

The Living Church.

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

VOL. XII. No. 4.

CHICAGO, SATURDAY, APRIL 27, 1889.

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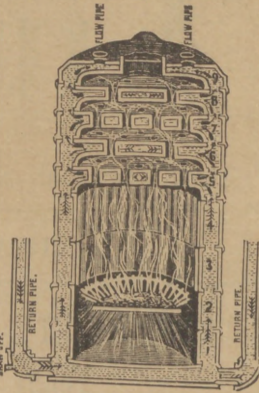
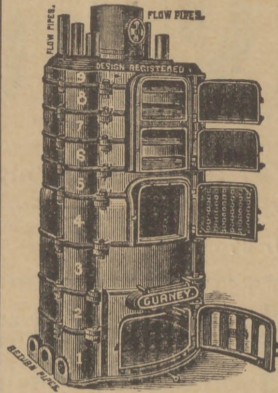
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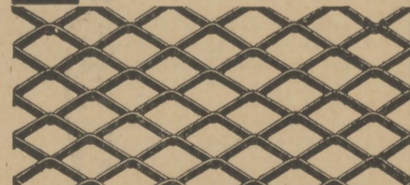
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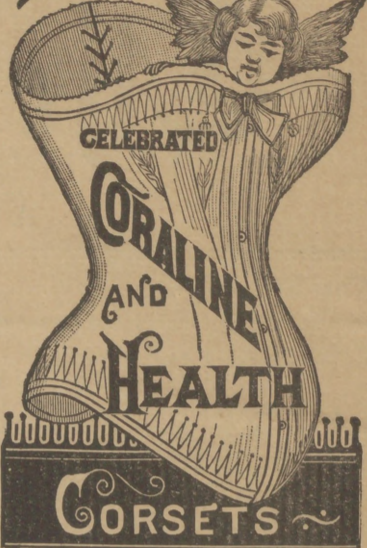
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The Living Church.

SATURDAY, APRIL 27, 1889.

THE RESURRECTION.

BY W. B. CHISHOLM.

Tell it, winds and waves and mountains,
Tell it, laughing vernal fountains!
Tell it, budding leaves and flowers,
Through the holy hours!

Hither bring your rich oblation,
Ransomed ones of every nation,
Christ hath every fetter riven;
Answer, smiling heaven!

Joyous Easter roses bearing,
See the King His palm-crown wearing,
Sing ye spheres, of Easter glory—
Echo, earth, the story!

NEWS AND NOTES.

THE Bishop of Dover, suffragan to the Archbishop of Canterbury, is seriously ill and much anxiety is felt concerning his condition.

THE Southwell Bishopric Endowment Fund still needs some £6,000 to complete the endowment of the Episcopate. Of this, nearly £3,000 has been subscribed within a month.

MR. ARTHINGTON, of Leeds, has offered £15,000 for commencing missionary work in the great valley of the Amazon, stretching from the Atlantic Ocean across the continent to the foot of the Andes.

BISHOP BARRY, who is to assume the position of coadjutor to the Bishop of Rochester when he returns to England, is not now expected to arrive from Australia till the end of June.

THE remarkable growth in the number of new members joining the English Church Union still continues, the total since January 1st being 2,020. The Union now contains nearly 26,000 communicants.

THE Crown has approved of the nomination of the Ven. Archdeacon Crosthwaite to be Bishop-suffragan of Beverley in the diocese of York. He is Archdeacon of York and editor of the *York Diocesan Gazette*.

THE Bishop-suffragan of Ripon is about to change his title from Penrith to Richmond. As Penrith is in the diocese of Carlisle, it would seem wise to take a title from the diocese in which the Bishop works.

THE diocesan synod of Sydney is becoming unwieldy in size, owing to the steady increase of the number of parishes. It is recommended in *The Australian Record* that there should no longer be three lay delegates from each parish.

IT is well that the memory of so good a man as Dean Burgon should not be forgotten. It has been decided that the memorial to him in Chichester Cathedral shall take the form of a stained-glass window in the Lady chapel, and a committee has been formed with a view to raising the necessary funds.

WE are pleased to hear that the fund which is being raised for the wife and family of the late Rev. J. G. Wood, the popular writer of works on natural history, has already reached the sum of £2,076.12s. There is still hope of this amount being more than doubled.

THE Bishop of Wellington recently administered the rite of Confirmation to fifty-five Maoris at a place called

Parewanui, near Bulls. These candidates were all prepared by the Maori clergyman, the Rev. Arona Te Hana. In this district there are something like 1,400 Maori baptized Christians, and 250 communicants.

THE Priory church of Old Malton was re-opened on Lady Day after restoration. Part of the fabric belongs to the once magnificent building of the Gilbertine canons, (St. Gilbert of Sempringham). Over £3,000 has been spent upon the restoration. The Dean of York preached an interesting historical sermon. A large choir, vested in surplices and violet cassocks, led a hearty musical service.

THERE is much real Church work being done among the Maoris in New Zealand. In the diocese of Wellington during the last three years four new churches have been built and opened in the Wanganui district alone; two of these entirely at the cost of the Maoris, and the other two almost entirely at their cost. The fourth was opened on Christmas Day, and is 44 ft. long by 25 ft. wide. The services were, like all Maori services, bright and hearty, offertories good, and there were sixty-seven communicants.

THE governors and trustees of Wells Theological College have purchased for £1,800 an ancient house in the vicinity of the cathedral, which is known as the Old Archdeaconry, and it is to be incorporated with the college. The Old Archdeaconry is a house of great architectural interest. It was for several centuries the official residence of the Archdeacon of Wells; but the last clerical occupant was Polydore Vergil, the celebrated historian and theologian, who was Archdeacon of Wells during the reign of Henry VIII. and Edward VI.

DR. STUBBS, Bishop of Oxford, and late Bishop of Chester, will shortly be presented by his friends in the Cheshire diocese with a carriage and harness, as a memento of his association with that see. In addition an illustrated album has also just been completed, containing water-color drawings of the cathedral and palace at Chester, together with an illuminated address bidding the Bishop farewell, and expressing the hope that the gift may serve to lessen the weariness of many a journey, and remind him of his many friends in the Chester diocese.

A BILL has been prepared in Parliament for the foundation of new bishoprics. By its provisions the ecclesiastical commissioners would have authority to prepare provisional schemes when her Majesty directs them to do so, which shall lie for forty days on the tables of both Houses of Parliament. But this can only be with the consent of the Bishop of the diocese from which the new diocese is to be formed, or during a vacancy of the see. The new dioceses may be formed out of more than one original diocese, but must not cross the borders of the two provinces of Canterbury and York, and portions of endowments of existing bishoprics may be transferred to the new bishopric. The bill does not diminish the minimum demanded in the recent cases for endowment before a bishopric can be founded.

VISITORS to Canterbury cathedral are taking great interest in the finely-executed fresco which was recently discovered in St. Anselm's chapel. This chapel was originally dedicated to St. Peter and St. Paul. The removal of a wall, which was probably erected shortly after the great fire in 1174, with a view to strengthening the wall of the choir, disclosed the painting, which represents St. Paul in the act of detaching from his hand and shaking into the flames the viper by which he was bitten on the island of Melita. The coloring of the fresco is in a wonderfully perfect state of preservation, and the string course of bordering remarkably good. The painting is about 4ft. square. It was probably executed towards the close of the twelfth century.

NO fewer than four biographies of eminent representatives of the Oxford of half a century ago are shortly to appear—those of Dr. Pusey, Archbishop Tait, Dean Stanley, and "Ideal" Ward. Two of these are in an advanced state of preparation. The present Dean of Westminster (says *The World*), has undertaken the life of his predecessor, Mr. Walrond having died without finishing his task. "W. G. Ward and the Oxford Movement," by Wilfrid Ward, will be issued by Macmillan in a few weeks, and will contain reminiscences of the movement by Professor Jowett, Lord Selbourne, and Dean Church, as well as some memorial stanzas on Ward by his Isle of Wight neighbor, Lord Tennyson.

THE first Church Congress meets at Sydney on Tuesday, April 30th, closing on the following Friday. Churchmen of New Zealand have been included in the invitation to take part. Bishop Goe, of Melbourne, is to preach in Sydney cathedral at the opening. The following are the subjects announced: "Duty of the Church with regard to Education in the Colonies;" "Prayer Book Revision;" "Social Purity;" "The Anglican Communion in relation to other branches of the Church of Christ;" "The Church and Modern Thought, under the four heads of Biblical Criticism, Science, Atheism, and Agnosticism;" "The Literature of the Day;" "Observance of the Lord's Day;" "Church Organization;" "Missions to Heathen;" "Supply and Training of Clergy;" "Organization of Lay Help;" "Temperance;" "The Spiritual Life."

A MANUSCRIPT copy of the Gospels, for which the price of £5,000 has been refused, and the proper place for which is certainly within the shadow of York Minster, is about to come under the hammer in London. It is the splendid "Evangelarium," written in letters of gold on purple vellum, which was produced by an Anglo-Saxon scribe for Archbishop Wilfrid of York about the year 670. According to one account, this most interesting volume was presented to King Henry VIII. by Pope Leo X. on the occasion of conferring the title of "Defender of the Faith"; and even the German professor Wattenbach, while disputing the accuracy of this story, agrees that the gift was made to the see of York by Cardinal Wolsey, King Henry's trusted chancellor, and Archbishop of York for the time being.

THE Bishop of Truro is again ill, and has been obliged to cancel all his diocesan engagements. Several Confirmations which cannot be postponed are to be taken by the Bishop of Exeter. At a ruridecanal conference at Truro, on Monday, it was announced that the Bishop contemplated the resignation of the see in consequence of his continued ill-health. He has only recently returned from a sojourn of several months in the south of France, and his medical advisers have ordered him to give up work again. He has accordingly been to London to consult the Archbishop, who strongly dissuaded him from resigning; and the conference at Truro unanimously passed a resolution deeply regretting Dr. Wilkinson's continued ill-health, but expressing the decided opinion that a few months' absence would be much less loss to the diocese than his resignation.

