made to raise the money. The few Church people left in the parish are laboring people, but responded liberally according to their ability; generous gifts have been made by St. Louis friends, and \$1,150 has been paid over, so that now the property will be saved to the church. The Bishop sends a candidate for Orders to hold lay service and take charge of the school. This little parish is very dear to the friends of the late Rev. Louis Schuyler, who gave his life to the yellow fever scourge in Memphis, for it was here that he spent part of his diaconate and early priesthood, much loved by his people. The people have done remarkably well, and the Bishop hopes that a few more generous friends will send in the remaining \$350.

#### PITTSBURGH.

**WASHINGTON.**—A few weeks before Christmas a guild, called the St. Agnes Guild, was started in Trinity parish, with the rector, the Rev. F. C. Cowper, as chaplain, and Miss Jean Little as superior. From its beginning the guild has been very useful, having first of all rendered good service to the Ladies' Aid Society at their Christmas sale. Between Christmas and Ash Wednesday, the guild gave a series of four literary and musical entertainments interspersed with tableaux, which were very successful, and netted over \$71. From this amount the guild has already appropriated \$20 for a Sunday school library; \$5 for fifty copies of Hutchin's "Risen Lord," to be sung by the Sunday school on Easter Day, and will supply the church choir with the Easter music. During Lent the young ladies of the guild will do sewing at home preparatory to a sale after Easter. The rector is so pleased with the work of St. Agnes' Guild, that he is about to start another, since the parish has an abundant supply of material for the purpose.

#### OHIO.

**TOLEDO.**—St. Mark's new mission in the 7th ward, started by Circle No. 6 of the Daughters of the King, and having a large Sunday school and congregation convening over a street car barn, (the only quarters to be had), was last

week presented by Mr. F. B. Swayne, as representing the children of the late Judge Swayne, with a most excellent lot on the corner of Collingwood Ave. and Monroe St., for the future church building. There are thrifty Church people enough within a short walk of the lot, to build a beautiful church and sustain a flourishing parish, whenever it seems to them expedient.

The Daughters of the King have 23 circles in Trinity parish, comprising 230 women pledged to some special form of Christian service. The healthful, spiritual influence, is very marked.

Grace church, on March 4th, closed a most delightful ten days' Mission, conducted by the Rev. Hubert E. Jephson. There was daily Communion at 8 A. M., besides a 6 A. M. Communion on the Thursday, and one at 10:30 A. M. on each of the two Sundays. The attendance throughout was large, and in the evening, several times, the church was filled. On the last Sunday night benches and chairs were brought in, and all filled. The singing of the Gospel hymns was very hearty. Four addresses each day, and on two of the days, five, were delivered, by the missionary. The requests for prayer were very numerous, and were woven into a litany, with a response for each one. The collection at the closing service was \$28 85, which amply paid for the printing. At this service 156 signed resolution papers, of whom 20 promised to prepare for Confirmation. Next day six more candidates were added. The parish has never before been so deeply stirred, and enters on its Lent with renewed life.

#### FLORIDA.

##### BISHOP WEED'S APPOINTMENTS. MARCH.

- |   |               |
|---|---------------|
| 21. Lake City.  | 24. Mandarin. |
| 27. Seawane, Tenn., meeting Board of Trustees.  |               |
| 31. Jacksonville, St. Stephen's, A. M.; All Saints', South Jacksonville, afternoon; St. Andrew's, P. M. |               |

##### APRIL.

- |  |                           |
|--|---------------------------|
| 1. P. M., Daytona.   | 2. Port Orange.           |
| 3. Titusville.   | 4. Courtney.              |
| 5. Cocoa.  | 7. Lake Worth.            |
| 10. Melbourne.   | 11. P. M., Crescent City. |
| 12. Huntington.  | 13. Palatka, Ordination.  |
| 14. Ocala.   | 15. Lane Park.            |
| 16. Zellwood.  | 17. Eustis.               |
| 18. Leesburg.  | 19. St. Augustine.        |
| 21. Fernandina.  |                           |
| 25. Washington, D. C., Meeting Colored Commission.         |                           |
| 28. Jacksonville—Good Shepherd, A. M.; St. Philip's, P. M. |                           |

Church mission work was begun at Pinellas, in November, 1886, with a Sunday service held in the house of a settler. Just before Christmas in the same year, the use of a small and old grocery store was obtained, and there, services and Sunday school were held, as often as possible, with frequent celebrations of the Holy Communion. An old "plantation" bell, was hung in a sort of rough scaffolding, against a pine tree. Several infants and children received holy baptism in this little make-shift church. Last August a new, spacious, and well-built mission church, was finished (*pro tem*), and services on Sundays, and at other times, have since regularly been held. A very considerable sum, taking into account the great poverty and struggling state of the neighborhood, was raised in the district, by a small sale of work, towards the Building Fund, of what was then, the first church within a radius of 20 miles. The church of St. Bartholomew's has been built and entirely paid for, and is situated in a most beautiful and central situation, on an acre of land generously given by an earnest and devoted member of the Church. Towards the close of last year, through the kindness of several members of a Church family, resident near Boston, Mass., (who had already liberally sub-

scribed to the Building Fund of the new church), \$80 were received as a sort of nucleus for a Parsonage Building Fund.

Last June a lot of land at St. Petersburg, a new settlement, situated around the terminus of the "Orange Belt" Railway, was offered as a site, on condition that a church should be built there by June, '89. A small, but very pretty, well-built, and churchly, building has since the beginning of last October, been erected on the aforesaid site, consisting of nave, with open-timbered roof, and recess chancel, a pretty bell-turret and spire at the east end of the gable. For this second church building effort, and indeed venture of faith, a few necessary plain fittings, etc., must somehow be provided and paid for, with as little delay as possible. The Rev. Gilbert Holt White is the missionary in charge, to whom second-hand and disused articles of Church furniture may be sent. The Bishop of Florida writes: "This is an important work in a rapidly growing part of the State. I commend it to all who have an interest in the missionary efforts of the Church."

#### WYOMING AND IDAHO.

**CHEYENNE.**—The Bishop visited St. Mark's church, Feb. 10th, preached at morning and evening service, and administered the rite of Confirmation; the candidates being quite young persons, two of them from the faithful choir boys.

**CARBON.**—Bishop Talbot has purchased the building formerly occupied by the parish at Cheyenne. It will be rebuilt in this town where a good work is carried on by the Rev. Isaac Dawson.

**ROCK SPRINGS.**—Sexagesima Sunday was a day long to be remembered by the Church people here. Special services in connection with the opening of the new church of the Holy Communion, were conducted by the Bishop and Archdeacon of the jurisdiction, and were of an exceedingly interesting and instructive character. The day was one of unusual splendor even in this splendid climate. The morning service consisted of Morning Prayer and a sermon by the Archdeacon, the Rev. R. W. Plant, which was listened to with profound interest by a large and intelligent congregation. There was a celebration of Holy Communion by the Bishop, assisted by the Archdeacon and the Rev. J. Lester Morton, the missionary of the parish. The service was greatly enriched by the music of the choir under the leadership of the efficient choir master and organist. The offerings which were for the building fund, amounted to \$225, which will probably be increased to \$500, within a few days, for which an incentive of \$250 has been offered by one of the members of the Church. A pleasant feature, also, of the morning service, was the presentation by the Bishop of an elegant organ of the most exquisite design and beautiful tone.

#### SOUTH CAROLINA.

In Charleston the Lenten season opened with the usual Ash Wednesday services. St. Mark's (colored) church was the only one that began Lent with a celebration of the Holy Communion, which after the good custom of this parish was held at 7 A. M. St. Mark's has a Churchly and well-appointed sanctuary, having the Eucharistic lights, and the seven lights. On Sexagesima, the Rev. E. N. Hollings, colored deacon in charge of the church of the Epiphany, Summerville, S. C., preached at St. Mark's, in the absence of the rector, the Rev. J. H. M. Pollard, a most



able and instructive sermon on the parable, "A sower went forth to sow."

The Rev. C. C. Pinckney, D.D., rector of Grace church, is giving an admirable series of lectures on Tuesday and Thursday afternoons, on the miracles of our Lord. The Rev. A. T. Porter, D. D., rector of the church of the Holy Communion, is suffering from a severe attack of bronchitis, which cuts him off from active duty. The services and parish work are carried on by his son and assistant, the Rev. T. A. Porter.

United Lenten services are held in the different churches in the city on Sunday evenings and Wednesday mornings. On the evening of the first Sunday in Lent, the service was at Grace church, and the Rev. Robert Wilson, D.D., of St. Luke's, preached to a large congregation from the text, "I do set my bow in the cloud, and it shall be for a token of a covenant between Me and the earth."

The Bishop of the diocese has asked the Lenten offerings of the children for Foreign and Domestic Missions. The offerings at all the united services are to be applied to missions in the diocese.

The Rev. A. Ernest Cornish, priest in charge of the mission at Graniteville, is doing a noble work among the factory hands of which the town is largely made up. The Bishop recently visited this station, and confirmed a class of five. Mr. Cornish has eight missions under his jurisdiction, and besides ministering to these, he has established a night school for boys and girls working in the cotton factory at Graniteville, which at first he taught himself.

At the recent meeting of the Colored Commission in Columbia, the colored churches with one exception, (St. Luke's, which has no rector, and only a very few members), refused to agree to the terms of separate organization.

#### MISSISSIPPI.

OXFORD—St. Peter's parish is manifesting considerable activity for the small number of communicants upon its list. The Missionary Chapter of the guild is meeting regularly once a month. It has undertaken to endow a scholarship in the Bishop Boone Memorial School for boys, at Wuchang, China. At the last meeting, an admirable essay was read upon the subject of China. The children of the Sunday school have recently placed a handsomely carved chancel chair—oak—in the church. The entire parish is at work to raise a fund for the completion of the tower of the church. Daily Lenten services are being held, with lectures twice a week upon Confirmation and "The Church and Some of Her Ways." There is cause for encouragement in the renewed activity displayed on every hand.

MISSISSIPPI CITY.—There is no more interesting work in the diocese than that going on in this city. In years gone by, quite a flourishing work existed here, but it went all to pieces during the distress consequent upon the war; and when Col. F. F. Hilder removed there some three years since, from St. Louis, he found a dilapidated church in which a service was rarely held, and a few disheartened members of the Church. He determined to have a church, and he applied to the Bishop for a license as lay reader, gathered what few people he could, and began a service. The discouragements that he met were many and grievous, but he is not a man to be discouraged, and Sunday after Sunday, this true soldier of the cross read the services of the Church with the few neighbors whom

he could persuade to attend. Col. Hilder served seven years in the British Army in India during the Mutiny. He held high rank in the Egyptian Army afterward, and bears the decoration of the Osmanli, and the rank of Bey; he served all through the Civil War in the United States Army. Now he leads the forlorn hope of the Church against the armies of evil, and his work has met the success that it deserves; a number of Baptisms and Confirmations have resulted from it; arrangements have been made for a monthly service by a clergyman. The Rev. Nelson Ayres has removed to Bay St. Louis and opened a Church school for boys, and on the second Sunday in March held a service in Mississippi City. The attendance was large, and the behavior of the people attested Col. Hilder's faithful work; the music was good, and the church in fair condition. But a great deal is needed in the way of material help to put this church and the many languishing missions along the coast in good condition. The population is scattered and largely poor. Many thousands of Church people visit the coast in the winter from the North, and in the summer from the South, but the most seem to forget while away from home that they are Churchmen, and spend their abundance in luxuries and not in missionary offerings.

#### SPRINGFIELD.

##### APPOINTMENTS OF BISHOP SEYMOUR. MARCH.

- 24. Bloomington.
- 26. Milwaukee, consecration of Bishop.
- 27. Racine, Trustee meeting.
- 28. Chicago, Theological Seminary.
- 31. Cairo, A. M.; Mound City, P. M.

##### APRIL.

- 1. Anna.
- 2. Carbondale.
- 3. Du Quoin.
- 4. Albion.
- 5. Mt. Carmel.
- 7. Carrolton.
- 8. Roodhouse.
- 10. Jacksonville.
- 11. Danville.
- 14. Springfield—A. M., St. Paul's; P. M., Christ.
- 16. Mt. Vernon.
- 18. Collinsville.
- 19. Greenville, Three Hours' service.
- 21. Alton, A. M.; Edwardsville, P. M.

On March 10th (the first Sunday in Lent), and four preceding days, Bishop Seymour visited Champaign and parts adjacent, viz., Urbana, Mansfield, Rantoul, and Thomasboro, all together composing the present field of labor of the Rev. Dr. Dresser. Several persons were confirmed, interesting services were held, and earnest and strong sermons preached by the Bishop, which must surely do much good. There is no church at Thomasboro, nor any house of worship of any kind there or in the immediate vicinity. Something over \$500 has been subscribed in the village itself; but aid is needed from outside, that we may be "first in this village" at least, and that the present opportunity may not fail.