THE Rev. S. F. Green has been instituted by the Archbishop of Canterbury to the rectory of Charlton, Dover, on the presentation of Keble College, in the room of the late Rev. J. F. Baynham, who died on the Sunday before Christmas. The news that Keble College had decided on this presentation was known some weeks ago, but it was undesirable to publish it. The *Banner* last week had the following note: "The friends of Mr. Sidney Faithorne Green, of Miles Platting, will be glad to learn that he now has charge of a Kentish parish, near Dover, his engagement as curate of St. John the Baptist, Holland-road, Kensington, having terminated. . . It is almost amusing to see how quietly the victims of the Church Association prosecutions have been allowed to find havens of rest. Mr. Tooth is happily engaged at his Orphanage and Home for Inebriates—a noble and much-needed institution—at Woodside, Croydon; Mr. Green is now provided for; Mr. Enraght is working hard at Bromley, in the East of London; and Mr. Dale is leading a peaceful and retired life in Lincoln diocese. If anything could prove the absurdity of the whole system of the Association, on which many thousands of pounds have been wickedly wasted, it is the readiness which the Bishops have in all cases shown to re-license the men who have, by its action, been extruded from their original cures."

CHICAGO.

CITY.—The new church of Our Savior on Fullerton Ave. near Larrabee St., was opened on Easter Day, by the rector, the Rev. W. J. Petrie. It presents a remarkable contrast to the one in which the congregation began its existence in 1867, when it began its work as a mission. The following year it was organized as a parish. Its first place of worship was a barn near the corner of Belden Ave. and Hurlbut St., where the editor of this paper performed the first Baptism. Here the congregation remained until 1869, when they moved to a frame building at the corner of Belden and Lincoln avenues. The great fire of 1871 left the church with but a scant neighborhood, and for many years it was a struggle to maintain its existence. With the increase of the surrounding population, however, the parish grew stronger. The first rector was the Rev. Christian Rit-

ter, who was followed by the Rev. Mr. Wells, succeeded by the Rev. W. J. B. Jackson. The present rector, the Rev. Mr. Petrie, entered on his duties in the spring of 1871. The building occupies the entire lot, 80x200 feet. The front is in the Romanesque treatment, and is carried out in buff Bedford stone after designs by Architect C. J. Warren. There are two entrances—east and west. The entrance on the east leads to a vestibule under a small tower. The west entrance is beneath a large tower, and leads to a vestibule finished in pressed brick with a tile floor. In front of this entrance are heavy iron gates. It is so arranged that the congregation can enter the church from this vestibule on the right, or by turning to the left can pass through a corridor to the Sunday school room and parlors in the rear. The large tower divides the church from the parsonage. The nave is 60x70 feet and will seat 500 people. The chancel is located at the north end under a large round arch, on each side of which are two smaller arches, one to contain the font, and the other the organ and the choir. The rear of the chancel has a large stained-glass window. The ceiling and trusses are of Georgia pine, and the side walls are of terra cotta, elaborately carved. Back of the church proper is a large Sunday school room 50x60, with large class-rooms opening into the main room with folding doors. Under the Sunday school room and in the basement are large parlors, kitchen, etc. On the west of the church is the parsonage, a three-story structure conveniently arranged. The entire cost is \$45,000.

Easter dawned bright and clear, and the churches were thronged. The large number of Communion made is especially noticeable.

At the cathedral, the Easter rejoicing was ushered in by a very full choral celebration of the Holy Communion at 6 A. M., at which there was a full attendance. Other Celebrations followed at seven and at eight, Morning Prayer being said at 9:15. The great service was at 10:30, when, with full choir, and a crowded church, the Bishop began the last Eucharistic service of the day. At this service Holy Confirmation was administered to a class of 33, all of whom made their first Communion immediately afterward. The Sunday school festival was held in the evening, and proved a most hearty and interesting service of song. The Lenten savings of the school were presented at the offertory, and each class brought forward in addition, two plants in flower, to be given afterwards to the sick of the congregation, and to the hospitals. The offering of the school thus made amounted to about \$80, a very gratifying showing for a mission school. The Easter offerings of the congregation were about \$550, exclusive of the school offering. In view of the character of the cathedral work, and the change going on about it all the time, this result is peculiarly gratifying, especially as many of the offerings were from poor people, who thus evidenced their interest in the work. The cathedral deserves the sympathy and material aid, and the constant prayers of every earnest Churchman of Chicago and the diocese, who wants to see Christ's work among the poor carried on in this neglected and most important part of the city.

St. Mark's church was crowded at the Easter services. There was an element of sadness throughout, as the

beloved rector is to leave the parish very soon to assume the rectorship of Waterman Hall. No successor has as yet been selected.

At the church of St. Clement's, the Rev. Canon Knowles, pastor, the services were of the usual high type of excellence, well rendered by the carefully trained choir. During the choral Celebration at 10:45 A. M., Smart's service in F was given, with *Sanctus*, *Benedictus*, and *Agnus Dei* from Gounod, with the *Gloria in Excelsis* by Stainer. The offertory anthem was "Worthy is the Lamb," from the Messiah, with the solo: "But Thou did'st not leave His soul in hell," beautifully given by one of the gentlemen of the excellent volunteer choir. The Evensong service was by Stainer in E flat, with the Hallelujah chorus from the Messiah. There were three celebrations of the Holy Eucharist, at the first, at 7 A. M., 132 received; at the second, at 8:30 A. M., 38; and at 10:45, 60, in all 230. The offertory, which included remembrance of St. Luke's Hospital and diocesan missions, was \$800. This, the fourth Easter at St. Clement's, was the best yet.

At Calvary church the early Celebrations of the Holy Communion were largely attended. At 10:30 there was a full choral Celebration with a sermon by the rector, the Rev. W. H. Moore. The altar was handsomely decorated with flowers, and the music, under the direction of Mr. Wheeler, was very fine. The church was crowded throughout, late comers being compelled to take seats in the aisles. Mr. Moore's sermon was from the text, "Now is Christ Risen." St. Agnes' Guild presented beautiful altar hangings. The offering, which was a large one, was for the purpose of decreasing the debt of the parish.

There was an elaborate floral display at St. Andrew's church. The rector of the church, the Rev. William C. DeWitt, celebrated the Holy Communion. The service included selections from King Hall, Rimbault, and Barnby.

St. James' church was a perfect bower of floral decorations. The decorations were wholly in masses of cut flowers, there being but one or two large floral pieces. These were crosses of calla lilies set within the altar railing. The music was exquisite, both in its selection and rendition. The sermon was preached by the Rev. Dr. Vibbert, rector of the church. He was assisted in the administration of the Sacrament by the Rev. Gustavus Tuckermann, the assistant rector. Long before the hour for services every seat in the church was occupied, and every available space, including the aisles, was filled with worshippers.

The church of the Epiphany was crowded long before the hour for Morning Prayer. The altar bore a large cross of Easter and calla lilies, and on each side was a vase of the same flowers. At each side of the centre of the chancel was a pyramid of flowers, fully six feet in height. Each was made of foliage plants, interspersed with lilies and other pure white flowers, which filled the church with their incense. The reading desk and pulpit were also appropriately decorated. The Rev. T. N. Morrison preached the Easter sermon, taking for his text, I. Cor. xv: 20-22. The music, rendered by a double quartet choir, was especially beautiful.

At Grace church the floral decorations were costly, profuse, and elaborate. Lilies and Easter palms were

luxuriously blooming in a heavy white bank down to the chancel rail. The deep window sills were beds of flowering white, and the mellow light from the stained windows was softened and brightened by the garden of white. The attendance was greater than the church could accommodate. The pews and aisles were crowded before the service began, and the vestibule rapidly filled, until it was impossible to get within the doors. The morning service was opened with a prelude by organ and harp. A soprano solo and an anthem preceded the presentation of alms, the service embracing besides six beautiful musical numbers. At the choral Evensong a prelude from Beethoven was followed by the processional hymn, "The world itself keeps Easter Day." The Rev. Joseph Rushton, precentor, conducted the choral service. The postludium was the "Triumphal March and Chorus of Victory," from the "Dream of Jubal."

Services at the church of the Ascension were peculiarly beautiful and impressive. Because of their protracted nature no sermon was preached. The altar, ablaze with the light of many candles, was tastily ornamented with calla and other lilies and roses. The more than two-hours' service was musical throughout. The Rev. E. A. Larrabee was officiating priest, the Rev. Antoine Lechner, deacon, and the Rev. R. R. Upjohn, assistant of the parish, sub-deacon. Professor Katzenberger was organist, and an excellent string quartet contributed much to the richness of the music. Gounod's mass was followed throughout the service.

The floral decorations at Trinity church were simple, and, for the most part, white lilies and roses, with a palm here and there. The rector, the Rev. Louis S. Osborne, conducted the service and preached the sermon, which was on the text St. John xxii: 28. The musical programme began with a pastoral by Merkel, and embraced the *Te Deum* by Warren, an appropriate selection of hymns, and closed with the grand chorus. Bishop Sullivan, of Algoma, the former rector of the church, was present.

The new church of the Transfiguration was opened for services by the rector, the Rev. W. Delafield, D. D.

LAKE VIEW.—The congregation of St. Peter's, celebrated their first Easter one year ago in their "mission" store on Clark Street, and were the more prepared by the contrast to enjoy their second Easter in the pretty little chapel erected last summer. A handsome brass lectern, presented by Mrs. Rockwell King in memory of her brother, an additional pair of brass altar vases by Mrs. Andrews, and a large morocco-bound Prayer Book by Mrs. V. C. Turner, were among the pleasant surprises of last Sunday. Archdeacon Bishop preached to a crowded congregation, and assisted by the Rev. Mr. Edsall, administered the Holy Communion to 77 persons. The choir, and their trainer, Mr. Scobie, deserve great praise for their efficient rendering of the music. The altar and chancel were handsomely, though not too profusely, decorated with flowers.