#### NEVADA AND UTAH.

At the call of the Bishop, a conference of the clergy of Nevada met at Reno on the evening of Quinquagesima Sunday, March 31. There were present, the Bishop, the Rev. Wm. Lucas, rector of Trinity, Reno, the Rev. J. M. Rankin, principal of the Bishop's School, at Reno, and missionary at Wadsworth, the Rev. F. R. Sanford, of Carson, and the Rev. L. B. Ridgely, of Virginia City. This comprises all the clergy now stationed in Nevada, except the Rev. G. R. Davis, who lives at Carson, and does missionary work there, besides acting as chaplain of the State prison. The conference opened with a service of Evensong, followed by missionary addresses, the clergy giving some account of their several fields of labor. On Monday morning, after Morning Prayer at 9:30, the Rev. Mr. Sanford gave an exegesis of Romans x: 14-21, which was then discussed by

the other clergy. At 11 A. M., the Bishop celebrated the Holy Eucharist, and preached. At 3 P. M., there was a business meeting of the clergy with the Bishop, discussing various matters connected with the missionary work in the State, and the convocation of the jurisdiction, which is to be called at Salt Lake after Easter. At 4 P. M., after Evening Prayer, the Rev. Mr. Ridgely opened a discussion on the subject of "Church Entertainments," which was quite vigorously carried on by the others present. At 7:30 P. M., after Evensong, the Bishop and Mr. Sanford spoke on the subject of "Woman's Work in the Church," and the Bishop proceeded to organize a missionary society and a branch of the Woman's Auxiliary. Officers were elected as follows: for the Missionary Society: *President*, the Rev. F. R. Sanford; *Vice-President*, Prof. W. McN. Miller; *Secretary*, Miss Nettie Rising; *Treasurer*, the Rev. W. Lucas. For the Woman's Auxiliary: *President*, Mrs. F. R. Sanford; *Vice-President*, Mrs. A. G. Blauvelt; *Secretary*, Mrs. A. M. Noteware; *Treasurer*, Mrs. John Fulton. Good congregations attended both evening services, and a very creditable offering for mission work was received on Sunday evening.

On Tuesday, the Bishop conducted a Quiet Morning for the clergy before they separated, a welcome and profitable devotion, for which all were thankful.

#### NORTH DAKOTA.

A correspondent writes: The present year promises to be a lively one, politically, materially, and it is hoped, spiritually, in the soon-to-be State of North Dakota. The territory has had a marvelous growth, and with statehood a revival of good things is expected. In 1870 there was not a settlement, except army posts, for a thousand miles from the western end of Lake Superior to the mining camps of Montana, along what is now the Northern Pacific railroad, but along which towns are now strung like pearls on a string; not mere groups of cabins or "shacks," but substantial and well-built cities. Jamestown, not yet ten years old, has 3,000 people, with churches, banks, daily papers, schools, electric lights, telephone service, water works, and conveniences found in large Eastern cities. The Episcopal church is a gem of architecture, built of boulders,—memorials of the great ice age—and, clustered over with ivy, is an ideal place of worship. At present the society is without a rector. Not strong in numbers or finances, a large salary cannot be paid, but some bright young man who wants a good field, and desires to show what stuff he is made of, will be able to awake much interest here. Stutsman county, of which this is the county seat, has hundreds of thousands of acres of vacant land ready for the plow and close to railroads and markets, and settlers are wanted. Bishop Walker of this diocese lives at Fargo."

#### IOWA.

The Eastern Deanery met in Davenport on Feb. 20th and 21st, and was reorganized, the first meeting being held at the home of the Dean of Davenport. Prayer was offered by Bishop Perry, who also made an address to the clergy present. The Rev. Charles R. D. Crittenton, of St. Mark's church, Maquoketa, was elected secretary and treasurer, and the Rev. S. N. Watson, of Trinity church, Iowa City, and the Rev. Dr. Thos. E. Green, of Grace church, Cedar Rapids, were appointed a committee

on Constitution and By-Laws. It was decided to have at each meeting of the Eastern Deanery, a sermon, an essay, and a book review; these exercises to be provided for by appointment by the Dean or as the Convocation may direct, the appointments to be made one session in advance. Evening Prayer was said at the cathedral in the evening by the Rev. Messrs. Crittenton and Whipple, the Dean of Convocation, the Rev. S. N. Watson, and the Rev. Dr. Green, making missionary addresses. On the next morning the Bishop celebrated the Holy Eucharist, assisted by the Rev. Mr. Watson and the Rev. Dean Hale. A second business meeting was held on this day at which it was decided to arrange some plan to supply West Liberty with services. Arrangements for a general missionary for the deanery were considered also.

CEDAR FALLS.—On Sunday, March 17th, being the second Sunday in Lent, and the 31st anniversary of the rector's ordination to the diaconate, the Bishop made his annual visitation to St. Luke's church, preached, confirmed 12 persons, and delivered an address, administered the Holy Communion to the whole class, and to 31 others, and after the whole service, catechized the Sunday school. It was a happy day and a blessed one, to the entire parish.

By and with the Bishop's consent, a mission has been organized at Fairbank, in Buchanan county, of which the rector of St. Luke's, Cedar Falls, is the priest-in-charge. The name of the mission is St. Luke's Mission, Fairbank. The priest has lately baptized five adults at Fairbank; and six persons, adults, were confirmed for the mission on Sunday. The new mission has an excellent prospect before it. Some others are awaiting Holy Baptism and a lot has been secured, on which a church will most likely be built this coming summer, and it is hoped the Bishop will come to Fairbank in August, or perhaps in July, to lay the corner-stone, and also to hold a second Confirmation.

#### MILWAUKEE.

EAU CLAIRE.—Christ church has, during the four months' rectorship of the Rev. B. F. Cooley, received several valuable gifts. A fine pipe organ has been ordered by a lady who gives it as a memorial. An elegant font, with cover ewer, and an alms bason, memorials, are ordered by another lady. A pulpit of antique oak is being constructed, the gift of another parishioner. A superbly embroidered altar cloth in silk and plush was given at the beginning of Lent. The chancel of the church is to be enlarged to accommodate the surpliced choir, and the organ, and a choir and guild room is to be immediately built. Other gifts of furniture and decoration are expected, for all of which the parish is devoutly thankful.

WHEN the Bishop of Ely was Chief Justice and *custos rotulorum* of the Isle of Ely, a sword of state was always carried before him in the cathedral. This sword, an ancient and very handsome weapon, disappeared, like the pictures at Canterbury, when Bishop Sparke, the last of the prelates under the old system, died in 1835, and nothing has ever since been heard of it, although careful inquiries were made both by Bishop Allen (who succeeded Sparke) and by the Dean and Chapter. There was a story that the sword had been surreptitiously placed in Bishop Sparke's grave in the cathedral. *Truth,*



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

We have in hand and shall begin next week a series of papers on "The Seven-fold Gifts of the Holy Spirit," by the Dean of Port Elizabeth, South Africa. The clergy will find these papers especially adapted for the instruction of candidates for Confirmation.

"The gospel of gush" is a good name for the Robert Elsmere cult, which is a lineal descendant of "sweetness and light," and the Arnold family have furnished the prophet in both cases. We fancy we hear the congregation of Elsgood Street, Hall, singing:

"Have you sinned? It is only an error—  
Your spirit is pure and white;  
It is truth's own ray, and will find its way  
Back to the path of right.  
For 'Christ' means the spirit of goodness,  
And all men are good at the core,  
Look searchingly in through the coating of  
sin,  
And lo! there is Truth to adore."

As noted by the secretary of the Chinese Church League in another column, it is proposed to forward a contribution in time to reach Wuchang before Whitsun Day. It should be understood that the League does not ask for money to support the mission. That should be sent to the general Board. It seeks to provide for the publication and circulation of Church literature in the Chinese language. Those who contribute one dollar or more will be entered as subscribers to *The Chinese Churchman*.

We are pleased to announce that we shall begin next week the publication of an original story, by the author of "Dorothy," "The Musgrove Ranch," etc. The story is entitled "Count Oswald," and is descriptive of political and social life in Germany during the crisis of '48. While not distinctively religious in its aim, this story abounds in noble thoughts and has a lofty purpose. The culmination of the patriotic principles involved is seen in the unification of Germany and the downfall of the petty despotisms amidst which its scenes and characters are found.

SOMETHING of a concession to the Roman Catholic doctrine has been lately seen in a growing belief in an intermediate state, mainly observant in the speculations of German theologians, introduced into this country by the "new theology" school. It is needless, perhaps, to say that this concession has had a hostile reception among the rigidly Protestant bodies.—*Providence Journal*.

The doctrine of the Intermediate State is one of the Bible truths which "rigidly Protestant bodies" have lost. To attribute the revival of it to the "speculations of German theologians" is to display an ignorance almost as total as the depravity described in the Westminster Catechism. It has always been the teaching of the Anglican Church, and that without any concession to the Roman doctrine concerning Purgatory.

THE exit of Mr. Proth from the Old Catholic Mission and his flourish about joining the "Episcopal Church" did not, it seems, awaken the enthusiasm which he expected. He is now a Trappist monk in Canada, his conversion to episcopalianism having lasted about thirty days. The fact is, the O. C. mission at Little Sturgeon and vicinity is a mission of the diocese of Fond du Lac; and leaving that, Mr. Proth had no standing. He did not canonically belong to the diocese, as Pere Vilatte does, but was licensed by the bishop for a special work. Of course his defection deprives Pere Vilatte of a much-needed helper, as he cannot leave his two congregations to collect money.

THE folly of throwing stones by those who live in glass houses, was never better illustrated than by Roman controversialists who hold up the Anglican Communion to derision on account of the controversies which Saxon freedom of speech and press reveals. It is no credit to the Roman polity that it represses this freedom, nor can it conceal from the world the existence of controversy, and what is worse, of unworthy intrigue and petty tyranny in that Communion. The truthful record of the Nun of Kenmare is one of the many revelations which from time to time have appeared, of the lack of harmony among the highest officials of the Roman Church. Granted that this relates only to matters of discipline and administration, so do many of the questions which now agitate the Anglican Church. The difference is, we do not seek to suppress the discussion of them.

As to doctrine, are there no differences in the Roman Church? There is not a modern dogma of that Communion which has not been almost fiercely opposed by some of its adherents, in many crises with the result of actual schism. The

despotism of the Latin hierarchy is not adequate to the repression of all signs of controversy, and never has been. For example: Late issues of *The Independent* show what widely divergent opinions are held upon the subject of Indulgences. They are absolutely contradictory, and this in a matter upon which popes, and councils, and bishops, are the arbiters. The controversy here is not between editors or individual priests, but between books of devotion authorized by infallible popes, and the decrees of a council approved by infallible popes. Let *The Catholic Review* harmonize its infallible popes before it poses as a pitiful spectator of Anglican controversy.

OUR Board of Managers reports a falling off of \$6,000 in receipts for Domestic Missions since Sept. 1st, in comparison with the corresponding period last year. The receipts for Foreign Missions are \$7,000 greater than during the same period last year. It is easy to account for this increase, in the renewed interest that has been given to this branch by discussions and publications throughout the English-speaking world. In our own Communion there is also to be taken into account the restoration of confidence in foreign work by the evidence of vitality and promise of results in that work, and the wise policy and impartial administration of the Board. The decrease in receipts for Domestic Missions is, we trust, only temporary and accidental, and will be made up by large Lenten offerings. Let every congregation and Sunday school respond!

*The Southern Churchman* asserts that the reason why men feared to advance Father Grafton to the episcopate "is not because he holds the Catholic, but the Roman Catholic, faith." Here are two very serious charges, the first of which affects Mr. Grafton, and with him those who have furthered his advancement to the episcopate; the second concerns those who have objected to it. The first makes out the Bishop-elect of Fond du Lac to be a hypocrite and scoundrel, and Dr. Phillips Brooks and others who have endorsed him to be parties with him in deceit and treason, or else ignoramus. The second virtually charges a considerable number of bishops, some of them certainly thoroughly evangelical, with having alleged a false reason instead the true one for their opposition; for we have yet to hear of a single instance in which the objection to Mr. Grafton's elevation has been put squarely upon the ground alleged by *The Southern Churchman*. The reasons given were of quite a different character. *The Southern*

*Churchman* virtually says that they were not the true reasons. That paper ought to know its own friends best. We leave them to settle with it. We think that instead of a bow shot at a venture, our contemporary has let fly a boomerang.

AN English paper remarks "that the Church of England is at the present time the best abused and the most closely imitated community in Christendom." We think that in this country the latter part of this statement has been of late years truer than the former. Though Church principles are still a common target of attack, this is perhaps oftener true of one or two of our so-called "Church papers" than of the sectarian organs. There is certainly greater inclination to consider the arguments for our position than was once the case. On the other hand imitation of Church customs and even ceremonial goes on upon every hand. In England, however, both attack and imitation are carried far beyond our experience in this country. The English Dissenters are pretty well agreed in joining with Jew, Turk, and Infidel, to pull down the Church of England, and have in many quarters united with agnostics, secularists, and atheists, to exclude religious teaching from the national schools rather than allow the Church catechism to be taught. At the same time we hear of a great growth of "fixed forms" in worship, i. e., responsive services, of boy choirs, and even of choral services, surplices and stoles, and this in congregational or independent societies of various kinds.