NEW YORK

CITY.—The new parish house of the church of the Ascension, the Rev. Dr. E. W. Donald, rector, is now occupied to some extent and is found a great acquisition. With eleven rooms this substantial structure takes the place of the

old house which had but four. Just within the vestibule are the words set in mosaic: "For the service of man in the name of Christ." This story is occupied from end to end by a spacious room for the Sunday school. It is lighted in the centre above by a large shaft ten or twelve feet square, reaching to the roof. In the three stories above are rooms for committees, for the rector and assistant, for guilds, societies, the parish visitor, etc. The cost of the building was \$28,000. Since Dr. Donald became rector some seven or eight years ago, the church has raised about \$180,000. It not only carries on two missions, but in the church itself the rich and poor meet together, very many communicants being given free sittings.

The Eighth Ward Mission, No. 9 Ludlow Place, for so many years under the management of Mrs. M. Laidlaw, cares for ten boys of the better class, holds religious services on Sunday afternoons under the auspices of the Church German Society, has a large Bible class on Tuesday evenings, conducted by W. Bayard Cutting, a sewing guild composed of poor women, and under the supervision of Miss Jane B. Potter, daughter of the present Bishop, and an industrial school for girls, who are instructed in sewing. At the annual festival which is soon to take place, the girls are presented with the serviceable garments made by themselves, while the one adjudged to have done the best sewing, is presented by the Rev. Dr. I. H. Tuttle, under whose supervision the mission is carried on, with a cross. This gift was last year of silver, and this year will be of gold. The mission is located in a neighborhood which abounds in temptations, and could do a larger and more important work, were the means at command.

The new St. Luke's church, the Rev. Dr. Tuttle, rector, is to be built at Convent Avenue and 141st Street, will occupy a commanding site only second to that of the cathedral. It will stand about midway between the Hudson and Harlem rivers, a mile or so north of the cathedral and will give a view of the Palisades on the west, and of upper New York on the east. The site moreover is historic, being included in "The Grange," that is, the estate embracing some hundreds of acres owned by Alexander Hamilton, and so named from the ancestral seat of his grand-father in Scotland. What is more, Hamilton's house built a hundred years ago and ever since located across Convent Ave., a few rods to the north-west, has been given to the parish by Mr. Amos Cutting, while another gentleman has moved it on to the land owned by St. Luke's, and is fitting it up in first class style, both at his own expense, some \$4,000. When completed it will be worth \$10,000, and is so well preserved that in the opinion of an architect it is good for two centuries to come. It is a fine example of old colonial architecture after the Corinthian style and in excellent proportions. On its original site this historic dwelling, two stories in height and embracing a dozen rooms, fronted north and south with a portico on either side, and balustrades above, as also on all sides of the roof. In moving however, it is made to front east and west, while the frame-work has been placed on new and solid walls giving rooms for dining-room and kitchen and also an additional portico looking east. In this building which will be ready the first Sunday after Easter, it is proposed to hold services while the church is building. Its double

drawing rooms reaching from end to end will hold a goodly congregation, and on the completion of the church it will serve admirably for a parish house or rectory. For the present at least, Dr. Tuttle is to occupy one of the new houses just above. The church will stand immediately to the south and will be proceeded with as soon as one of two plans is accepted. It is expected that church and lots will cost \$250,000, the latter costing \$70,000, which Trinity church is to advance before the papers are signed, towards the \$150,000 it is to pay for old St. Luke's. Although this location is eight or nine miles from the lower end of the Island, first-class houses are going up in every direction. It may be added that over the way a few yards distant, are the 13 green trees which Hamilton planted to commemorate the 13 original States. They stand a well-preserved, noble cluster, some of them 70 or 80 feet in height, but like the States they represent, of very unequal size.

135 persons were confirmed in St. Andrew's church, Harlem, on Good Friday night, 68 of whom were adults.

RYE.—The Bishop visited Christ church on Monday evening the 22d, and confirmed a class of 15 adults. On the 23d the rector, the Rev. W. W. Kirkby, D. D., sailed for Europe on the "Arizona" of the Guion Line. He hopes to return in June, and in the meanwhile his duties will be taken by his son, the Rev. H. M. Kirkby, of Detroit.

PORTCHESTER.—The corner stone of the new St. Peter's church, the Rev. S. W. Young, rector, was to be laid with appropriate ceremonies on Tuesday afternoon, April 23rd.

CONNECTICUT.

NEWTOWN.—Trinity parish has been the recipient of a very valuable and handsome set of Eucharistic vessels of solid silver, consisting of two chalices and two patens. Each piece bears the following inscription:

Presented to the parish in loving memory of the giver's parents, Easter, 1889.

GREENWICH.—A very interesting service was held in Christ church on Monday, the 8th inst, being the dedication of the new transept which has lately been erected. The building is of stone, admirably arranged for the purpose for which it is designed, viz, for Sunday school and parish purposes; it is 50x21 and well furnished throughout. The service of dedication was said by the Bishop who delivered an address in which he referred to the admirable work of the venerable rector, the Rev. B. M. Yarrington, who has almost completed his fiftieth year as rector of this, his only parish. During his incumbency the old wooden church has given place to a really handsome structure of stone which has now been rendered complete by the new transept. The Bishop was accompanied in his visit to the parish by a large number of the clergy of the diocese and others from the diocese of New York. The Messrs. Lamb of New York have furnished all the windows with a single exception. The treatment is in mosaic glass of rich color. They have also furnished two memorials, of which one is a double lancet design of lilies and roses, bearing the inscription:

In loving memory of Ann Eliza Woodruff, born 1827, died 1887.

The other is a tripartite window having for its subject "Christ blessing little children," and inscribed as follows:

To the glory of God and in loving memory of Titus Mead, born in Chestertown, N. Y., April 21, 1807, died in Greenwich, Conn., March 26, 1889.

STAFFORD.—The new mission chapel in West Stafford has been begun and promises to be a commodious and handsome building.

CALIFORNIA.

Bishop Wingfield is now making a visitation through Southern California, for its Diocesan, Bishop Kip.

A new mission has been organized in Los Angeles county at Garvanza, by Dean Trew, and the Bishop has appointed the following officers: *warden*, A. Campbell Johnston; *treasurer*, J. C. McClure; *clerk*, C. S. Campbell-Johnston. Lord William Campbell, the last British Governor of North Carolina, married Miss Izzard, a member of one of the oldest families of that State. One of their grandchildren was the late Alexander R. Campbell-Johnston, who served many years in the English diplomatic service in China, and was a member of several learned societies. About five years ago Mr. Campbell-Johnston purchased for his sons a large tract of land a few miles from Los Angeles. The little town of Garvanza has grown up at one side of it. Last winter he came, with his wife, to visit his sons, and while with them, he was seized with an illness that soon proved fatal. Some months ago his widow returned from England with the intention of erecting a church as his memorial near the place where he died. The church will be of stone, in later Gothic. It will be built after designs by a well-known English architect, modified and adapted by Mr. E. A. Coxhead, of Los Angeles. It will cost about \$12,000. In the meanwhile a large room, in a brick block recently erected by the Messrs. Johnston, has been fitted up as a chapel, with altar, etc; and service will be held in it every Sunday afternoon either by Dean Trew, or by one of his lay assistants, until the new church is ready for use. It is hoped that it will be completed by the end of Sept.

The committee on division of the diocese, appointed by the last convention, met on April 3d, in San Francisco. The Rev. Mr. Trew reported that St. Paul's church and rector, San Diego, had been offered for the episcopal church and residence of the proposed diocese, and that \$26,127 had been pledged towards the Episcopal Fund. Dean Trew further stated that he believed the income for the Bishop's salary would not fall far short of \$4,800 per annum. After some discussion the Rev. Dr. Beers moved that the committee adjourn until the Saturday before convention. In his opinion, the committee had not now sufficient facts before it to frame a report upon. After some debate Dr. Beers' motion was carried, only two of the committee voting against adjournment. The Bishop has summoned the diocesan convention to meet in the church of the Advent, San Francisco.

RIVERSIDE.—Bishop Wingfield visited this parish on Sunday the 7th, and confirmed 17 candidates. The church was crowded with a large and reverent congregation. During the Sunday evenings in Lent, the rector, the Rev. B. W. R. Tayler, delivered a series of lectures on the Church, which have attracted very large congregations. The daily Lenten services were also well attended. The Brotherhood of St. Andrew is also meeting with success in this growing and aggressive parish.

SAN JOSE.—The Bishop visited Trinity parish on the 5th Sunday in Lent. He made a very instructive address to Mrs. Wakefield's large Bible Class,

At Morning Prayer he confirmed 21 presented by the rector, Dr. Wakefield. The number of men attending service in this parish is unusually large. In the afternoon the Bishop drove over to Santa Clara and confirmed a class of 9 presented by the Rev. Mr. Gassman.

TENNESSEE.

The last meeting of the Convocation of Memphis was held in St. Thomas' church, Somerville, on Feb. 26th, 27th, and 28th. Celebration of the Holy Communion at 7:30 A. M., Morning Prayer with sermon at 11, and Evensong with sermon at 7:30 A. M., constituted the daily round of services. Several business meetings were held. An earnest effort is to be made to procure the services of a regular evangelist, whose business it should be to travel continually within the bounds of the convocation in order to administer the sacraments and to hold the services of the Church, in places where there is no Church organization, and where the people are too few in number and too weak financially to help themselves. The Bishop of the diocese was present and did much by his earnest words to encourage both clergy and laity. The meeting was well attended. It was decided to hold the next meeting in Calvary church, Memphis, on Wednesday, Thursday, and Friday in Easter Week. St. Thomas' parish, Somerville, is in a healthy and prosperous condition. All praise is due to the rector for his great energy and earnestness.

MEMPHIS.—Bishop Quintard visited Calvary church on Passion Sunday and confirmed a large class of nearly 50 persons. He preached from II. Kings ix: 19, and afterwards celebrated the Holy Eucharist, assisted by the rector, the Rev. S. Burford.

NEW JERSEY.