AN amusing illustration of this rather self-contradictory attitude has been furnished recently by the Rev. Joseph Parker, of the City Temple, London. This is the gentleman who attracted attention in this country some months ago for his dispute with the congregation of Plymouth church, Brooklyn, in connection with his payment for a eulogy of Henry Ward Beecher, and is remembered in newspaper circles for his attempt to sell in advance an interview with Gladstone, when it was by no means certain that he could deliver the goods. This gentleman on a recent occasion thought proper to denounce the Church of England as doing infinite harm to the true interpretation and practice of Christianity, to hold the Prayer Book up to reprobation as being full of Popery. But on another recent occasion, this same gentleman as trustee of a meeting-house in Addiscombe, joined with the other trustees in an attempt to force the minister to use a fixed form of worship and to wear a surplice and stole! Dr. Parker's relation to the affair is emphasized by



the fact that he was chairman of the meeting which compelled the resignation of the recalcitrant minister.

It is understood that the Irish bishops at their recent meeting to consider Archbishop Plunket's project for consecrating a bishop in Spain, proved to be unfavorable to any such action. The expostulations which have been showered upon the Archbishop have evidently not been without their effect, since he admits in a letter to *The Guardian*, the very serious "difficulty which arises from so wide a divergence of opinion upon this question among faithful members of the Anglican Church, and even within the Irish Church itself." "While not moved," he says, "by any threat of censure, I am, I confess, troubled by the fear of possible disunion. How is this danger to be escaped without neglecting, on the other hand, what seems to be a plain call to duty?" If we do not mistake Archbishop Plunket's position on Church questions, he would not maintain that episcopacy is essential to the being of a Church. Why then should the project of consecrating a bishop in Spain appeal to him as such an imperative duty? Why not let Cabrera and his following go on with their so-called reformation, at least until they have shown a little more clearly what they are and what they are capable of. As to duty, if all accounts are true, there is a good deal to do in Ireland, and the Archbishop has the advantage of having been consecrated expressly to see that it is done. At this distance it certainly seems as if the ardent prelate might with a perfectly clear conscience wash his hands of all responsibility for the construction of castles in Spain.

Our Philadelphia contemporary comments somewhat severely upon a correspondent's statements about Christ church, Cleveland. Mr. Lechner, the writer, is well-known in Chicago as a straight-forward, honorable man, a clergyman in good standing, and with a record of which he need not be ashamed. His statements were made upon information received during a visit to that parish to which he had a call, and from the people themselves. He has no motive whatever to misrepresent anything or anybody. It is, we suppose, an undeniable fact that the pastor has "confirmed" candidates in that parish, and Mr. Lechner was expected to do so. We have before us a letter from the Rev. Mr. Duerr in which he does not deny this, though he complains of the unfairness of Mr. Lechner's statements. That Confirmation was also administered, sometimes, by a bishop, the letter of Bishop Rulison proves,

The work among the Germans suffers under the disadvantage of having to use Lutheran books in the absence of the Church standards in the German language. Add to this the traditions of the old country which the people have brought with them, and a lack of positive Church teaching by the pastor, and it is not surprising that the people should be confused on a good many points. We cannot see that there is anything "slandrous" in calling attention to such things. The Church ought to know what is going on, and THE LIVING CHURCH does not sympathize with the "hush up" policy upon which Church journalism seems in some cases to be conducted.

#### THE TRIAL OF BISHOP KING.

The trial of the Bishop of Lincoln now going on is a nineteenth century blunder. More than that, it is a deplorable, fatuous, proceeding that ought to be impossible. It shows that the movers in this wretched business have learned nothing from the insignificant outcome of ecclesiastical trials. Again and again, like supposed offenders have been sat upon in long and wearisome judgment, and as often as the mountain has labored, it has brought forth the ridiculous creature spoken of. What more can be hoped for in the trial of this learned and godly bishop?

1. It can be hoped by the prosecutors and their friends that the Bishop will be found guilty and pay the penalty in fines and imprisonment. Would that be considered an adequate result? But if the result were adequate, would the spectacle be edifying? Would it be considered a splendid and impressive example in the workings of criminal jurisprudence, for a bishop to be lodged in jail like a common felon, because forsooth, he had taken the eastward position, and in pronouncing the benediction made the sign of the cross? Is that the sort of thing which a Christian man, to say nothing of a Christian bishop, should be subjected to? But the truth is, every man in England, Churchman or Dissenter, ought to hang his head for shame if any such law-breaking in the matter of ritual should be followed by any such punishment. It need not be in the least a liking of the things the Bishop is tried for, to hold in utter detestation any such consequences. It was more heathenish than Christian to incorporate them in the law in the first place, and it would be monstrous and outrageous to suffer them to be carried out in practice.

2. It can be hoped that the outcome will be that Ritualists, one and all, will be driven out of the Church. What then? The Church will have peace at the expense of

narrowness, and quietness, if not at the expense of death, at least with the loss of a good deal of life and activity. Is that the way to bring about the kingdom of God? Are the children of heaven to be made outcasts like the children of the wicked, because they cannot see eye to eye in things which are no way essential to Christian character and living, and do not pretend to be? Is the Church, even the great Church of England, so strong that it can afford to lose some tens of thousands of its most earnest, devout, consecrated members? Would not a State be thought demented which should proceed against good and loyal citizens in that way? How, indeed, is Church or State to get on except by embracing everything which is not positively disloyal and revolutionary? If wheat and tares are to grow together until the harvest, may not the wheat grow together, and that with a tolerable degree of room and freedom? Is the kingdom of God to come upon us if, through Beelzebub, Christ cast out saints as well as devils? What if next to devils the very first thing that is cast out should be these movers in the casting out of a portion of his saints? "Why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ." Let ecclesiastical courts, therefore, bide their time. Especially, let them bide their time when it comes to judging and setting at nought any portion of their brethren. As if they could get a Church without spot or wrinkle, or any such thing! What if the courts themselves are of all things the spots and wrinkles which ought to be got rid of as attempting the impossible and what is contrary to the spirit and mind of Christ?

3. It may be hoped, if anybody can hope for such a thing, that the result will be a dis-establishment of the Church of England. In that case, there will be dismembered parts in place of an organized whole. These dismembered parts, moreover, will be more antagonistic and hostile than ever. Jacob and Esau will scarcely account each other brethren. Will such a condition of things be an improvement on that great historic Church which with all its shortcomings is the most conspicuous and remarkable Church in the whole world? And now that the Church has done so much to recover lost ground and restore confidence, is it worth while to jeopardize the ark or even to run that risk, because there is some diversity in the great family which has taken refuge in it?

All this may be said on the broad grounds of expediency and statesmanship, to say nothing of Christian charity. A clumsy and superfluous

instrument is being used to accomplish what, as demonstrated long ago, cannot possibly be done. It is seeking to accomplish what the spirit and teaching of Christ's religion would not justify for a moment, even if it could be done.

#### AN APOLOGY FOR LOW CHURCHMEN.

BY ROBERT A. HOLLAND.

Low Churchmen in Missouri are getting excited. Father Sword of Kansas City has published in his column of the diocesan newspaper some rules about genuflection and making the sign of the cross. The rules have been read by others than Father Sword's congregation and there is uneasiness lest the reading of them should tempt evangelical souls, most easily led astray, to formalism, ritualism, Romanism, the manners of Babylon, or whatever sort of heathenism the bent knee and the cross signify. The excitement is not to be wondered at. There is a strange fascination in symbols, especially in living symbols. Good acting is much admired and even worship seems more worshipful when well acted. Hence Low Churchmen must be on their guard. They have no counter-charms. Their religion is spiritual and must starve and lose all beauty of flesh in order to show a right spiritual leanness whose very bones would fall apart but for the sermon that holds them together as a hide in which they rattle dryly. Of course such a religion has no power against the magic of rites. People are prone to idolatry and all the proner when their carnal hearts revolt, as they carnally will, against spiritual preaching of the pure evangelic strain, and therefore, they need to be locked up from beguilement like Father Sword's, which may creep through a column of a newspaper into their innocent faith and blight it. Not that Father Sword would intentionally seduce them or is himself carnally minded, for every one who knows him, knows him to be the most spiritual man, not to say priest, in his diocese, but that he himself is possessed by a goblin of Ritualism which is most seductive, if not satanic. How it spreads wherever it gets entrance! How all other sorts of religion wither and fade before it! Fifty years ago it was not, and Low Churchism was all in all; now Low Churchism is very low indeed with a hacking cough and only a hectic strength, and Ritualism prevails everywhere except on the dark side of the moon and in Virginia. No time this for mincing words or measures. Something must be done. Ritualism must be headed off and stopped at once in England and in America. Grafton, though a better man than any bishop who would snub his election, shall hardly go into Fond du Lac; and King, the saintliest bishop of all England, shall be driven out of Lincoln, even King, described by Canon Scott Holland as "one whose name carries light and lustre with it; who brings honor and beauty to the office which he bears; one whose name is an inspiration, whose presence is a benediction, whose face is a message of joy and consolation wherever he passes; one who wins his way straight to the very heart of rich and poor, with equal facility and equal thoroughness; one whose steps are ever in the way of peace, whose voice breathes love, whose eyes speak of sympathy and tenderness and kindly good-will; one who has given us



all a new sense of the worth and sanctity of human nature as well as of the supernatural capacities of Christ's transfiguring grace."

Nevertheless it must be done; the cause of spiritual religion, which is the Low Church cause, demands it, at every hazard, at every cost. Low Churchism cannot admit that any worship is purer, more devout, than its own. But if Bishop King's altar lights, and Father Grafton's High Celebrations, and Father Sword's genuflections be honest and right, they do express reverence which the Low Churchman either has not felt or is ashamed to own by symbol or gesture. Their devotion seems to outdo his and to rebuke its demureness; which naturally offends a pattern saint who has implicitly claimed God's preference, a claim which now begins to look like mere conceit. One or the other, he thinks, must be unreal—either the ritual of the ritualist or the vital piety of the elect vital pietist; and the elect vital pietist would not be such if he did not believe in himself and his ways as the best ways and the holiest self in the world. Now if Ritualism were tamer, duller, lazier, stupider, uglier, than Low Churchism, some place, inferior, backward, obscure, might be condescendingly allowed it, a mere right to exist; but since it cannot exist without shaming by its greater life and beauty and power all Low Church pretensions, it must be shut out, shut up, stripped, flayed, defaced, mutilated, buried out of sight. Nothing less will satisfy; nothing less is safe. Father Sword must be suppressed. True, Low Churchmen genuflect to the floor in the Litany and are signed with the sign of the cross in Baptism, and so long as these are Low Church customs they are perfectly right in the degree that Low Churchmen practice them, but beyond that limit they are wrong—wrong because they are beyond it, as anything must be wrong that would overtop the crown of sanctity. By and by, no doubt, Low Churchmen will increase their ritual and then the measure of their increase will be the rubric of mankind; as when in heaven, according to St. John's vision, worship shall fall on its face and swing censers and intone praises. But heaven will not begin until Low Churchmen get there and their presiding elders, not a bishop among them, have taken their judicial seats on the thrones.

Until then, Father Sword, if your righteous soul is vexed you must have patience. These good people are sincere, they are alarmed, they are desperate. Their cause is dying and they fear that in its death, all true religion will be dead. They are at bay, so to speak, and while seeming to persecute you, are indeed fighting for a few more breaths. Let them breathe a little longer, though it be in curses. Nor blame the Church, the Holy Catholic Church, for being lenient with what you may consider their arrogance, their self-righteous vanity, their narrow-mindedness, their irreverence which borders often on sacrilege, their rage of persecution (even now yelping like a blood-hound at an Angel of the Church because he dares to look towards God without turning one eye toward the evangelical laity who wish half his worship for themselves), their Bibliolatry, their conjuration of texts, their ogling with sects, their Calvinistic admiration of an omnipotent tyrant who damns because he wants to, and wants to damn the major part of adult mankind because it did not die in babyhood. God, you remember, bore with

stiff-necked Israel for many generations, and the grace of the Church must be like God's grace, "long suffering and of great mercy, forgiving iniquity and transgression."

Now, I have said my word for both sides, and beg that it will be listened to as the word of a peace-maker. I am not an Evangelical nor do I genuflect with Ritualists, but stand between the two, as it were contemplating both with eyes of charity that would gladly lend their sight. And if these eyes look more pityingly towards Low Churchmen, it is because they have the greater need of compassion. They are generally thought by outside judgment to have no birth-right or homestead in the Church, to be bounty jumpers on its privileges, refractory, insurgent, disloyal, false. Even a sympathizer like Dr. Joseph Parker, of the London Temple, says: "The High Churchman is alone consistent in interpretation of that book, the Book of Common Prayer. The Evangelical or Low Churchman has to play tricks with words, and perform many metaphysical miracles and juggleries, in order to Protestantize his catechism and other Church documents."

Still let him be tolerated, I say. There were "fish of every kind," and consequently some dog fish, in the net of the kingdom, not to be cast out until the net was drawn ashore on the last day, though meanwhile they might have flopped to the hurt of others, and most likely flopped themselves to death. Tolerance is the word!