RIVERTON.—At Christ church, on Friday evening, April 12th, Bishop Scarborough administered the Apostolic rite of Confirmation. The rector, the Rev. G. Heathcote Hills, presented 31 candidates to the Bishop, the largest class in the history of the parish. The scene was unusually impressive, most of those presented being adults, 12 of whom were males, 7 being choristers, confirmed in their vestments. The Bishop's sermon was from the text, "The Lord pardon thy servant in this thing," and was earnest and tender, concluding with an affectionate address to the candidates and congregation, congratulating all upon the beautiful church and property, and the stirring interest manifested in the parish work and progress.

PROVINCE OF ILLINOIS.

During Holy Week, at St. Mary's School, the Bishop of Quincy confirmed eleven of the pupils, some others having been prepared for Confirmation at home. One of the candidates had been brought to the school in infancy to be baptized, her mother having been baptized and confirmed at St. Mary's. The school is now in its twenty-second year. On Easter morning more than one-half of the one hundred pupils received the Holy Communion. It was a most impressive Easter Day. On Easter Even, news was received of the death from diphtheria, of a dear sister of two of the girls, and it was not considered prudent for them to go home. This visitation of death brought home to all the blessed and comforting truth of the victory over death which the Day of the Resurrection taught. The afflicted were commended to the prayers of the congregation during the celebration of the Holy Eucharist. The second

Celebration was preceded by the Baptism of four of the pupils. At the Evening Prayer three infants of the parish were baptized in the school chapel. The offerings of the day amounted to \$435, of which \$23 was gathered from the mite-chests distributed among members of the missionary guild. A portion of the offering was for maintaining a scholarship in Salt Lake City, and one in St. Mary's Hall, Shanghai, and a surplus will be used for beginning a fund for Bishop Garrett's School in Texas.

NEW JERSEY.

BRIDGETON.—Within the past year two memorials, worthy of special mention, have been placed in St. Andrew's church, to the memory of its late senior warden, Robert C. Nichols, who entered into rest Nov. 8, 1883. The first of these designed and manufactured by Mr. Alfred Godwin, of Phila., Pa., and erected by the widow of Mr. Nichols, is a lancet window of richly colored glass, with an appropriate design and inscription, placed on the east side of the church. The other memorial, unveiled on the last Sunday of the year, is a tribute of respect by St. Andrew's people, and a few personal friends, citizens of Bridgeton, to the character of a good man whose life they recall with feelings of admiration and gratitude. This memorial is a pulpit of burnished brass erected upon a platform of ash. It is hexagonal in form with open panels of brass, ornamented with leaf and vine of the same material. It is an exquisite piece of mechanism, a work of art, useful in the service of the Church, and designed to beautify God's house. The pulpit is a graceful and appropriate reminder that God honors those who honor him. This magnificent piece of Church furniture was manufactured by Messrs. Osley, Giddings & Enos, 224 Canal St., N. Y., and meets with entire approbation. The rector of the parish, the Rev. S. S. Chevers, and the vestrymen, who have had charge of the work are to be congratulated that their long-cherished purpose has its realization in a memorial which is an evidence of their judgement, their energy, and their affection.

NEW MEXICO.

St. Paul's church, Las Vegas, is to be much added to by a brass lectern, sanctuary rail and gates. The lectern is supported by three uprights of twisted brass resting on lions. To this Trinity base is attached the main shaft, supporting the brass desk. This desk is pierced and handsomely done in open work. Just above the uprights is a boss on the shaft which bears the following inscription:

To the glory of God and in loving memory of the Rt. Rev. Geo. K. Dunlop, S. T. D., by the Ladies' Guild of St. Paul's church, Las Vegas, A. D., 1889.

Besides the lectern, the Messrs. Lamb, of New York, have under way the rail of oak with three polished brass standards on either side of the chancel gates. These gates which are also of polished brass are each handsomely done in figure work, enclosing a Greek cross, the brass gate-post also fitly terminates in a cross and circle. These articles, especially the lectern, justly commemorate a true and excellent man and bishop.

PITTSBURGH.

The recent visitations of the Bishop have shown a decided increase in the number of Confirmations in the diocese, giving evidence of a constant growth. At Johnstown, 17 were confirmed, including seven from Ebrenfelt, of which notice was made in a recent issue of THE LIVING CHURCH. At Uniontown, a remote parish, nine were presented by

the Rev. Richard S. Smith. At Trinity 35 were presented from city and out of town. This old parish continues to hold its own, not only within its immediate environment, but in the extreme suburbs. At St. Andrew's, five were confirmed. At Calvary, Bishop Vincent for the Bishop of the diocese, confirmed 84 in his old parish, presented by the Rev. George Hodges, rector. At Wilkesburg the complement was made up to 93 for the year. At Brownsville 13 were presented.

The Rev. Chas. A. Bragdon, general missionary, held last week a Mission at St. Luke's, Georgetown, under the supervision of the rector, the Rev. T. Jefferson Danner. The church was crowded at every service. The general missionary followed strictly Church lines and the instructions were largely catechetical. There was intense interest without the least semblance of excitement.

The Laymen's Missionary League is doing a work in Pittsburgh which has never been excelled in the effort to reach men; 221 visits have been made representing calls upon 122 families. Services have been commenced as already noticed in these columns, and the executive committee has made arrangement for a continuous system of services and visitations under the immediate direction of the Bishop. The work is one of the most commendable ever commenced in the city, and nothing is more needed.

At Mansfield the work has taken a new lease of life. Through the efforts of a prominent and liberal layman a lot has been secured, in a better location than that at first obtained and it is expected a church edifice will soon be erected.

BUTLER.—The Bishop visited St. Peter's parish on the evening of April 3d, and confirmed a class of 16. This is the second class presented within a year, by the rector, the Rev. John London, making in all 34 persons confirmed. The venerable Dr. Wm. White, for 40 years rector of this parish, now in his 79th year, assisted in the service. The Bishop congratulated the rector and congregation on the successful completion of the extensive repairs inside and out of the church building, the church having been new-roofed, painted, and beautifully frescoed, with many other improvements.

WESTERN NEW YORK.

WARSAW.—Trinity church is a handsome building in the shire town of Wyoming Co. The rector, the Rev. A. J. Brockway, recently marked the fourth anniversary of his rectorship. His last class confirmed was 28 in number, being far larger than any ever before had in this county. The number of Baptisms during the four years have been large in proportion. There were services every day during Lent, with a three hours' service on Good Friday. The church is always open for private prayer and meditation.

MARYLAND.

Bishop Wm. Paret has issued a circular letter to the clergy and congregations of the diocese asking them to meet in their churches, at 9 o'clock on the morning of the 30th day of this month, for praise and thanksgiving, using the service set forth and allowed in this diocese, a copy of which is transmitted to each of the clergy.

BALTIMORE.—Extensive improvements have been made at the church of the Ascension. The chancel has been deepened five feet, a stained glass memorial window has been placed in the

chancel wall by Mr. John T. Mason, for one of his children, and a handsomely carved Communion Table has been given by some of the older members of the congregation as a memorial of the late Rev. C. M. Callaway, under whose rectorship the present church was built. The interior of the building has been frescoed.

The vestry of Emmanuel church has secured ground for a parish building. No definite plans have yet been made but it is understood that it is to have accommodations for a Sunday school, the mother's mission, the large Chinese Sunday school, and other purposes. It is one of the wealthiest churches in the city, the Rev. J. Houston Eccleston is rector.

The improvements in the interior of Howard chapel are completed.

At St. Andrew's church, on Sunday, the 7th, three men were admitted members of the Iron Cross, senior branch, and seven boys to the junior branch. The Rev. H. Page Dyer, rector of the church, preached to the members of the Iron Cross in the evening. On Monday evening, April 8th, a number of young ladies and little girls were admitted to the senior and junior branches of St. Mary's ward of the Guild of St. Andrew's, which numbers about 30, the Rev. H. Page Dyer, rector, officiating. All the members present wore the white veils, and the blue ribbons to which are attached medals which are the badges of their society.

Thirty members of the Protestant Episcopal Brotherhood attended service at night in Trinity church, on Sunday, the 7th. Addresses were made by the Rev. B. H. Latrobe, Mr. B. E. P. Crampton, and Mr. Edwin Higgins. The order numbers about 200 in the city.

Bishop Paret confirmed 14 persons Sunday, the 7th, at the church of Our Saviour. At Grace church, in the afternoon, he confirmed 36 persons. At night he confirmed 11 persons at Holy Trinity church.

CUMBERLAND.—The Rev. P. N. Meade, rector of Emmanuel church, of this city, has resigned.

HAGERSTOWN.—The Bishop confirmed at St. John's church, 10 persons; St. James' College, 5; St. Paul's Sharpsburg, 5; St. Luke's, Pleasant Valley, 8.

WASHINGTON, D. C.—The builder of the new St. Mark's church, on Capitol Hill, has finished placing its new memorial windows, which are of a beautiful and unique design. The church, as it now stands, is one of the handsomest and most substantial churches in Washington, and a great improvement to Capitol Hill.

Bishop Paret confirmed a class of 18 persons at Grace church, Georgetown.

MASSACHUSETTS.

The Bishop has issued an official notification to the clergy of the diocese in regard to services on April 30th. He suggests 9 A. M., as the hour, and the form set forth by the Bishop of New York as the service for the occasion.

The Bishop has issued a pastoral letter to the clergy and laity, calling for an extra effort to contribute the necessary financial support, which was pledged to the Diocesan Board of Missions, by the last diocesan convention. The record of the past fifteen years of the Diocesan Mission Board has not been surpassed in any diocese in its solid results and tokens of God's blessing.

Christ church, Medway, vacant by the appointment of the Rev. J. B. Wicks as diocesan general missionary,

has been placed under the charge of the rector of Trinity church, Wrentham, the Rev. J. W. Sparks.

NEW BEDFORD.—Olivet Mission was first started three years ago, and carried on with such untiring faithfulness that it is already yielding abundant fruit. The Sunday school numbers 250. The chapel which serves the place of a church, is taxed to its utmost to hold the worshippers. Besides Sunday and week-day services, there are held there weekly meetings of the Men's Guild and the Girls' Friendly Society. Reading and amusement rooms for men and boys have now been opened, under the direction of the Young Men's Bible Class. A church is greatly needed, but the workers of the mission are poor, being mostly from the working classes, and are financially unable to incur the necessary indebtedness. About \$1,300 has already been subscribed towards this object. The mission is in charge of the Rev. A. E. Johnson.