#### PROPORTIONATE REPRESENTATION.

A Bishop writes to the *Church Eclectic*:

The question of proportionate representation in General Convention is becoming a burning question. You know how and why it has risen. So far, all arguments are in favor of it. I have for some months past been led to think it would be a great evil and involve unthought-of dangers, and am meditating an argument against what is called proportionate representation, that is, according to numbers. I think our present mode of representation in General Convention and in diocesan councils, should be substantially maintained, though the voting by dioceses and orders may be an evil, or not permanently best.

I want to go a little into the genius of our Saxon civil government in the matter, and show what in local self-government, from Maine's "village communities" down, have been the sources of English liberty. Government by majorities of large areas is not our plan, and never has been till of late in England, though the parish (civil) be now merged, to a large extent, in the county; that the professed change would involve a dangerous centralization, e.g., in many a diocese one city parish could control election of bishops and general legislation, the country parishes with their deputations and inexperienced men would have practically no voice, and would soon find it scarcely worth while to be present at all. So the remote dioceses. New York would become practically the metropolitan see. The process would be instituted by which Rome first acquired a primacy and then supremacy. Our Protestant Episcopal friends are thus contending for they do not realize what.

#### SPECIAL COMBINATION OFFER.

Our subscribers can save themselves both time, trouble, and expense by or-

dering through us the periodicals mentioned below. The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

THE LIVING CHURCH (in advance) and  
The Forum..... \$5 00  
The Art Amateur..... 4 60  
Harper's Monthly..... 4 50  
Harper's Weekly..... 4 50  
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The Century..... 4 75  
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Scribner's Magazine..... 3 75  
Youth's Companion (new subs. only)..... 2 50  
The Living Age..... 8 50  
The Kitchen, (Mrs. E. P. Ewing, Asso. Editor)..... 2 00  
Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.

#### Address THE LIVING CHURCH.

162 Washington St., Chicago, Ill

#### PERSONAL MENTION.

The Rev. S. E. Snively, M. D., having entered upon his duties as Warden of the Burd Orphan Asylum, Philadelphia desires all communications addressed accordingly.

The Rev. L. McLure having become senior assistant minister of Calvary church, his address is changed to 205 Denniston Ave., Pittsburgh, Pa.

The Rev. C. S. Short, of the diocese of Massachusetts, has accepted a call to St. Andrew's, New Castle, Me., and entered upon his duties early in March.

The Rev. T. J. Mackay, of St. Paul's, Council Bluffs, Ia., who accepted a call to a parish in the diocese of Massachusetts, has signified his intention of remaining in his present charge.

The Rev. Percy C. Webber has been appointed Dean of South-western Kansas.

The Rev. C. J. Shrimpton of Ridgeway, Pa., has accepted a call to Athol, Mass.

The Rev. Post-Chaplain John S. Seibold, U. S. Army has been relieved from duty at Fort Reno, Indian Territory, and ordered to Fort Gibson, Indian Territory, where he is now stationed. Address accordingly.

The address of the Rev. R. N. Parks, D. D., after March 1st, is changed from Bath, Me., to Unadilla, New York.

The Rev. F. W. Wey has resigned the rectorship of Christ church, Bethel, Vermont, and accepted that of St. James' church, Independence, Iowa. All mail matter to be addressed to the latter place after March 25th.

#### TO CORRESPONDENTS.

DECLINED.—"Cornballs."  
E. M. R.—That was not his feeling a few months ago.

E. W. N.—The Rev. B. S. Sanderson, New Hartford, N. Y., is the Secretary of the Chinese Church League. Your letter has been forwarded to him.

R. Y.—1. Yes. 2. Its president says, yes, but we should advise caution before making any pecuniary investment. It has moved from the address you gave us. Intend to build outside the city.

BROOKLYN.—The action is illegal. The General Confession is appointed to be said by "the whole congregation." The General Thanksgiving should be said by the clergyman alone.

J. P. T. I.—1. We have to decline the exchange. 2. Dr. Cheney was deposed by Bishop Whitehouse about the year 1870, some years before the organization of the R. E. Church.

H. B. W.—The Rev. W. W. Steel, Springfield, Ohio, is the western representative of the White Cross.

T. C. T.—The Mission Hymnal, Biglow & Main, 81 Randolph St., Chicago, with or without music.

#### ORDINATIONS.

On the 2nd Sunday in Lent, at St. Mary's, Knoxville, Ill., Bishop Burgess ordained to the priesthood the Rev. Ralph T. Jefferson, of Princeton.

#### BIRTH.

In Savannah, Georgia, on Saturday, March 2, 1889, the wife of Robert R. Dancy, Esq., of a son.

#### OBITUARY.

HOBBS.—Entered into rest at Brookline, March 9, 1889. William Hobbs, aged 69 years, 7 months, 26 days.

FINLAY.—In Greenville, S. C., on March 3rd, the Rev. John F. Finlay, rector of Trinity parish, Edgefield.

BILL.—At Colorado Springs, Colo., on the 11th inst. after a long and painful illness, Charles E. Bill, of Brooklyn, New York, aged 39 years and 2 months, brother of the Rev. Edward C. Bill, of Fairbault, Minn.

GLASS.—Entered into eternal life at San Antonio, Texas, on March 9th, in her 38th year, Fannie Lewis Glass, of Sewanee, Tenn.

Confirmed in her girlhood by the late Bishop of New Jersey, her life was characterized by devoted love to her Church, and the largest charity towards others. Gifted with brilliant intellect, exquisite taste, and rare power of organization, she was the centre of her social circle, and the light, the ornament, and the mainspring, of her beautiful and hospitable home.

Years of physical suffering had refined and strengthened a naturally bright and noble character whose fruit of gracious manners, chastened thought, and consecrated piety, made fragrant her home circle. Her sojourns are her true monuments, reflecting in themselves her high purpose and fine feeling. Her memory will long be green in the thoughts of those who knew her and a living potent influence in the lives of her children.

#### IN MEMORIAM.

WHEREAS, It has pleased Almighty God to remove from the number of the Church Militant, our late beloved warden, the Rev. Albert Zabriske Gray, to whom the Guild of the Holy Cross owes its opportunities for usefulness in the service of the altar;

Resolved That we, the members of this guild, desire to give expression to the sincere love and esteem in which we ever shall hold his memory.

That we recognize his ardent loyalty to the Catholic Faith, his loving devotion in the work of the priesthood, and his untiring labors as a champion of Catholic education in the Northwest.

That, while we feel the loss sustained in the death of Dr. Gray to be common to a large circle of loving friends, we tender our warmest sympathy to the bereaved wife who was so earnest and devoted a sharer in his labors and hopes.

Requiem aeternam dona ei, Domine.

Et lux perpetua luceat ei!

By order of Committee

#### AFFAIRS.

FOOD AND CLOTHING of any kind is most urgently needed in the mission of the Good Shepherd to the basket-makers of Rockland Co. Help is needed without delay. The Rev. E. GAY, Tomkins Cove, New York.

THE rector of the Church of St. John the Evangelist, Deadwood, Dakota, will be very thankful for a gift of vestments altar cloths, altar furniture, etc. Please communicate with the Rev. JOHN H. MOLINEX, Deadwood, Dak.

#### MISCELLANEOUS.

A CLERGYMAN who is doing successful work in the country, for satisfactory reasons desires work in city or town. Is a Prayer Book Churchman, and said to be a good reader and preacher. Address SIGMA, care THE LIVING CHURCH.

TO RENT.—Furnished house. Residence of the late Bishop Kemper. One mile to Nashotah chapel. Two miles Nashotah station. Three minutes walk to lake. Eleven rooms. Apply to MRS. DR. ADAMS, Nashotah Station.

A LADY desires the position of matron. Thoroughly capable and efficient. Best of references. Apply in first instance, to REV. HENRY E. S. SOMERVILLE, 434 Third St., Manistee, Mich.

ST. MARGARET'S SCHOOL OF EMBROIDERY, removed to 23 Chestnut St., Boston, Mass. Orders taken for Eucharistic vestments, altar cloths, alms bags, surplices, cassocks, hangings, banners, etc. Less than given in embroidery and crewel work. Designs supplied and work begun. Sets of cheap Eucharistic vestments supplied. The Sister in charge of the embroidery was trained at the East Grinstead School of Embroidery. Address SISTER THERESA.

AN active energetic priest desires a call to parish or as aistant priest in large parish. Musical, Catholic. Address "AMERICANUS," care THE LIVING CHURCH.

#### DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

It is requested that the clergy send orders as soon as possible to 22 Bible House, New York, for centennial certificates to be issued by them at Easter to all children in their parishes who contribute towards the Lenten offering for missions.

#### THE CONFRATERNITY OF THE BLESSED SACRAMENT.

OBJECTS.—1. The honor due to the Person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood. 2. Mutual and special interest in the time of and in union with the Eucharistic Sacrifice. 3. To promote the observance of the Catholic and primitive practice of receiving the Holy Communion fasting.

Any communicant of the Church is eligible to become an associate. For information apply to the Rev. J. STEWART-SMITH, Secretary, Elgin, Ill.

#### BISHOP WHITEHOUSE SCHOLARSHIP.

ST. MARY'S SCHOOL, KNOXVILLE, ILL.

By recommendation of the Provincial Synod the trustees have decided to raise \$5,000 to endow a scholarship named as above, the income from which is to be used for the education of the daughters of the clergy. Contributions should be forwarded to the diocesan committees, to the treasurer, Mr. John Carns, Knoxville, Ill., or to C. W. LEFFINGWELL, rector.

#### A SPECIAL CLUB OFFER.

We have made arrangements whereby we will receive new subscriptions to the *Forum* with a subscription to THE LIVING CHURCH for \$5. The price of the *Forum* alone is \$5 a year. It is "the foremost American review" of living subjects, and among its contributors are 200 of the leading writers of the world. It gives authoritative discussions of each side alike of every leading question of the time. This is an exceptional opportunity for every reader of THE LIVING CHURCH to secure the *Forum*.

#### TO HOUSEKEEPERS!

Twelve numbers of *The Kitchen*, (subscription price \$2), a magazine devoted to Scientific Cookery, Economical Housekeeping, and Practical Home-making, and the domestic department of which is edited by Mrs. Emma P. Ewing, can be had with a year's subscription to THE LIVING CHURCH for \$2. Address all orders to THE LIVING CHURCH 162 Washington St., Chicago.

THE monthly magazine, *Church Work*, edited by Mrs. Twigg, one dollar a year, will be furnished to new subscribers ordering with THE LIVING CHURCH, for \$1.75.

#### A HANDSOME GIFT.

"The Reminiscences of Abraham Lincoln" contributed by 33 distinguished men, edited by Allen Thorndike Rice, and containing a fine steel portrait of Lincoln, 18 portraits of contributors, and other illustrations, will be sent free of charge, expressage prepaid, to every subscriber to *The North American Review* and THE LIVING CHURCH, provided he does not now take the *Review*. Subscription price for the two, \$5.50. Send orders to THE LIVING CHURCH, 162 Washington St., Chicago.



# The Household.

CALENDAR—MARCH, 1889.

- 24. 3d Sunday in Lent. Violet. (White at Evensong.)
- 25. ANNUNCIATION B. V. M. White.
- 31. 4th Sunday (Mid-Lent) in Lent. Violet.

## EX MORE DOCTI MYSTICO.

Evening Hymn in Lent. Generally ascribed to Gregory the Great. 6th or 7th century—Joel ii: 12.

The fast, as taught by holy lore,  
We keep in solemn course once more;  
The fast to all men known, and bound  
In forty days of yearly round.

The law and seers that were of old  
In divers ways this Lent foretold,  
Which Christ, all seasons' King and Guide,  
In after ages sanctified.

More sparing therefore let us make  
The words we speak, the food we take,  
Our sleep and mirth, and closer barred,  
Be every sense in holy guard.

In prayer together let us fall,  
And cry for mercy, one and all,  
And weep before the Judge's feet,  
And His avenging wrath entreat.

Thy grace have we offended sore  
By sins, O God, which we deplore;  
But pour upon us from on high,  
O pardoning One, Thy clemency!

Remember Thou, though frail we be,  
That yet Thy handiwork are we;  
Nor let the honor of Thy Name  
Be by another put to shame.

Forgive the sin that we have wrought;  
Increase the good that we have sought;  
That we at length, our wanderings o'er,  
May please Thee here and evermore.

Grant, O Thou Blessed Trinity,  
Grant, O Essential Unity,  
That this our fast of forty days  
May work our profit and Thy praise!

AMEN.

LONDON *Truth* distributed over 23,000 dressed dolls among the poor children of London, Christmas Day.

QUARITCH, the London Bibliophile, wants £5,220 for a psalter of the fifteenth century, which he calls "the grandest work ever produced by typography, and one of the rarest of the early monuments of printing."

IN Denmark the legislature has ordered that every intoxicated man shall be taken home in a carriage, at the expense of the saloon-keeper who sold him the last glass of liquor.