EVERETT.—A brass memorial tablet in memory of the late general missionary of the diocese, the Rev. John Samuel Beers, has been placed in Grace church.

ATHOL.—More than a score of years ago, a parish was organized here under the name of St. John's. Owing to various causes, it died out after only two years of existence. From that time until the past year, the ground has been practically fallow, except for occasional services held by passing clergymen. The Rev. J. S. Lemon of Gardner, invited by the Athol people, officiated in the Unitarian church on Sunday, Dec. 16, 1888, morning and evening, since which time services have been held regularly. A lot for the new church has been secured, and funds raised for the stipend of a minister of \$750, and a rectory. Associated with Winchendon, another promising mission, the two places have been able to call the Rev. C. J. Shrimpton, of Ridgway, Penn., who accepted the work, and entered upon his duties the beginning of the month. The list of communicants numbers over 40; and a large class for Confirmation meets each week for instruction. The services are well attended, and the interest in the work has steadily grown from the first. The services are at present held in a well-appointed hall. The work at Winchendon, though not yet so far developed as that at Athol, possesses its own element of promise and success.

ROCKPORT.—St. Mary's Mission is rejoicing over the Easter gift to them by the warden and vestry of Christ church, Cambridge, of a solid black walnut lectern. On the feast of All Saints, 1885, 14 persons met together in this staid puritanical town and organized themselves into a mission. It has been for the most part a lay work, and they had nothing to commence with, but one after another of the necessities have come, and to-day they have a good room hired in the town hall building, neatly furnished in a thoroughly Churchly manner. They would consider themselves well provided for, if they had an altar cross, cotta and cassock. During the winter a lay reader conducts the service, and through the summer, they try to secure the services of a theological student or a deacon.

EASTON.

Bishop Adams confirmed classes at the following churches: All Hollow's, Snow Hill, 5; Holy Cross, Stockton, 3; St. Andrew's, Princess Anne, 8. The Bishop visited the old church at Klej

Grange, and preached to a large congregation on "Character," but did not confirm any persons.

ELKTON.—The services held in St. Augustine's church last week, the Rev. Wm. Schouler, pastor, were well attended. The Rev. Thomas Duncan, of Sassafras Neck, the Rev. Jacob Miller of Chesapeake City, and the Rev. George M. Bond of Newark were present, and preached to large congregations.

PENNSYLVANIA.

A noble gift has just been made, whereby the declining days of many a poor incurable will be made happy, the feeble and aged of the Lord's clergy made comfortable, and also the memory of a noble layman kept green, whose life was given to good works, being for many years president of the Board of Charities of the State of Pennsylvania, as well as connected with many charitable institutions, the late George L. Harrison. His widow and four sons, Charles C., William W., Alfred C., and Mitchell Harrison, have, through Mr. W. W. Frazer, written to the Bishop, offering to give \$100,000 to build and another \$100,000 towards the endowment of a Home for Incurables, for which appeals were sent out early in the year by the Board of Managers, of which Mr. Frazer is the treasurer.

The Rev. J. De Wolfe Perry, D. D., rector of Calvary church, Germantown, has felt it his duty to decline the unanimous election to the chair of Homiletics and Pastoral Care in the Philadelphia Divinity School.

The earnest devotional meetings which were held in old St. Paul's church, Philadelphia, for half an hour, beginning at 12:30 noon on each day of Holy Week, Good Friday excepted, were exceptionally well attended. The earnest addresses were of a thoroughly practical nature, and were upon topics of the most vital interest. A movement is on foot whereby they shall be held at least once a week as a permanent thing. That they have been productive of much good is clear, and that their continuance would be beneficial admits of no doubt.

Owing to the meeting of the Southwest Convocation being held on Monday of Holy Week, but little time was spent save in hearing the reports of the officers and the missionaries, and preparing the report for the Board of Missions. The French church, St. Sauveur, and the Holy Communion chapel show considerable growth during the course of the year.

A brass lectern has been lately set up in St. Paul's church, Chestnut Hill, by Colonel George H. North as a memorial of his father and mother. The church is also the recipient of a brass pulpit, as a memorial of his mother, by Mr. Edwin N. Benson.

A lady of the congregation has placed in the baptistry of Christ church chapel two handsome stained glass windows.

MILWAUKEE

CITY.—On the evening of Palm Sunday, Bishop Knight visited St. Paul's church, preaching and confirming a class. The congregation was large, and the music was well rendered. On Good Friday evening, the Bishop preached at the cathedral. The three hours' service was conducted by the Dean, who read Canon Bright's meditations.

A magnificent Easter memorial gift to St. Paul's, was \$10,000, and more if needed, from Mrs. Daniel Wells, to build the tower of the church. Work will be commenced at once. The tower will rise 120 feet from the ground, of

which 65 feet are already standing. Just above the present summit, a 12-foot panel will encircle the four sides, on each of the four corners being figures of angels, 12 feet high, carved of red Bass Island sandstone, of which the church is erected. Above the panels will be four arched windows, 17 feet high and 9 feet wide, with mullions of gray stone. The tower will be surmounted by a smaller turret, and will be entirely finished in stone. The work will probably be completed by the first of September.

Easter services were as usual carefully rendered and well attended. Early Celebrations were very general throughout the diocese. In Milwaukee there was nothing remarkable in any of the churches. The Bishop confirmed at the cathedral at the 10:30 service, preached, and administered the Holy Communion, preceded by choral Matins. There were no elaborate musical programmes in any of the churches, but in each the regular numbers were sung by the regular choirs. At St. Paul's, an afternoon service was held for the Knights Templar who were present in a body, and carried out the somewhat elaborate ritual of the order. At the same time a children's service was held at St. James' for the Sunday school, when each child received a potted plant. Bishop Knight delivered an address. The music was led by an orchestra of young men connected with the parish, and used for similar services. The orchestra consists of about 15 pieces, admirably adapted to each other, and has attained marked proficiency. The floral decorations at St. James' were elaborate and tasteful. In the evening, a Sunday school service was held at the cathedral. The music at the morning service at Christ church included "O Salutaris Hostia," sung as a soprano solo. Carefully prepared programmes were also executed at St. John's and St. Luke's. The Easter gifts to the former have already been noted.

OCONOMOWOC.—Plans are drawn for a new church to stand on the site of the present edifice of Zion parish. The material used will be stone, with brick trimmings. The chancel will be commodiously arranged for a surpliced choir, and will stand at the east end. The west extension of the nave will comprise an ante-chapel, screened off from the church proper, but so arranged as to be capable of use as a part of the nave, when desirable. Work will soon be commenced.

KENOSHA.—Palm Sunday is always kept as a great day at Kemper Hall, as the students are away for vacation at Easter. The service this year was one most beautiful and impressive. Bishop Knight was present for his initial visitation, and the young ladies were severally presented to him the evening before. The main Sunday service was preceded by the ceremony of blessing the palms, the Bishop standing before a table in front of the altar whereon the palms were placed, an incense-bearer swinging the censer on one side, and the crucifer with the processional cross on the other. The Bishop then read the service from the priest's Prayer Book for the blessing of the palms, after which the procession of students passed before the altar, singing the hymn, "All glory, laud, and honor," and the palms were severally distributed. The Bishop also confirmed a class of 11 during the service.

WHITEWATER.—Frequent services through Holy Week and Easter devolved upon the rector, the Rev. J. H.

Jenkins, assisted latterly by Mr. N. S. Stephens of Nashotah. The upper floor of the rectory has been fitted up as a chapel, and is reached by special stairs from the street. Here daily services are held under the arched rafters, the chancel though very small, being recessed by curtains. Eucharistic and vesper lights are burned on the altar. Easter services were jubilant, and were heartily rendered by the choir. A cornet has its place in the procession.

OHIO.

CLEVELAND.—On the Wednesday evenings of Lent, union services for all the city parishes have been held at St. Paul's, finely situated in the eastern residence portion of the town, at the corner of Euclid and Case Avenues—a shortened form of "Evening Prayer," with sermons by the rectors of as many Cleveland parishes, on "Responsibility," as to belief, as to the use of money, and to public opinion, and kindred topics. The attendance, varying somewhat with the weather, and probably with other less patent causes, was sufficiently large to give much encouragement to the clergy; and this and similar expedients for diminishing "parochialism," and helping to realize the unity of the Faith, are well worth a carefully planned trial in many cities.

SPRINGFIELD.—On Sunday, March 10th, first Sunday in Lent, the morning service in Christ church was of an especially interesting character. Camp 44, Patriotic Order of Sons of America, 80 in number, attended church in a body, wearing their regalia. Leaflets containing the order of Morning Prayer and Litany were distributed in the pews, and a copy was handed to each member of the Order as they entered the door. Many strangers were present besides the members of the Order, and the church was entirely filled. The service was vigorous and impressive, the responses prompt and full, and a very attractive and noteworthy feature was the excellent singing of the surpliced choir of 26 voices. The sermon, by the rector, the Rev. W. W. Steele, was an eloquent one upon the topic of Patriotism; the text being taken from Heb. xi; 14, 15, and 16. After the sermon and offertory, the hymn "America" was sung with patriotic vigor and enthusiasm, the whole congregation joining with the choir. Every one went away from the church feeling that the whole service of the morning had been grand and inspiring in an unusual degree.

MASSILLON.—The Monumental Plating Works of Baltimore, have constructed a very handsome memorial, which will be placed in St. Timothy's church, in memoriam of Mr. Focke's deceased parents, who were communicants of that church for more than a quarter of a century. It is in the form of a lectern, made entirely of brass with an ample shelf for a Bible, arranged so that it may be adjusted to accommodate any reader. The lectern is supported by a heavy spiral column finished at the base in ornate scroll work and is four feet high. It bears this inscription:

In memoriam of father and mother: Frederick Focke, died December 25, 1876. Regina R. Focke, died June 11, 1874.

LONG ISLAND.