ST. FRANCIS of Assisi once stepped down into the cloisters of his monastery, and laying his hand on the shoulder of a young monk, said; "Brother, let us go down into the town, and preach."

So they went forth, the venerable father and the young man, conversing as they went. They wound their way down the principal streets, round the lowly alleys and lanes, and even to the outskirts of the town, and to the village beyond, till they found themselves back at the monastery again.

Then said the young monk: "Father, when shall we begin to preach?"

And the father looked kindly down upon his son, and said: "My child, we have been preaching; we were preaching while we were walking. We have been seen, looked at; our behavior has been remarked; and so we have delivered a morning sermon. Ah, my son, it is of no use that we walk anywhere to preach, unless we preach as we walk."

THE late Bishop Pinkney, of Maryland, was a nervous man, who constantly jerked back his lawn sleeves with a motion as if beckoning some one to him. A member of one of his churches took a Presbyterian friend to hear the Bishop. As they were leaving, the Episcopalian asked his companion how he liked the service. "Not at all," was the answer, "there was too much bobbing up and down." "But why did you not keep your seat? you were not forced to stand." "Yes, I was," replied the Presbyterian, "for every time I remained in my

place, the Bishop, looking right at us, sternly and impatiently beckoned me to get up." A laughable incident once occurred in a Southern church. A guest, who had accompanied the clergyman's wife, suddenly noticed her turn very pale, and then, glancing at the aged pastor, was horrified to see several drops of blood trickling down his forehead. As the preacher proceeded and waxed warm, the blood fairly streamed down his face, to the consternation of his congregation, who were amazed at his composure. Not so his wife, who, after the first horror, remembered that her husband's new wig was lined with red silk.—*America.*

## THE ANNUNCIATION.

BY E. O. P.

St. Luke gives the opening scene in the wonderful drama of our redemption in a few vivid touches. Nothing is omitted that may be needful to faithful representation, and the tenderness which takes thought even of little things has put into our earliest picture of the Annunciation the angel's name, Gabriel, which is the strength of God, as the "beloved physician" would say to every mother: "Behold, it is so He careth for thee!" Viewed aright the sacred picture is set against a background of the ancient prophecies; it has for us the sweet perfume which is of His coming Who "feedeth among the lilies;" and its soft angelus, touching the heart like echoes of far-away bells which ring their welcoming chimes at the entrance of every soul within the fair borders of an eternal city, is forevermore our very own.

Turning once more to the catacombs we may remember that of comparatively recent date are investigations by the Cavaliere Rossi, discovering to us in a chamber of the underground cemetery of St. Priscilla, the only instance in which this event is pictured in any of the catacombs. Dom Guéranger gives an engraving of it in the *St. Cecile et la Société Romaine*.

In the midst of a ceiling decorated with classic wreaths and other designs of exquisite finish, is a slightly-raised dais on which in a chair sits the young Virgin. The head bends slightly forward in an attitude of listening, and the eyelids are modestly dropped. Her robe is simply confined at the waist, and the veil seems part of her mantle. The right hand rests on an arm of the chair, while the left hand is lifted as expressing astonishment, for there, standing before her, is the heavenly messenger, and she is conscious of his steady gaze upon her, while having drawn his ungriddled drapery about him, he holds the fold, and has raised his index finger impressively, delivering now the thrilling message. The Gabriel is here represented without wings, yet the majestic presence permits no doubt of his being a celestial visitor. In the corners of the pictured ceiling doves appear, and we may here recall the fact that when seven doves are seen near the Blessed Virgin, they symbolize the seven gifts of the Holy Spirit as belonging to her who thus personifies Wisdom.

The sacred event is given in two scenes, mosaics, in St. Mary Major at Rome, and these date back to the earlier half of the fifth century, but thereafter no instance is known in which this subject is treated until the Gothic sculpture and stained glass of the eleventh century. It cannot be doubted that this deficiency is owing to devastating wars and to the destructive spirit which ignorantly attempting reformatory service in the sixteenth century, proved no less the enemy of Christian art than was also the iconoclasm of a much earlier period. It may be devoutly hoped that many an illuminated page, many carved ivories and old paintings, shall yet come to light, long forgotten treasures in sacred hiding places, chapels, and convent libraries, where they were stored in times of danger.

Passing over the earlier mediæval centuries, soon the Annunciation has appeared everywhere. Every triptych now has at least one of its leaves devoted to the angel and the Virgin, and no altar front has either paintings or reliefs but in one of

them the scene is reproduced. Sometimes it is on an altar which itself is a triptych, as instanced in a chapel at San Marco, where the work is by Fra Angelico. The event may be in two successive scenes, as already noted of the fifth century mosaic at Rome, and not seldom the Gabriel is in one panel, or compartment, the Mary in another. The splendid pulpit by Pisano at Siena, and again at Pisa, whence we have had an Epiphany group, both show the Annunciation in a series of exquisite reliefs.



Simone Memmi.

In a picture of Simone Memmi we see the angel olive-crowned and holding an olive branch, a peace-symbol. He kneels before the holy Virgin who is seated, and, as her book indicates, has been reading—presumably, the prophecies. It is a peculiarity of the Sienese treatment of this subject to represent the Virgin as shrinking from her celestial visitor. In a jar are lilies, and they signify the ever-blessed Virgin's purity, while across the picture are texts from the Gospel narrative, and over all, surrounded by seven doves, emblematic of the Spirit's seven-fold gifts, is pictured the Holy Dove. Not always an olive branch, sometimes a lily-wand, is carried by the angel, or it may be a cross is in his hand, and perhaps surmounted by a lily flower. Most rarely he holds a palm. In regard of emblems, the old runic calendars of England mark this day of our Christian Year by a heart, which like the same sign of the Purification festival, is larger than on the blessed Virgin's three minor festivals as set down in the present English Prayer Book Calendar.

To many who hold Florence very dear, perhaps dearest of all her sacred haunts are the peaceful cloisters of San Marco, in which, like the knight of old, one might ever

Muse on joy that will not cease,  
Pure spaces clothed in living beams,  
Pure lilies of eternal peace,  
Whose odors haunt my dreams.



Angelico de Fiesole.

In one of the convent corridors where the walls are covered by lovely frescoes from the hand of Fra Angelico, is a beautiful rendering of the Annunciation, the more touching by reason of its simplicity. We will not agree that, as one has written, it is a "baptized stoicism," the sweet submissiveness of the young Virgin which is here expressed in her reposeful attitude, reverently bending yet not with down-cast eyes, as she receives the angel's saying. Still it is unmistakably put before us in every line of the girlish figure, that without aught of effort the soul which is filled with

the love of God accepts His Word to her, for in the heart wholly given up to God can be never any struggle as between the human will and the Divine Will. To the loving soul these would be as one will. Neither lily, nor olive branch, nor doves, are in this picture, but in devout recognition of the holy mystery which is there, a monk with hands folded as in prayer stands outside the archways which enclose the blessed Maiden and the angel.

Still in Florence, we may turn to the splendid church *della Santissima Nunziata*. The Annunciation over the chief entrance is a mosaic by Ghirlandajo.

A side chapel, here, contains a mystical picture of this subject concealed by a veil, on which is a head of the Christ, painted there by Andrea del Sarto. The veil is rarely lifted, and around the picture forty-two silver lamps are ever burning, for with it is associated the story that the artist (his name is not certainly known) was filled with humble distrust of his own power to render the beauty of the blessed Virgin, and that St. Luke, or as some say, an angel, came down from heaven, and while the young Bartolomeo was asleep, gave the portraiture which is held sacred. After the thirteenth century, the angel is mostly shown as kneeling and it has been not very unusual to represent the Eternal Father as visibly present and also the Holy Dove. In the Pitti Palace a copy of the picture esteemed miraculous is by Carlo Dolce, and a sketch of it reproduced below is by Mrs Jameson.



Again in Florence, in the church Or San Michele, the sweet story of the Annunciation is grandly and solemnly told by Andrea Orcagna, who has set it among the reliefs which ornament the canopy above the high altar. Of the fresco by Antonio da Correggio for the church of the Annunciation at Parma, we may recall that this entire scene is within the boundary of a half moon; the world as a background, a swift-flying cloud on which angels bear the kneeling Gabriel into the presence of the Virgin, who kneels reading, above her head a cloud of glory in which, outstretched, are the overshadowing wings. It is a moment of ineffable ecstasy. Was it not especially here, O Christian traveller, thy gaze was held

Until a folding sense like prayer,  
Which is as God is, everywhere,  
Gathered about thee?

It was a picturesque placing of the Annunciation that was given to it in the old Sarum use, where the daily Vesper hymn was always *Ave Maris Stella*, and at Matins the invitatory was, "Hail, Mary, full of grace, the Lord is with thee." Still the blessed event has its own setting in our altar service, and amid lights and lilies as meet accessories, while the key-note as given in the festival Introit, Psalm cxxxi, is humility.

Ave Maria! blessed Maid!  
Lily of Eden's fragrant shade,  
Who can express the love  
That nurtur'd thee so pure and sweet,  
Making thy heart a shelter meet  
For Jesus' holy Dove?

Ave Maria! Mother blest,  
To whom caressing and caress'd,  
Clings the Eternal Child;  
Favor'd beyond archangel's dream,  
When first on thee with tenderest gleam  
Thy new-born Saviour smil'd.

Ave Maria! thou whose name  
All but adoring love may claim,  
Yet may we reach thy shrine;  
For He, thy Son and Saviour, vows  
To crown all lowly lofty brows  
With love and joy like thine,



### RAPHAEL'S HOURS.

For the benefit of those of our readers who have been seeking information in regard to the twelve beautiful Pompeian-like figures known as Raphael's Hours, we reprint from a paper published in Rome the following extracts, and trust they will help to clear up the mystery about these much-discussed pictures:

"Our American cousins are crammed with all sorts of queer stories and fancies that they have picked up, they know not how. . . . One of these myths is Raphael's Hours of the day and night.

"There is a set of prints and photographs of prints displayed in the shops, and called 'Raphael's Hours.' You go in to purchase, and ask: 'Where are the originals?' Now, if you ask this in a Paris shop, they will say, in Rome. If you ask in Naples, they will say, in the Vatican; and if you ask in Rome, some will tell you they are in Naples, some in the Pope's private apartments of the Vatican; and others, in the *Appartamenti Borgia*; when in fact there are no such figures as Raphael's Hours, and never were. None of the old writers mention them, none of the modern authorities know them. They are not in the Vatican, nor in Naples. Marc Antonio Raimondi, the engraver of Raphael's drawings, did not know them.

"Some years since, the late Prof. Consoni, director of the Vatican mosaic manufactory, was commissioned by M. Louis Gruner, on behalf of Prince Albert, to execute some figures representing the hours, which the Prince Consort presented to the Queen, and which form part of the decorations of Buckingham Palace. These were afterwards engraved and published in Paris. The prints were introduced to the public in America, by Mr. John Soule, of Boston, and he issued a little pamphlet describing them. When in America in 1881, we investigated the subject, as in the pamphlet in question, it stated that they were discovered in the Vatican in 1823. We found Mr. Soule, then an old gentleman, and asked his authority. He said he had none, but having bought the prints in Paris, he found, when he came to dispose of them, that the public wanted an explanation of them, so he commissioned Mr. Hilliard, the author of 'Six Months in Italy,' to write a description of them."

### PUBLIC OPINION SUSTAINS BISHOP KING.

From *The (London) Standard*.

Doctrines and practices on which the highest ecclesiastical authorities have differed so widely as they have done in regard to the orthodoxy of Ritualism had better be left alone, each side being willing to concede something to the other, for the sake of peace. But the Church Association, and those who lend their names to the narrow-minded and short-sighted agitation which it represents, have not yet learned their lesson. Had the system to which they take so much objection been distasteful to a large majority of the English people; had they really believed that its tendency was to Romanise the English Church and revive creeds and ceremonies unknown to it since the days of Queen Mary, less than the Church Association has done would have sufficed to eradicate it altogether. That it has not done so is due to the fact that, in spite of the foolish pretensions, and still more foolish practices, of a few extreme men, the High Church party, as a whole, enjoy the respect and esteem of

large masses of the people, fortified by the intellectual approval of scholars and historians, who know that their doctrines have had a legitimate status in the Church of England for the last three centuries. The Association, even if they succeed against Dr. King, are only running their heads against a stone wall. Public opinion is against them; and, though they may bring about a new schism in the Church, they will never bring about a new Reformation, in the sense which they themselves desire.