BROOKLYN.—At St. John's church, the Rev. George F. Breed, rector, the services on Easter Day were as follows: 7 A. M., Low Celebration; 10:30 A. M., Morning Prayer, sermon, and High Celebration, at which were sung the *Te Deum* and *Benedictus* in F., Tours; Introit, Psalm iii., Gregorian; anthem "On the first day of the week,"

Lott; Communion office in C. (complete), W. H. Monk; 3 P. M., Sunday school service; 8 P. M., choral Evensong, with the proper Psalms, sung to Gregorian tones; *Magnificat, Nunc Dimittis* in F., Tours; anthem, "Blessed be the God and Father," Wesley, followed by Confirmation by the Bishop. The offertory solo was "Be thou faithful unto death," Mendelssohn. This church has a vested choir of 48 men and boys. Mr. Edwin Rake is organist and Mr. Charles H. Thompson, precentor and choirmaster.

GARDEN CITY.—Large congregations have attended the cathedral on Sunday afternoons to listen to Stainer's "Crucifixion," by which they were deeply impressed. On the afternoon of April 14th was sung the whole of Gounod's "Gallia." During the Sunday Lenten services the musical programmes have been varied and elaborate at both services, including the singing of two full Communion services. Special attention has been paid to the Psalter, as many as four different double chants having been sung morning or evening. An elaborate programme was arranged for Easter, including selections from Handel, Mendelssohn, Spohr, and Schubert.

ASTORIA.—At Easter, the church of the Redeemer, the Rev. Dr. E. D. Cooper, rector, was much added to by an eagle lectern, designed and executed by the Messrs. Lamb. It is the gift of Mrs. J. K. Bradbury, and is inscribed as follows:

Easter, A. D. 1889. To the glory of God, and in memory of Orendia Knowlton Bradbury, who entered into rest, Dec. 26th, 1876, in her 14th year; and of her brother, Joseph Francis Bradbury, of the choir of this church, who entered into rest, May 24th, in his 21st year.

KENTUCKY.

Bishop T. U. Dudley has issued a pastoral calling upon the clergy and members of the Church throughout the diocese to "assemble in their several churches to commemorate with joyful thanksgiving the centennial anniversary of the inauguration of Washington, and to plead with united voice that our fathers' God may be with us as He was with them, and be our God for ever and ever." The form of service to be used will be that set forth by the Bishop of New York. The services at Christ church, Louisville, will be conducted by the Rev. Chas. E. Craik, the sermon on this occasion will be delivered by Bishop Dudley. The father of the present rector of this church was once private secretary to Gen. Washington, and his grandfather was his physician.

Calvary church parish, owing to protracted illness of its rector, has been deprived of Lenten services this year. The rector at present is at Old Point Comfort.

The masonry work upon the new addition to Calvary church, Louisville, is about completed, it is constructed entirely of pitch-faced ashler, backed with brick. The south spire, including the huge copper cross, which is 27½ ft. tall, weighing 1,500 pounds, is 187 ft. from its base to the top, all of pitch-faced stone. The *porte cochere* on the south side will be a great convenience in the event of weddings and funerals. The seating capacity of the church when completed will be 1,200. Altogether the edifice will be the grandest and most imposing in the city.

Bishop Dudley in his visitations has held service, preached, and confirmed as follows: March 31st, in Frankfort, Ascension church, 26; April 7th, at Zion church, Louisville, A. M., 13, Grace church, P. M., 20; April 14th, A. M., at St. Paul's church, 25, P. M., at Christ

church, 22. In the Confirmation class presented by the Rev. Geo. C. Betts, rector of Grace church, were two Romanists, one Campbellite Baptist, and two Presbyterians.

An Easter present was made to the Rev. Geo. C. Betts, by his parish, of a life policy, paid up, for \$5,000.

ALBANY.

CHESTERTOWN.—On April 4th, the Bishop confirmed a class of 20, five of which were from this place, and 15 from Bartonville, a village distant about four miles. Eight months ago the Rev. A. Taylor who is in charge of Chestertown, commenced a Sunday afternoon service in the school house at Bartonville; about two months later, the people who had become interested in the services, obtained the use of a large basement in the village, which they fitted up as a temporary chapel, and there the services have since been held with a congregation averaging about 50 persons. A Sunday school was also started at the same time, which has an average attendance of about 20 scholars. The result of this work was seen in the class above-mentioned, who were mostly adults, another who could not be present at that time is to be confirmed in the cathedral, thus making a total of 16. This work is remarkable when it is considered that before these services were commenced, scarcely a person in the village had ever been present at a Church service. It would seem as though they had been waiting for the Church, a people prepared of the Lord, and to-day they show great interest in the work, joining heartily in the services, and not the least evidence of their interest is the fact that they have decided to build a church, towards which they have already a site, and \$1,000 pledged.

QUINCY.

ROCK ISLAND.—The invitation of the rector to the centennial service in Trinity church has been accepted by the Major and Council, the Rodman Rifles, the Post of the G. A. R., and the Camp of the Sons of Veterans. This parish, though weakened financially by recent deaths and removals, is gaining in all the elements of spiritual strength. There is no more encouraging work in the diocese.

KANSAS.

The following appointments for May have been made by Bishop Thomas in addition to those published in our issue of last week:

MAY.

6-7. Topeka. 8. P. M., St. Paul's, Dwight. 9. P. M., Hering 23. P. M., Hartland. 26. Topeka.

The Rev. Joseph Wayne of Marysville, has organized a new mission at Washington, and the Rev. H. H. Morrill has organized prosperous missions at Hays City, Wakeeney, and Solomon City.

ALABAMA.

Easter Sunday, April 21st, was the golden anniversary in the ministry of the beloved Bishop, Richard H. Wilmer, D. D., S. T. D. Fifty years of usefulness in the Church of Christ! may his harvest of golden sheaves be rich indeed when he finally lays them at the Master's feet!

IOWA.

Bishop Perry visited St. Mark's church, Anamosa, on Monday evening, April 4th, and confirmed a class presented by the Rev. J. I. Corbyn. The service attracted a large congregation who listened with evident pleasure and interest to the eloquent sermon delivered by the Bishop. The Bishop's address to the Confirmation class was very felicitous.

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Editor and Proprietor.

A CORRESPONDENT gives some further information about the origin of the Sisterhood of the Good Shepherd. It appears that as early as 1855, the Rev. Dr. Stringfellow, while rector of St. Andrew's church, Baltimore, began an organized work under the name of "Deaconesses of St. Andrew's church," this name being preferred by the Bishop to that of Sisterhood. Thence they removed, some years later, to St. Louis, taking the name they now bear.

"HE giveth His beloved sleep." Why should we dread death, while every day of our life we have a foretaste of the happiness of dying? It is appointed to our mortal state that we should die daily. Each day in its progress, symbolizes the successive stages of life. At the close of day, the one thing that we most long for is the nepenthe of "tired nature's sweet restorer." So at life's close, the rest that remaineth for the people of God is welcome, even though life may have been short. Death is like the oncoming of peaceful slumber, through which we are restfully to pass to our Easter dawn.

THE *Church Eclectic*, remarking upon individualism among Churchmen, says: "Almost every diocese, and, indeed, very many parishes, have their little local organs, and most of the laity think it enough to support the local paper, with a sum about what they would spend for a basket of fruit or a dozen good cigars. We do need the Provincial System and provincial institutions. The diocesan system is dwindling us all away." It is true our Church press is becoming too multifarious for the general interests of the Church, and, perhaps, also for the local interests. It certainly cannot be for the good of a parish or a diocese to have only small local papers circulated among the people; while the Church at large must suffer for the lack of influential and widely-circulated periodicals which cannot be built up during an era of devotion to local organs.

It seems that English Churchmen are awaking to the dangers of the Church Congress system, though the evil day has been longer in coming to them than to us in this country. The debate on eschatology, at the last meeting, generated a storm which was anything but a favoring gale to the progress of the Church.

A few more events of this character, says *The Banner*, "would seal the fate of the Congress system in the view of those who have hitherto upheld it as being of immense value to the Church, but who would shudder to see the great verities of the Faith dragged across the platform merely to enable disputants to emphasize opinions with which all are painfully familiar." If the standards of the Church, either as to doctrine, discipline, or worship, are to be set up for attack and be debated as open questions in the Church Congress, that gathering both in this country and in England, will soon come to represent exclusively, a single school of thought.

THE Methodists in Rock Island lately held a fair in the "rink" to raise money for building a church. One of the devices resorted to by the enterprising pastor, to make the entertainment "draw," is indicated in the following announcement clipped from *The Argus*. We understand that several "couples" responded, and all received presents:

If that young lady is slow to make up her mind in regard to being your wife, just take her to Clemann and Salzmann's furniture store, and show her that beautiful bed-room set of furniture they have donated to the Methodist festival, and will be given to the first couple who applies to Mr. Gue for marriage—to take place in the rink, Monday evening, May 6.

THE most effective check upon divorce would be the prevention of injudicious marriages, and the giving to all marriages the solemnity which is due. In the Book of Common Prayer the marriage service is called "The Form of Solemnization of Matrimony," and there is an impressive exhortation not to enter into this holy estate "unadvisedly or lightly, but reverently, discreetly, advisedly, soberly, and in the fear of God." In accordance with the title and tone of the service it should be rendered impressively, and with dignified surroundings, "in the body of the church or in some proper house." It is an indignity towards God and man to make a show of this holy rite, advertising it as one of the attractions of a public entertainment. Whether the performance be one of our own clergy "solemnizing" a marriage at a Salvation Army meeting, or a Methodist minister offering a premium for the display of "couples" in the rink, it should be condemned as degrading to all who participate in it.

THERE is something very impressive in coming to the last of our great national centennials. We realize that we are making history. We realize that we have a history, a rounded century of the world's first great and enduring Republic. While the local and personal asso-

ciations of the day impart to it a peculiar interest, especially in the metropolis where the Celebration will be attended by the most impressive ceremonies, the grand reality of the perpetuation of a lofty ideal of civil government through a century of changes and chances, and conflicting interests of men, should make it everywhere a day to be hailed with grateful joy by American citizens. Yet they should rejoice with trembling. They should remember that amid terrible conflicts the Republic was founded, and has been preserved, and that the tyranny of human passion and greed is not yet overpast. A legacy of honor we have in hand for the incoming age.

THE Church, too, has come to the centennial year of her legislative organization in America. While patriotic joy should animate all loyal citizens in the celebration of the one-hundredth anniversary of our civil government, the hearts of Churchmen should thrill with a warmer glow of gratitude, as they consider what God hath wrought for the Church as well as for the State. The little one has become a thousand. The small body which met as the first General Convention in Philadelphia, in 1789, has grown to a great assembly comprising many of the representative men of the nation; episcopal order and liturgical use are firmly rooted in every State and Territory; the Catholic revival has recalled the Church to a sense of her great responsibilities and to greater and more varied activities in her care for the bodies and souls of men.

THERE is cause to be thankful and reason to be hopeful; yet in Church as well as in State our rejoicing should not be without the chastening of fear. It has not been without controversy that progress has been won; the very breadth and inclusiveness of the Church involve controversy; intensity of zeal and sincerity of conviction lead to it. Our strength may be our weakness. It is the confident assertion of our opponents that three widely differing schools of thought cannot preserve the unity of the Spirit in the bonds of peace. The present crisis in the Mother Church, in the opinion of such, presages the approaching disruption of the Church of England, and is the beginning of the end of her vast influence. A similar crisis may be approaching our own Communion. We have need to walk circumspectly, not as fools but as wise.

If we believed the Episcopal Church in this country to be a sect of human origin, we should be discouraged in view of the antagon-

isms which seem to prevail; but regarding this Church as an integer of the Catholic and Apostolic body which inherits the promise and bears the commission of our Lord, we believe that grace will be given to meet every crisis, and that the Anglican Communion in England and America will maintain its claim to Catholicity in the best sense of the word, even if in this country it should continue to call itself Protestant. It is clear, however, that no departure must be made from its policy of toleration and inclusiveness. No restrictive legislation, on one side or the other, should be attempted. We must not purchase progress at the expense of unity; nor allow a spirit of reaction to annul a fraction of the liberty in which some of our greatest conquests have been achieved.

REVERENCE.

Max O'Rell in his book on America notices it as a striking American peculiarity to mingle sacred things with common talk without any apparent sense of incongruity. He asks: "Is there anything more sublime than the way in which Jonathan can combine the sacred and profane?" He thinks however, that the English are not far behind us in this respect. But it appears that at least in the form of jocular allusions to things which ought to be held in reverence, the American habit is as noticeable to the English as to the French, and perhaps even more offensive. An English paper comments severely upon a speech of the American Minister at a dinner in London, for its "unfortunate tone of American flippancy," and says that "he was foolish enough to utter what certainly were very poor witticisms about St. Peter—witticisms which, to many at least, were little short of blasphemies." That criticisms of this kind could be made upon a gentleman who has conducted himself with such dignity and prudence as to win general applause, both in England and his own country, goes far to show that the habit complained of has indeed sunk so deep that men of the highest cultivation fall into it instinctively. There is little doubt that there is a crying lack of reverence amongst us, of which this widespread flippancy in the treatment of religious subjects is one of the surest signs.

The ordinary newspaper which perhaps never more perfectly reflected the popular tone than in this age and country, goes all lengths in this direction. For the sake of a joke nothing is spared. Even the words and acts of our Blessed Lord Himself are parodied, or misapplied to some humorous purpose. But even a worse influence than the

newspaper is the popular preacher, and particularly the revivalist. The latter rivals the penny-a-liner in dragging down into the very mire the loftiest subjects, under pretence of coming down to the level of the average man in order to interest and gain an influence over him. But when sacred names and holy themes, the very utterance of which should bring upon the soul a sense of awe, are thus translated into the slangy language of the street, more than half that which makes religion a power in men's souls is utterly lost. Without reverence, how is worship possible! The aim of the Christian preacher ought to be to raise men up to a higher level, where a purer atmosphere is breathed, and this cannot be where religion is first emptied of its elevating power.

We believe that the Church with her many reverent customs, is in this as in other things a great conservative power in this land. If the sectarian teacher accustoms himself to use in a familiar way the name of the Saviour's human nature, to characterize the patriarchs and holy men of old by nicknames, to speak of the holy apostles and the saints and martyrs of the Christian Church as men speak of their boon companions, she on her part has preserved a better tradition. She prefers to use a reverent paraphrase and to speak of our "blessed" or our "dear Lord." Remembering Who He is, she does not let her children forget her ancient custom of making some act of reverence, however inconspicuous, when His Holy Name falls on the ear. She will not speak of those who form the twelve foundation stones of the kingdom, as men address those for whom they have small respect, as Peter and John and Paul, but preserves the ancient title of "saint" for these and such as these. Very small matters, it may be said. Yet what thoughtful person can fail to see the utility of such customs, and what religious-minded man can refuse to acknowledge, that just as we know that we must teach our children to speak respectfully of those for whom we wish them to feel respect, so must we learn to speak reverently of those to whom reverence is due. It is a fact that cannot be gainsaid that in all such matters, there is an inevitable connection between the inward spirit and the outward form. It is said that Dr. Lyman Beecher used to assert that the reason why his congregation alone stood firm in Boston amidst the general apostasy to Unitarianism, was simply because they had always preserved the custom of singing the doxology to the Ever-Blessed Trinity. This had stamped upon their souls indelibly the Christian doctrine of the God-head,

SOME NOTES ON THE SEVEN-FOLD GIFTS OF THE HOLY SPIRIT.

BY THE REV. DR. WIRGMAN,
VICAR-PROVOST OF ST. MARY'S COLLEGIATE
CHURCH, AND RURAL DEAN OF PORT
ELIZABETH, SOUTH AFRICA.

V.

THE GIFT OF KNOWLEDGE.

Add to your faith virtue, and to virtue knowledge.—II Pet. 1: 5.

In considering the seven gifts in their order of operation we have seen that three of them perfect the heart and will, and the remaining four perfect the reason and intellect. Holy fear as the underlying principle of the seven gifts touches our whole being with the love and awe of God our Father, our Redeemer, and our Sanctifier. The gift of piety is its direct outward expression in its God-ward and man-ward manifestation. In the corporate life of the Church it is the gift of worship, in the individual life it is the gift of prayer whereby we realize the Fatherhood of God. The gift of fortitude strengthens the Church and the individual Christian to endure hardness for Christ's sake. Thus these three precious gifts work upon the will and heart of the Church and its members.

And now we turn to the four gifts which perfect the intellect and reason of Christendom. Intellect works in two ways. The speculative intellect moves in the domain of thought, the practical intellect in the domain of action. A man may exercise his speculative intellect and be an acute reasoner and deep thinker, and he may yet lack the practical intellect as applied to our actions in this life, which is ordinarily termed common sense.

A man may be endowed with a fair share of practical intellect and yet lack the mental power to enable him to be a leader in the world of thought and to exhibit a high development of the speculative intellect. Of the four spiritual gifts which perfect the reason, wisdom and understanding perfect the speculative intellect, and knowledge and counsel perfect the practical intellect.

We deal first with the gift of knowledge, which St. Peter mentions as following upon virtue or fortitude. Add to your fortitude knowledge, that you may have a firmer hold upon the three former gifts of the Spirit. The three gifts which touch the heart and will, need the four gifts which touch the intellect, to supplement their action.

I. What is the gift of knowledge? By it we know that God can be known. By it we also know that God has told us certain facts which He permits us to know about Him. By it we likewise know the practical bearing of these facts upon the relations between God and man. This naturally involves a knowledge of God's holiness and our own sinfulness. The gift of the knowledge of God involves the gift of the knowledge of self.

II. By the gift of knowledge we know that God can be known and that He has not planted within us the desire to know Him without intending to satisfy it. Against this true "science of God," we must set the oppositions of "science falsely so-called." (I Tim. vi: 20.) In the early centuries of Church history the true "science of God," as manifested in the creeds and teaching of the Church, was opposed by the Gnostics. These scientists of the day professed to know a great deal more about God than the Church knew. They were wise above what is written. Their pretensions to universal knowledge and the wild blasphemies of their specula-

tions upon the being and nature of God are in themselves too puerile to engage the mind of nineteenth century philosophy. But the Gnostic assault on the Church is a thing of the past, and we are no longer assailed by men who profess to know everything about God. We are attacked from the opposite side by nineteenth century philosophy. The science of God is assailed by the Agnostics who tell us that it is impossible to know anything about God. We may dismiss Agnosticism with the thought that it teaches a miserable intellectual cowardice, and tends to degrade our powers of thought and reason. We should not have the desire to know God, if God were unknowable.

III. But the gift of knowledge enables us further to grasp what God has told us of Himself. God has revealed Himself to man, and by His Spirit we have the power of knowing what He has revealed to us. This we find in the living voice of the Church, teaching us out of Holy Scripture the doctrines of the Creed. Thus the gift of knowledge is manifested in the corporate life of the Church.