The attempt of the Church Association to re-fashion the Church of England exclusively on their own model is objectionable from several points of view. In its bigotry, its intolerable self-conceit, and its spirit of persecution, it rather resembles the acts of the Cameronians, David Deans or the gifted Gilfillan, than what we should expect nowadays from a body of sensible Englishmen, members of the mildest and most tolerant Communion in Christendom. Nobody has interfered with the clergy belonging to the Low Church party, though they confessedly violate the rubric in one direction as much as they say their opponents do in the other. There is, no doubt, a difference between sins of omission and commission. But it is not a difference of legality; and this party should remember that at the present day there is a manner of conducting divine service quite as displeasing, and as reasonably displeasing, to a High Churchman, as the High Church service may be to a Low Churchman. To all such considerations, however, the Low Church party are deaf and blind, and this fact alone is sufficient to condemn them in the judgment of unbiassed critics. But this is not all. While Broad Churchmen and High Churchmen are able to appreciate the value of variety in the Church—variety of thought, of schools of belief, and of practices—the party of the Association would reduce her to one dead level of uniformity of the dullest and least interesting character. Some of the wisest and most liberal-minded men who have ever belonged to the Church of England, men who could never have been suspected for a moment of any sympathy with Rome, have dwelt on the advantages secured to the whole nation by this variety within her pale. It is frequently urged as one of the strongest arguments in favor of an established Church, that it secures this freedom of thought and action; while, to a Church that is to be truly national and comprehensive, it seems to be almost indispensable. Sects may tie themselves down to one exact pattern, and their ministers may all be required to conform themselves to one rigid system of faith, manners, or even dress. But the clergy of the Church of England have never been expected to walk in these fetters, and it is quite impossible that they ever should, if they are to retain their present position in the country. Of course, there must be some limits to the freedom of both clergy and laity. There are certain bounds within which they can be fairly asked to keep. But it should be the aim of the Church's rulers, and of those who are called upon to interpret the Church law, always to define her boundaries, and to construe her documents, in a sense as conducive to freedom as they can, and, if they ever strain a point at all, to do so in favor of those who would loosen, rather than in favor of those who would tighten, the bonds which chafe men's consciences.

We have heard from the lips of frothy speakers about the pent-up waters of Protestantism which will burst their banks and sweep away something or somebody if they are not allowed a legitimate vent. If they sweep away anything, however, it will be the Church of England herself. The Church Association with all its friends will be as unable to "put down Ritualism" as Lord Beaconsfield was, and the only result of any protracted effort to effect that object would be a fight *outrance* between the two parties, who would probably destroy each other, and leave the field open to another foe, who is only biding his time. If the ultra-Protestant party within the Church of England is so ill-advised as to enter on such a desperate contest, it is not difficult to foresee the end. Disestablishment and disendowment would be the inevitable consequences; and between the Roman Catholic Church on the one hand, and the Protestant sects on the other, the Church of England would find it a very difficult thing to keep her head above water. These results, of course, would not all follow in a moment. Circumstances might occur to retard such a consummation for a time. But it is not difficult to forecast the issue of an internecine warfare carried on between the two great parties in the Church, the one fighting for its life, the other for its exclusive supremacy. For the Church Association should reflect that it will never be enough merely to stop such practices as are complained of in the present case. The liturgy of the Church of England must be revolutionized before the claim of the High Church party to represent her principles and traditions as fully, at least, as their opponents, can be impeached or overthrown. The Puritan party are straining at a gnat and swallowing a camel when they prosecute individuals for ceremonies and vestments, and leave untouched the document by which they are justified in the spirit, if not in the letter. In a word, the Prayer Book is the title deed of the Church of England in her claims to Catholicity; and, while the Prayer Book remains unaltered, there is a species of self-deception in attacking merely the outside manifestation of the fact, which must always expose the position of the Association to the charge of both moral and intellectual weakness.

### THE "HYMNAL NOTED."

FROM THE FIRST PROSPECTUS OF THE ECCLESIOLOGICAL SOCIETY.

It is needless to prove the acknowledged want of an English Hymnal. It is as needless to dwell on the inconveniences and mischief which have arisen from the various selections of metrical psalms and hymns by which it has been attempted to supply the deficiency. The committee of the Ecclesiological Society has resolved on making an attempt to introduce a hymnal on that which it conceives to be the only legitimate principle. This principle is, to give the ancient hymns of the English Church, and principally of the Sarum Service books, to their old melodies. The Sarum Books contain about 150 hymns; about 90 of these will be issued in the proposed work.

FROM THE PREFACE TO THE "HYMNAL NOTED."

The omission, at the Reformation, of one entire portion of the ancient ritual treasured up in the Latin devotional books of western Christendom—the source from which our Book of Common Prayer is derived, though neces-

sary, could not be otherwise than injurious. \* \* \*

The Reformers of the English Church, it is well known, desired that these hymns should be translated, as well as other portions of the old Prayer Books. But it was not so easy a task to translate verse as prose into the "tongue understood of the people;" and although the English version of the *Veni Creator Spiritus* in the *Ordering of Priests* and *Consecration of Bishops*, as well as the subsequent printing of Withers' Hymns (as it is asserted) by order of convocation, are plain manifestations of the wishes of the rulers of the Reformed English Church at two distinct periods of her history, that she should have an authorized hymnody, yet the too-general apathy, both of the clergy and of the laity, with regard to ritual matters, combined with that secularity and torpor, which are the natural results of the depression of her discipline and legitimate government, have hitherto prevented any such expansion of her formularies by competent authority, as should include a definite and satisfactory provision for this important part of Christian worship.

The revival of Church principles, which has, by the grace of God, so materially altered the present condition and the future prospects of the English Communion, and of her affiliated Churches, has at length turned the attention of many of her sons to this long-neglected source of spiritual illumination and comfort.

\* \* \* \* \*

The "Hymnal Noted" is printed in the Church notation and restores "melodies, the antiquity of which reaches back, in many cases, *certainly* as far as any written records are left us, *probably* to the age of King David and the first building of the Temple."

There were three separate and distinct editions published: 1. The words (in English) alone, six pence for both parts; 2. The same, set to their proper melodies (*Canto firmo* style) at five shillings, bound in muslin; 3. The organ copy, containing the text in Latin and English on the left hand page, with the *cantus firmus* and the full harmonies on the right. Some pieces, *e. g.*, *Dies Iræ*, the Alleluic sequence, etc., are printed on some five pages, price, half guinea.

Hymns Ancient and Modern, have drawn largely on the "Hymnal Noted," but have modified the phraseology in various stanzas, particularly in the *Glorias*.

### LETTERS TO THE EDITOR.

#### THE IMITATIO.

To the Editor of *The Living Church*:

I am conscious of such a weighty debt to this marvellous book of a Kemps that it comes upon me almost as a duty as well as a pleasure to bear witness to its exceeding value.

It may seem unnecessary to commend a book which has imparted strength and comfort to holy souls through many generations, but in these later days there has been such a prolific supply of devotional writings that even such a book as the "Imitatio" may be cast into the shade.

There is the possibility, therefore, that a few words from the mind and heart of a present reader may teach and influence many who, through various causes, have not had the desire or the opportunity of looking into the mine of holiness and wisdom within the pages of this precious volume.

Let me recommend, therefore, every



Churchman to make this book his daily companion.

Some one may reply that he has such a companion in the Holy Bible. It is indeed, far from my purpose to elevate the book of a Kempis to the level of the Bible. On the contrary, the Bible includes the "Imitatio" and all sacred writings, and therefore must be above all; but I believe that the saintly a Kempis has drawn from the divine pages their every spirit, and with such practical application that the sacred lessons are made to bear upon holy living in a wonderful way.

We are all familiar with the power of God's truth coming to us through the living voice of the preacher, but what preacher can be likened to the holy a Kempis speaking to Christian hearts through the pages of the "Imitatio?"

Canon Liddon, in referring to the many views of inspiration, mentions one of its meanings to be "a spiritual impulse, a movement within the soul which urges one to write." Surely a Kempis wrote under such a spiritual impulse.

There are many classes of Bible readers. Some patient and deep-searching students who may not need the help of a Kempis, excepting perhaps to approach his elevation of soul, but there is a larger class who read by rule—in ways more or less perfunctory; some reading daily a stated number of chapters so as to compass the entire book once or even twice within the year. I am inclined to believe that such readers may absorb more of the spirit and essence of the Bible through the "Imitatio?"

As for myself, after many years' experience I have cast aside all other devotional books. The "Imitatio" has been to me of inestimable value for daily reading. I have found in the fourth book "concerning the Communion," the deepest searchings into the "holy mysteries" and the best preparation for approach to the holy altar. Thanks be to God for His holy Word, but thanks also for His servant a Kempis, who, receiving that Word and distilling it through his holy soul, has given to me the very marrow of that Word for my comfort and edification.

O. W. T.

IDOL OR IDLE.

To the Editor of The Living Church:

An article has appeared in the papers lately, claiming to disclose an error in the King James' Version, which during the past 275 years has escaped the eye of any reader wise or otherwise, even those who have searched with the long standing reward of the Oxford publishers to sharpen their sight. The supposed error lies in Zechariah, chap. xi: verse 17. "Woe to the idol shepherd," which it is claimed should read *idle*. Let us see; and do not run off and correct the old and trusted book, as was done in one case, with feelings of regret that we have been so long misled.

King James' Version does not happen to be "the original," however one may try to persuade himself to think that it is. The meaning may best be reached by a reference to the earlier translations. The Septuagint reads, "*hoi poi-mainontes ta mataia*." "Ye who feed with the things of idols." The Vulgate, "*O pastor, et idolum*," "O shepherd, and one who is an idol." Cornelius a Lapide says: "O shepherd who art not a shepherd but (*idolum et larva*) the image and shell of a shepherd! who hast nothing of the true shepherd save the shadow and imitation."

So our good King James' is still bet-

ter than the Revised Version, which reads "worthless," in so far that it gives, in quaint phrase truly, the strength of the Hebrew, of which these earlier translations are fair renderings. Cornelius further says: *Elil* is a diminution from *El*, that is, God, so *elil* is little-god, shadow of God, and idol." There is then a meaning and strength in *idol shepherd* which we can ill spare for the proposed improvement.

\* \* \*

Phila., Eve of St. Matthias.

CHURCH LITERATURE IN CHINESE.

To the Editor of The Living Church:

The fund started one year ago in behalf of the Chinese Church League (to assist in the publication of literature in Chinese), was intended to be augmented yearly by the offerings of the friends in the U. S. for the work at Wuchang. As Whitsun Day is the anniversary of the C. C. L. (under whose auspices this literature is published), our contributions to this fund should be sent some weeks before. The Rev. Dr. Leffingwell, Knoxville, Ill., will gladly forward any contributions, which must be sent to him on or before Low Sunday. The best way is for all to make their offering as soon as they can after reading this appeal, lest out of sight should prove also out of mind. By our offerings last year we started the work, we must not let it drop now. A good beginning has been made. A valuable contribution to the theological literature of the Chinese Church has been made by the translation of Bingham's Antiquities. Other works are in preparation. By means of this literature the training of the future native Church in China on Catholic lines is being assured. If we lay well the foundations, the edifice will be sound and true. This will be secured in a measure by the publication of Church literature in Chinese. Let all Church people in the U. S. help to carry on this good work by their offerings. Our aim is not to divert any money from the treasury of the Board of Missions, but rather to supplement it, by raising a fund to carry on a work for which the Board is unable to make any appropriation.

BENJ. S. SANDERSON.

New Hartford, N. Y.

CHRIST CHURCH, CLEVELAND.

To the Editor of The Living Church:

Allow me to offer a few words of explanation in answer to the letter from Bishop Rulison, published in your paper of March 9th.

When I wrote to you my letter about Christ church, Cleveland, Ohio, I was not aware that Bishop Rulison had administered Confirmation there. I had been told by the people of said parish, that they had been blessed, "*eingesegnet*," by Bishop Bedell, as they do not understand Confirmation as the Church does. The former rector himself has told me, that he never had used the Book of Common Prayer in his church, and the members of his parish have never seen the German Prayer Book. I have attended two services there, and on either occasion the service was conducted in an un-Churchly way, and on a Lutheran basis. The only catechism used there is "Luther's Catechismus." With the German Lutherans, the candidates are well drilled in the catechism, as their Confirmation, so-called, consists in answering certain questions of the catechism, and in solemnly declaring to be members of their Church.

I do not wish to enter into any controversies about the un-Churchly doings of said church, as there are others better informed, and who have made

a thorough investigation, who could testify. My only wish is, that this important parish may be more closely and more intelligently identified with the Church, but I fear that many will drift back to the Lutherans, having learned now that their parish was not a Lutheran one.

A. LECHNER.

TO KEEP A TRUE LENT.

BY ROBERT HERRICK.

Is this a fast, to keep  
The larder lean,  
And clean  
From fat of veales and sheep?  
Is it to quit the dish  
Of flesh, yet still  
To fill  
The platter high with fish?  
Is it to fast an hour  
Or ray'd to go,  
Or show  
A down-cast look and soure?  
No: 'tis a fast to dole  
Thy sheaf of wheat  
And meat  
Unto the hungry soule.  
It is to fast from strife,  
From all debate  
'And hate.  
To circumsise thy life.  
To show a heart grief rent;  
To starve thy sin,  
Not bin,  
And that's to keep thy Lent.

BOOK NOTICES.

ANDERSONVILLE VIOLETS. A Story of Northern and Southern Life. By Herbert W. Collingwood. Boston: Lee & Shepard; New York: Charles T. Dillingham; Chicago: A. C. McClurg & Co. Price, \$1.00.

A story, good enough to be true, of the time of war and the time following the war. Its descriptions of life both at the North and the South are entertaining, and some of the incidents of Andersonville are of thrilling interest. The spirit of the whole is admirable, free from sectional bitterness.

MOSBY'S WAR REMINISCENCES AND STUART'S CAVALRY CAMPAIGNS. By John S. Mosby. New York: Dodd, Mead & Co.; Chicago: S. A. Maxwell & Co. Price, \$1.75.

From the reading of this book one would suppose that every Federal soldier was a coward, and every Confederate soldier was a hero, and that the foremost of all the heroes was John S. Mosby. There is rarely seen such a specimen of self-laudation at the expense of brave enemies who proved their valor by their victories.

THE PRESIDENTS OF THE UNITED STATES FROM WASHINGTON TO CLEVELAND, comprising their Personal and Political History. By John Frost, LL. D. Brought down to the present time by Harry W. French. Boston: Lee & Shepard; New York: Charles T. Dillingham; Chicago: A. C. McClurg & Co. Price, \$1.50.

It is a pity that a work containing so much good matter should not have been better treated in the way of typography, paper, and binding. The sketches are spirited and readable, filled with touches which bring out the characteristics of the line of famous men who have been our chief magistrates.

THE MYSTERIES OF PROVIDENCE AND OF GRACE, as illustrated in the Story of Lazarus. By Henry C. Lay, D. D. LL. D., late Bishop of Easton. New York: James Pott & Co. 1889.

The late Bishop Lay had a wonderful power of touching spiritual questions on their practical side. Though dead he yet speaketh. There is a helpful force in these meditations, originally delivered in Trinity cathedral, Easton, in Lent, 1884, and now published for the first time. They will be welcomed alike for the author's sake, and for their own genuine merit.

ROMANCES, LYRICS, AND SONNETS. From the Poetic Works of Elizabeth Barrett Browning. Boston and New York: Houghton, Mifflin, & Co. Price, \$1.00.

The publishers have in this volume given a very pretty setting for some of

the best known and most loved of Mrs. Browning's, such as "The Rhyme of the Duchess May," "The Romance of the Swan's Nest," "Bertha in the Lane," "Cowper's Grave," "The Cry of the Children," "The Dead Pan." A companion volume gives a number of the lyrics, romances, and sonnets of Mr. Browning.

ANCIENT SPANISH BALLADS. Historical and Romantic. Translated with Notes. By J. G. Lockhart. Reprinted from the revised edition of 1841 with numerous illustrations by William Allen, R. A., David Roberts, R. A., William Simson, Henry Warren, C. E. Aubrey, and William Harvey. Price \$1.50.

ESOP'S FABLES, chiefly from Original Sources. By the Rev. Thomas James. With more than one hundred illustrations designed by John Tenniel. Price \$1.25.

THE THOUGHTS OF THE EMPEROR M. AURELIUS ANTONINUS. Translated by George Long. Revised edition.

Knickerbocker Nuggets. New York: G. P. Putnam's Sons; Chicago: S. A. Maxwell & Co. Price \$1.00.

Twenty volumes of these bright "Knickerbocker Nuggets" have been given to the public, sparkling in cover and contents. They are taken from the old mines of literature and given such a setting as makes them the delight of all book lovers.

THROUGH FIELD AND WOOD. Lyric Verses and Sonnets. By Lewis Dayton Burdick. Philadelphia: J. B. Lippincott Co.

Rhythmical, thoughtful, truthful, lines. The love of nature and faith in God find sweet expression on nearly every page. There are verses in this little book that deserve to live among the treasures of song. "June" is one such, a charming lyric. One construction which occurs more than once, we venture to criticise; the separation of the preposition from the verb which it follows, placing it at the beginning of another line:

The things with great anxiety one strives  
For do not satisfy him in the end.

ESSAYS. By Henry T. King, author of "The Egoist," etc. Philadelphia: J. B. Lippincott Co. 12 mo. pp. 273. 1889.

Mr. King (whose portrait is prefixed to the work) is a Philadelphia lawyer, a term which among older people has a meaning peculiarly its own. He defends his spending time in literary work, although he is a member of an exacting profession. In his Introduction he takes the reader into his confidence. He says of himself: "I have nothing to prove; no theory to establish; I desire no converts." "I have sought to teach true manhood." "I believe I am right, and I know I would not gain commendation, or avoid censure, by any effort of mine." He holds that the "light within" teaches all men, and is sufficient for all, a notion which savors of early Quakerism. He informs us that "systems of religion, dogmas, creeds, and beliefs, arise and perish;" and, in view of the struggle of mankind towards higher things, he further declares, "no wonder men in all ages have queried of the problem of life, and in turns have rejected all systems, creeds, and dogmas." Mr. King's essays, as he calls them, are mostly short, sharp, incisive, ranging over a large field of topics (about 100), and treating profound as well as lighter matters from a point of view which can never satisfy the longings of a Christian heart. The volume is supplied with an index for the reader's help and guidance.

FOR Easter Messrs. Novello, Ewer & Co., London and New York, have sent out a very attractive and yet easy anthem by Edwin M. Lott, Mus. Doc., "On the first day of the week." It opens with a tenor solo in recitative of St. Mark 16: 2, passing into an aria set to St. Matt. xxviii: 2-5. This is followed by a charming quintet of the next verse, the accompaniment to which is an organ obligato in the theme of the favorite Easter hymn melody (99) called "Worgan." The tenor recitative is



resumed at verse 8, "And they departed quickly." The closing full chorus, "The Lord is risen indeed" is brief and good. The same firm has also issued a morning and evening service set to music in chant form by Mr. J. T. Field, which will be found desirable in many choirs for plain use, and a *Cantate Domino* and *Deus Misereatur*, anthem form, in the key of D, by Mr. Alfred J. McGrath, organist and choirmaster of St. Augustine's chapel, Trinity parish, New York, is deserving of special commendation for its melodic fitness and intelligence, and some clever treatment in the organ scoring.

The *Contemporary* has an article on "Christian Union," by Earl Nelson. It is in the same view of thought as we find him often in his serviceable articles on the subject in *The Church Bells*. "Ideal Sabbaths," by Francis Peck, is a plea for greater observance of the day of rest and the enforcement of law for it. *The Fortnightly Review* has Mrs. Linton's first article on the "Characteristics of English Women." She quotes Queen Elizabeth's caustic remark to Richard Cox, Bishop of Ely, and St. Cuthbert's hatred of women. Prof. Huxley has an article on "Agnosticism" in *The Nineteenth Century*, where the lance is broken with Dr. Wace on the meaning of the terms infidel and agnostic. [Leonard Scott Pub. Co., 29 Park Row, New York City.]

AN EASTER FESTIVAL SERVICE for the Sunday School is issued by Thomas Whittaker. There are six carols, by Shellev, Mosenthal, Dudley Buck, and Geo. Wm. Warren. The Easter programme, with name, etc., inserted, and separate "practice sheets" of the carol words are \$4.50 together by the hundred. The music for the carols can be had at 5 cents for single sets, 50 cents for a dozen, or \$4 a hundred.

THE STORY OF THE CROSS is the title of a most appropriate and interesting little form of hymn worship for Good Friday and Holy Week, which we have received from the musical author, Mr. G. H. Fairclough, organist of the church of the Redeemer, Toronto, Can. 5c. or \$3 per 100. We can see that it will be greatly liked wherever used.

"ANNA KARENINA" by Count Lyof N. Tolstoi, and translated by Nathan Haskell Dole, has been issued in paper covers, price 50 cts., by T. Y. Crowell & Co., New York City.

BRENTANO BROS., 101 State St., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

OPINIONS OF THE PRESS

The Catholic Review.

SENSATIONAL PREACHERS. — Our Protestant brethren are afflicted with a school of "flash" preachers, who make it their profession to send up spiritual rockets that fall very dull sticks. The "sis-boom-ah-h!" business does not become one who professes to be a Christian preacher and teacher. It is a wretched business at the best. What, then, is it at the worst? Men who undertake to teach their fellows the way of salvation undertake the heaviest of responsibilities. To accomplish this mighty task they need to be armed, equipped, and protected by the gifts of the Holy Spirit. They need knowledge, wisdom, virtue, the fear of the Lord. That there are earnest Christian men preaching from Protestant pulpits, according to their lights, we have no question. But . . . when the Protestant pulpit is used to call fundamental Christian doctrines into question, and to play circus with Christianity in general, what is to be expected of those who sit under that pulpit?

The Church of To-Day.

BROAD CHURCH PREACHERS. — When off the ground of sentiment, which is largely affected, they are often merely speculative. They give little instruction in Christian doctrine. The dogmatic spirit is shunned as the spirit of all evil. We have no clear-cut definitions of the truth, no strong statements of the grounds of belief. There is a certain tentative way of treating religious subjects which is bewildering to the inquirer and offensive to the earnest disciple. There is an apparent effort to look at all sides of a subject, and considerable uncertainty as to which is the right side. The impres-

sion of vagueness is the natural result; and there are occasions when we listen with pain to discourses which for pure heterodoxy would pass unchallenged in a congregation of infidels. We have boasted so much of breadth that no one stands in fear of saying what he pleases, and the divinely-given, time-honored, doctrines of the Church are treated with a school-boy flippancy. Of course this is very satisfactory to some lookers-on. Our agnostic friends speak of us in very patronizing tones as "the roomiest Church in Christendom." Possibly, when we consider its source and what it implies, this is not an encomium we ought to be over-anxious to accept.

The Iowa Churchman.

THE CHANGE OF NAME.—One will look in vain on cover or title-page, in table of contents, or in the diocesan lists, occupying the first thirty-eight pages of the recently published "Journal of the 105th Convention of the Diocese of New York," for the words "Protestant Episcopal." We recall the excitement when these words were omitted on the cover and title-page of the journal of a council of one of "the troublesome belt of dioceses" just east of the Mississippi. There is no excitement, no criticism, when the staid and conservative diocese of New York does the self-same thing. It is evident that the ecclesiastical critics of New York—we refer to the argus-eyed brethren who were so ready to fault, in open convention, the introduction of such novel offices and titles as "Archdeacon" and the like—are not equally sensitive at the removal of the Church's legal name from the diocesan lists and the journal's title-page.

The Church Year.

INDIAN TERRITORY.—It seems to us, that the remedy for such an utter failure in reaching so large and important a population, and holding it for the Church, might be found in stopping the unsuccessful and unprofitable experiment of tacking on to the tail of a large diocesan area, an important missionary jurisdiction, and making it well understood that, when a diocese has, of its own will, organized itself under the canons of the Church, it must, of right and necessity, assume all the responsibilities of its independence, and not receive, or expect to receive from the general funds for missions, the support of its episcopate, through the merely nominal attachment of a missionary field. Arkansas should support its own bishop, and the Indian Territory, with a suitable bishop of its own, would, without increase of expenditure, have a more efficient and devoted director, than any solitary priest could possibly be. In this we are far from reflecting upon the admirable and learned Bishop of Arkansas. We are simply asserting that the Board of Managers have placed him in a trying position, by imposing on him, in a hard diocesan field, the points of which are difficult of access, an additional duty, of care, responsibility, and work, which he is powerless to discharge. Give the Indian Territory a missionary bishop of its own, and then the depressing outlook will be changed to a brighter prospect.

The Bishop of Litchfield says, anent the trial of Bishop King:

It is difficult to see what can be the ultimate object in view when such a prosecution as the present is undertaken. Is it really desired to lower the character of religious worship in the Church of England to what some of us can remember it to have been fifty years ago? Can any one who is not blinded by party spirit fail to acknowledge the general increase of reverence in the services of the Church within that period and of seemliness in our houses of prayer? And if in connection with this blessed improvement there have been some few extravagances of ritual, are they not of comparatively small moment so long as they are not directly contrary to the Word of God and to the doctrines of the Church? Or, on the other hand, is it desired to drive out of the National Church all those who are in sympathy with this higher ritual, and has it been seriously considered what would be the result if such a process could be accomplished? These are very weighty questions, but they are manifestly involved in the approaching trial, and they may well be the occasion of anxious thought to all whose endeavor it is to keep the unity of the Spirit in the bond of peace.

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If you are run down, or have that tired feeling as a result of overwork or the effect of the changing season, you should take that best of all tonics and blood purifiers, Hood's Sarsaparilla. It purifies and enriches the blood, tones the stomach, rouses the torpid liver and kidneys, creates an appetite, and builds up the system. Thousands who have taken it with benefit, testify that Hood's Sarsaparilla "makes the weak strong"

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"I have been troubled a great deal with headache, had no appetite, no strength, and felt as mean as any one could, and be about my work. Since taking Hood's Sarsaparilla I have not had the headache, my food has relished, and seemed to do me good, and I have felt myself growing stronger every day. I thoroughly believe in Hood's Sarsaparilla." M.A. STEINMAN, Grand Rapids, Mich.

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In endeavoring to give to their preparation a greater publicity and a wider field of usefulness, the proprietors of Magee's Emulsion are presenting no new medicine for popular favor, nor are they attempting to attract public attention to any mysterious compound or doubtful concoction of dangerous drugs and chemicals.

It has been on the market long enough to prove its rare merits to the satisfaction of the thousands who have been benefited by its use, and whose restored health and happy lives bear living testimony to the power and virtue of this excellent preparation.

It has stood the most severe tests of the medical profession, and the fact that no other preparation on the market has been so freely prescribed by doctors in their regular practice, is conclusive evidence that this has been the most efficacious in all wasting diseases, such as Consumption, Coughs, Colds, Bronchitis, Scrofula, Dyspepsia, General Debility, and any low state of the system brought on by exposure, overwork, impurities in the blood, hereditary taints, etc.

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A new method of compounding Tar. SURE CURE FOR PILES, SALT RHEUM and all Skin Diseases. Send \$20-stamps for Free Sample with Book. Sold by all Druggists and by TAR-OLD CO., 78 Randolph St., Chicago. Price, 50c.

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**Keep Your Blood Pure.**

There can be no healthy condition of the body unless the blood is rich in the materials necessary to repair the waste of the system. When the blood is pure, and circulation good, all the functions are equipped to do their allotted duties; but when the blood is thin or impure, some corresponding weakness will surely result, and in this low state the system becomes more susceptible to disease.

We believe Hood's Sarsaparilla is the best medicine to take to keep the blood pure and to expel the germs of scrofula, salt rheum, and other poisons which cause so much suffering, and sooner or later undermine the general health. By its peculiar curative power, Hood's Sarsaparilla strengthens and builds up the system while it eradicates disease.

This is the best season to take a good blood purifier and tonic like Hood's Sarsaparilla, for at this season the body is especially susceptible to benefit from medicine. Try Hood's Sarsaparilla now.

If you require a spring medicine, if you are suffering with languor, debility, pimples, boils, catarrh, chronic sore throat, scrofula, or leucorrhoea, or any disease arising from impure blood, take Ayer's Sarsaparilla—the safest and most economical of all blood purifiers.

Gray hairs prevented, dandruff removed, the scalp cleansed, and the hair made to grow thick by the use of Hall's Vegetable Sicilian Hair Renewer.

**Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites.**

Is prepared in a perfectly agreeable form, at the same time increasing the remedial Potency of both of these specifics. It is acknowledged by leading Physicians as the most valuable in its curative powers in Consumption, Scrofula, Chronic Coughs and Wasting Diseases. Take no other.

**A Good Reputation.**

"Brown's Bronchial Troches" have been before the public many years, and are everywhere acknowledged to be the best remedy for all throat troubles. They quickly relieve Coughs, Sore Throat, and Bronchial Affections. Price 25 cents. For sale everywhere, and only in boxes.

The rosy freshness, and a velvety softness of the skin is invariably obtained by those who use Pozzoni's Complexion Powder.

**"Purgatory Bullets."**

An excited Irishman lately rushed into a Boston drug store, having a "broken-up" appearance generally. "Be jabbers!" he yelled, "I'm all wrong entirely. I want some stuff to straighten me out. Some o' them 'Purgatory Bullets' will fix me, I'm thinkin'." "What d'ye tax for them?" "What do you mean?" asked the clerk. "'Purgatory Bullets,' sor, or somethin' loike that, they call them," replied the man. "Shu'e, I'm in purgatory already, with headache, and liver complaint, and bad stomach, and the d'vil knows what else." The clerk passed out a vial of Dr. Pierce's Pleasant Purgative Pellets, and Pat went off contented. These little Pellets cure all derangements of liver, stomach, and bowels. Sugar-coated, little larger than mustard seeds, and pleasant to take. Druggists.

**Last Excursions to the South at One Fare for the Round Trip via Illinois Central R. R.**

The last cheap Excursions to the South this season via the Illinois Central R. R., will leave Chicago on Tuesday, March 12, and March 19. The rate only one fare for round trip, tickets good to return within 60 days, and good for stop-over privileges at any point south of Cairo. Bear in mind on these special Excursions the Illinois Central R. R. will sell Excursions on tickets at one fare for round trip to all stations on its line in Tennessee, Mississippi, and Louisiana, also to Welch, Crowley's, Joe, and Lake Charles, La., via New Orleans. For through rates and tickets apply to nearest Ticket Agent and for further information and pamphlet entitled "Prosperous Northern Settlements in Tennessee, Mississippi, and Louisiana," apply to F. B. Bowes, Gen'l Northern Pass. Agent, 121 Randolph Street, Chicago, Ill.

**Where to Order Seeds.**

That high authority in matters horticultural, the *Kural New Yorker*, says: "Vaughan's Catalogue must be classed as one of the largest, handsomest, and most conservative, issued this year. While it is entitled to a foremost place as regards enterprise, appearance, and comprehensiveness, it nevertheless inspires the reader's confidence that it is intended as well to guide him as it is to captivate his patronage." This list offers all seeds, as well as roses, dahlias, cannas, chrysanthemums, small fruits, etc. Write for this catalogue, inclosing 3 stamps, to Vaughan's seed store, 146 and 148 West Washington street, Chicago.

**Consumption Surely Cured.**

To the Editor:—Please inform your readers that I have a positive remedy for Consumption. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully, T. A. SLOCUM, M.C., 181 Pearl St., New York.

"Mrs. Winslow's Soothing Syrup for Children Teething" soothes the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

**Catarrh Cured.**

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a recipe which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence 88 Warren St., New York City, will receive the recipe free of charge.

**Does the Earth Really Move?**

Science says that it does, but we cannot help wondering sometimes if there isn't some mistake about it, when we see how stubbornly certain old notions cling to their rusty and antiquated ideas. It was believed once that consumption was incurable, and although it has been clearly demonstrated that it is not, thousands of old-time physicians close their eyes and put their hands to their ears and refuse to abandon the theory. But for all that the world moves on, and Dr. Pierce's Golden Medical Discovery continues to rescue sufferers from consumptive graves. It is a sure cure for this dreaded disease, if taken in time. All scrofulous diseases—and consumption is included in the list—yield to it.

**RADWAY'S READY RELIEF.**

"The most certain and safe PAIN REMEDY." Is a cure for every pain. Toothache, Headache, Sciatica, Neuralgia, Rheumatism, Sprains, Bruises. Try it to-night for your Cold; with a sharp dose of Radway's Pills, you will sleep well and be better in the morning. See directions. Sold by Druggists, 50c.

**THE VALUE OF SALT.**

BY KATHERINE ARMSTRONG.

Salt is one of the most important of domestic dependencies, for scarcely any food, meat, vegetables, or dessert, can be made entirely palatable and satisfactory without it. Only a "pinch" will make an otherwise insipid and tasteless compound often appetizing and welcome; but too much will effectually ruin a good dish, while it is always easy to add a little more. A few spoiled dishes will usually teach a young cook this simple lesson. All soups are better well salted, not enough to be noticed, only a "suspicion." Most kinds of cake and all kinds of pies require a little salt besides the butter used, for good butter is not sufficiently salt. A fair supply of salt, a dash of pepper, and a very generous allowance of butter is recommended for most vegetables in preparing them for the table, and many a vegetable cook has made a good name as cook on this one principle.

The salt box in the kitchen should be kept at a little distance only from the fire, for there it is most often needed. Yet how often we see it hung in the remotest point, causing numberless steps and useless labor that might be saved by locating the materials and implements conveniently for the one whose duty it is to use them often. With the greatest care liquids will sometimes boil over on the black and shining range; a small handful of salt thrown on at once will seem to absorb the bad odor and smoke, and the place can easily be cleaned with a newspaper. Mica, in stoves, too, is made as clear as new by the use of a solution of salt and vinegar. Dry salt is an "eradicator" of spots, too, on linen and woollen goods, superior to any preparations in "the market." It will effectually draw out ink spots from carpets or any woollen goods, if immediately applied and repeated, and, combined with lemon juice, will remove both ink and mildew from linen, if placed in the sun, and this without injury to the fabric, while strong acids or soda will remove both stain and fabric. When broiling steak, a small handful of salt thrown on the coals prevents the blaze from discoloring the meat. A little in starch prevents the irons from sticking, and if irons are rough, put a little salt on thick brown paper, lay a piece of thin muslin over it, and rub the iron on it till perfectly smooth. If new calicoes are allowed to lay one hour in strong salted water, the colors are less liable to fade in future wear and washings. The same is true of black hosiery. Damp salt will remove the tea stains and discolorations from cups and saucers, left by careless washing. It is said that a teaspoonful of salt in each kerosene lamp makes the oil give a much brighter, clearer, light.

These are a few of the domestic uses of salt; the medical uses are many, and it is an ever-ready and "handy" remedy. For the toilet, it is a good and inexpensive dentifrice, as it is a thorough cleanser of the teeth and hardens and makes healthy inflamed gums, used in a moderately strong solution. An occasional shampooing of the hair in a weak solution, is said to be a sure cure and preventive of falling out of the hair, especially after a severe illness. Some people suffer with very tender feet, the pains in them almost equaling those of neuralgia. But two weeks' treatment will cure them entirely. Keep the feet for ten minutes every night in well-salted, tepid, water, then rub them dry till warm. It is a sure remedy. Many good physicians recommend a weak solution of salt and water for an imperfect digestion, and a glass drank every morning immediately on rising, is good for anybody, as a general tonic appetizer and regulator. For a "cold in the head," snuffed up the nostrils, in a medium weak solution, it will relieve at once. We have known severe chronic cases of catarrh, entirely cured by persistent use of this simple remedy, salt and water every night and morning, for several months, when the best efforts of the best physicians failed to do any good. It should be used milk warm. The disease, catarrh, requires a long combat, but it is a disease well worth getting rid of. A gargle of salt and water is often better for a sore throat than chlorate of potash, and a handful of rock salt in the water for the bath is the next best thing after an "ocean dip," and is a decidedly good tonic.

"Heart-burn" and dyspepsia, acid stomach, and all kindred ailments are relieved greatly by drinking a glass of cold water, with half a teaspoonful of salt dissolved in it. A little dry salt on the tongue will prevent any stomach trouble after eating nuts. Strong salt and water is a good antidote for many poisons, is safe, and should always be tried at once, as it is always at hand; and in any case where an emetic is needed, is sure and safe. In many cases of hemorrhages it will stop the flow of blood, and especially after the extraction of teeth. It is cleansing and healing, as well as astringent, in its properties, and therefore, it is a good application for ordinary ulcerations. One of the most wonderful remedies for cancer used by a successful specialist in that department is a paste made of the white of egg and common salt.—*The Independent.*



**MAY TO BELL.**

Dear Bell: I'll write you a short letter To say I'm wonderfully better; How much that means you ought to know, Who saw me just one month ago— Thin, nervous, fretful, white as chalk, Almost too weak to breathe or talk; Head throbbing, as if fit for breaking, A weary, ever-present aching.

But now life seems a different thing: I feel as glad as bird on wing! I say, and fear no contradiction, That Pierce's Favorite Prescription Is grand! Why, I'd have died without it! Ma thinks there's no mistake about it. It's driven all my ills away: Just come and see! Yours ever, MAY.

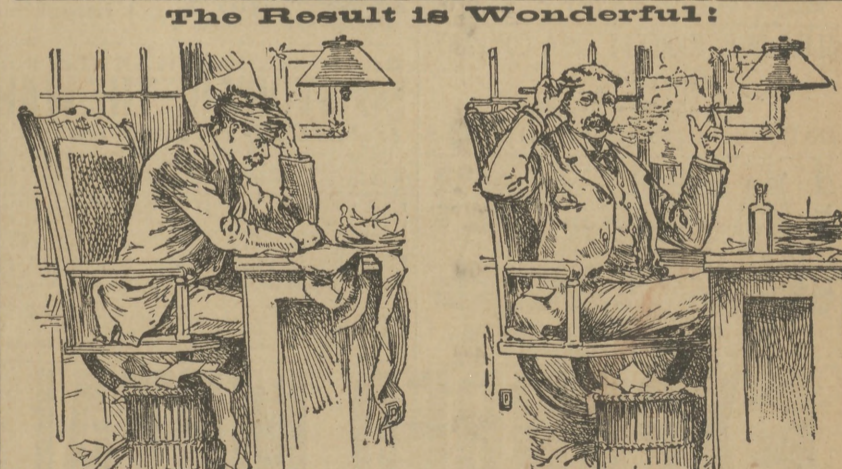
As a powerful, invigorating tonic, Dr. Pierce's Favorite Prescription imparts strength to the whole system. For overworked, "worn-out," "run-down," debilitated teachers, milliners, dressmakers, seamstresses, "shop-girls," housekeepers, nursing mothers, and feeble women generally, it is the greatest earthly boon, being unequalled as an appetizing cordial and restorative tonic.

"Favorite Prescription" is the only medicine for women, sold by druggists, under a positive guarantee, from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle-wrappers, and faithfully carried out for many years.

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Purely Vegetable and Perfectly Harmless.

Unequaled as a Liver Pill. Smallest, cheapest, easiest to take. One tiny, Sugar-coated Pellet a Dose. Cures Sick Headache, Bilious Headache, Constipation, Indigestion, Bilious Attacks, and all derangements of the stomach and bowels. 25 cents, by druggists.



**The Result is Wonderful!**

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