By it she exercises her functions as *Ecclesia docens*. She grasps the truths defined for her through the Councils of the Church, which are illuminated by the gift of understanding whereby the science of theology moves in the sphere of the speculative intellect. She takes these truths she has thus grasped and by the gift of knowledge teaches her own people, and in her missionary life, implants her doctrine in the hearts of the heathen who have not known God. The Church must teach definitely and with authority, as our Lord taught. Indefinite religious teaching is a note of sectarianism. The sects are definite enough in teaching their own special note of schism. Baptists fulminate against infant baptism, and Congregationalists will speak definitely enough in denying the claims of the Historic Episcopate. But the sects are vague and indistinct in teaching the cardinal verities of the Faith, even so far as they profess to receive them. There are a few great sectarian teachers like Mr. Spurgeon, who teach the great doctrines of the Trinity and Atonement, and other cardinal verities, definitely enough. But they are *rari nantes in gurgite vasto*. Mr. Spurgeon's attack on the vagueness of the ministers of his own denomination in the famous "Down Grade" controversy shows that indefinite religious teaching is a true characteristic of the sectarianism of the age. But the Church teaches her definite and distinct dogmas in her creeds and formularies. Her *lex orandi* is her *lex credendi*, and her clergy dare not teach their own private fancies in the place of the definite teachings they are bound to enunciate as ministers of the "*Ecclesia docens*." She needs no infallible bishop as her earthly head. She needs no novel definition or developments of dogma to meet the needs of modern life. She stands on the "*quod semper, quod ubique, quod ab omnibus*" of the undivided Church of Christ. She holds that the creeds and councils of undivided Christendom express the fulness of the "Faith once delivered to the saints." She is not afraid of teaching her doctrines in clear, unmistakable expressions and utterances. She says what she means so that all can grasp her meaning. This is the true rendering of the phrase: "plain dogmatic teaching." The Infidels and Agnostics are dogmatic enough in their would-be scientific denials of Christian truth. There is

the contempt of positive certitude in their denial of the plain historical facts of the life and works of our Blessed Lord, and they are the last persons who ought to complain of the dogmatic character of the teaching of the Church. The clergy cannot be too careful to invoke the gift of knowledge in their public teaching. "The priest's lips must keep knowledge" and the trumpet of warning must not give forth uncertain sounds. The clergy must know their Bible, their Prayer Book, and their creeds, and must know them so that they can teach others. Our sermons must be based upon accurate knowledge of the great truths of the Christian religion or they will be rapid and useless rhetorical vaporings. The priest who can "catechise" well will certainly be a useful preacher. A man imbued with the spirit of St. Cyril's Catechetical Lectures, or St. Augustine's "*De Catechizandis rudibus*" will never degenerate into a mouther of the invertebrate platitudes which too often cause modern preaching to be despised by thoughtful and hard-headed listeners. Distinct doctrinal utterances and their definite, practical application must characterize all real and sound preaching of the gospel of the Kingdom. It is thus and thus only that our Saviour's prayer for His people can be fulfilled, "that they may know Thee, the Only True God, and Jesus Christ Whom Thou has sent."

IV. We see how the gift of knowledge was manifested in the authoritative teaching of our Blessed Lord, and that His Church must teach as He taught. But this holy gift has its special manifestation upon all the members of Christ and involves growth of spiritual perception in those who teach and in those who hear alike. We advance in knowledge of self as we grow in the knowledge of God. We use this blessed gift of knowledge to aid us in searching out our sins by a daily self-examination. We deepen our penitence by our deeper knowledge of our sins and their guilt, and as mourners for sin we realize the blessing on those who mourn in true repentance, "for they shall be comforted." "We pray Thy Kingdom come," in victory over the sin within us and around us for which we mourn, and we take courage to fight our battle and win our crown. But there is one deadly sin which specially destroys the gift of spiritual knowledge, and this is the sin of anger. A righteous indignation is possible, nay more, commanded, when we read the precept: "Be ye angry and sin not." But the sinful anger, begotten of our own real or fancied wrongs, our own passionate determination to forget God's words: "Vengeance is Mine. I will repay, saith the Lord."—this is the worst foe to the spirit of knowledge. There may be a zeal for God "not according to knowledge." Here is the angry spirit of fanaticism and persecution which disgraced both the Romanist and Puritan side in the struggles of the Reformation period. There is a zeal for self not according to knowledge, which causes us to embrace our own selfish aims and desires with a fanaticism and intolerance which leads to violence and fury against anything that thwarts our cherished purposes. "The servant of the Lord must not strive." The sin of anger must be rooted out and our patience and endurance will cause us to "follow on to know the Lord."

We must be filled with the "charity that is not easily provoked," that beareth all things and endureth all things.

if we are ever to obtain the fulness of heavenly knowledge and know even as we are known.

(To be continued.)

A RARE WORK.

In the church of the Incarnation, Washington, may be seen a work of art in the decoration of the sanctuary which is remarkable both in excellence of design and in the circumstances of its production. The reredos and altar, which were used for the first time last November, are the work of a gifted priest, the Rev. Johannes A. Oertel, and all with the exception of some mechanical work, was done by his own hand. This magnificent combination of sculpture and painting covers the entire end of the spacious chancel, and is effectively lighted by a window in the roof concealed from the congregation. The effect is extremely beautiful and impressive. The theme of the composition is the Incarnation.

The material of the solid work is oak, relieved by lighter wood. The table, proper, of the altar is on the two front corners supported by massive carved pillars, symbolical of the two-fold nature of Christ, as explained by the Alpha and Omega, deeply recessed within trefoils on top of the columns. In very bold carving are shown wheat and clusters of grapes, with the words, "My Body" and "My Blood," on either side. While the above symbols compose the immediate support of the table all across between the columns, the same idea is pursued in another form below, upon the front body of the altar. A large cross in the severest form, yet with a circle between the arms, symbolizing eternity, and containing on gold ground the initials of the name Jesus, rests upon a section of the globe, and fitly there start the rays signifying victory and triumph, while the whole is relieved against a background of deep red as imaging blood. Two kneeling angels, in strong *alto rilievo*, adore this great mystery of Redemption.

The reredos carries out still further the great doctrine. It has a central part and side panels. The central portion consists of three sections in height; the lower, a deep recess, exhibiting a grape vine carved in low relief, spreading out from behind the metal cross on the re-table to right and left, and as it were rooted at the base of it—symbol of the Church of which Christ is the root, and the faithful the branches—birds making their nest and singing under the outstretched arms of the cross. Just above this, in the projecting canopy, the emblem of the Holy Spirit, the silver dove, hovers in an octagonal field of blue—eight being the scriptural number of renewal and regeneration, and blue the color of heaven and the Spirit. On both sides, within the middle field, are calla lilies in relief, emblems of purity. In the fields on either side appear to the left, in *basso rilievo*, the Lion of the tribe of Judah, and to the right, the Sacrificial Lamb upon an earth mound for an altar, and the Star of Jacob, these being taken from the Old Testament. The third division of the centre constitutes what is in reality the culmination point of the Incarnation; namely, the figure (oil painting, size of life), of the risen and ascended Christ, seated on the rainbow, symbol of heaven, the globe under His feet—heaven His throne, and earth His footstool—Himself now the Ruler of the universe, with sceptre in His right hand, High Priest of his people. To this end the figure is clad in the

pontifical ephod, and the breast-plate containing twelve precious stones representing the twelve tribes of Israel or the universal Church, while His left hand holds the golden censer, from which rises the "sweet smelling savor", of prayers of the saints that He offers to the Father, in His pierced hand—the stigmata witnessing to His all-sufficient merits in their behalf. Still above this figure, in a triangular space, flames in gold the ever-open Eve, symbol of God the Father, thus representing the Holy Trinity in their several relations to the Church; the Father presiding; the Son interceding; the Holy Spirit indwelling and abiding. Eight Incarnation lilies, four on each side, form the crockets mounting up on the centre gable to a cross, here of a form symbolizing triumph and glory as the ultimate fruit of that divine mystery, the Incarnation of the Ever-Blessed Son.

The Incarnation has for its great historical witnesses the four Evangelists, and these, as life-size oil paintings, grouped two and two, appear in the side panels—monumental figures, standing on clouds, with their respective emblems in the spandrels above them. Composite figures of wild beasts are below their feet, the warring passions from which to redeem men Christ was made Man, and above them, in monochrome paintings, are placed the main incidents of the Incarnation; namely, to the left over SS. Mathew and Mark—the scene of the Nativity—the light shining out from the manger upon the groups of wondering shepherds and worshipping wise men, the representatives of mankind, of Jew and Gentile, illumined by that Light from heaven, while an intricate vine of roses, as the top finish corresponding in height with the lily crockets, signifies that "the Rose of Sharon," the "Word was made flesh." Over the Evangelists Saints Luke and John, also in monochrome, the suffering Christ sinks under the weight of His cross; women of Jerusalem, with their children, lamenting Him; and a passion vine, five open flowers signifying the five wounds of Christ, as the superior finish and symbol.

BROTHERHOOD OF LAY READERS.

The following letter to the secretary, illustrates the good work that may be done by catechists and the advantage of having an organization for the encouragement and assistance of such activities:

PINE RIDGE AGENCY, DAKOTA, }
March 30, 1889. }

W. THORNTON PARKER, M. D., 322
Benefit Street, Providence:

MY DEAR SIR.—I was much interested in reading your answer, (*Churchman*, March 2,) to Dr. McConnell with reference to the subject of lay readers. I am the native priest in charge of this mission field. I have only one deacon under me. All my helpers, therefore, are catechists or lay readers. There are ten in number maintaining regular and well-conducted services at as many chapels and mission points. I am now conducting a private school for their benefit. If you have any brotherhood publications which will give me new ideas and methods of work to increase the efficiency of my lay readers, I should be grateful to receive "sample copies." Do you publish a monthly paper? I should like to see your constitution and by-laws, etc. Pardon me for intruding upon your time.

Faithfully yours,
CHAS. SMITH COOK, M. A.

A CORRESPONDENT SAYS:

"Bishop White always wore in the street the full English episcopal dress, barring the 'shoe-string hat'; and he carried a staff, nearly as tall as himself, with a crook at the top. When on his way to church on Sundays, holy days, or litany days, he added the 'bands.' I think I can remember Bishops Channing Moore, of Virginia, and Griswold, of Massachusetts, being similarly attired.

"I met Bishop Doane once (1848) at Burlington College wearing a biretta and a pectoral cross; and in 1865 I saw Bishop Staley (of Honolulu) at Christ church, Philadelphia, who wore gaiters to the knee, in addition to the other adjuncts of the episcopal habit.

"The present vestments of the bishops were originally intended to be worn only while sitting as the 'Lords Spiritual' in the House of Lords. Afterwards they were adopted as their distinctive dress when officiating in their cathedrals. It is the British parliamentary dress which is dignified by the title of 'magnie.'"

PERSONAL MENTION

Archdeacon Stevens has removed his residence to 214 Berkeley Place, Brooklyn.

The Rev. Geo. H. Young has resigned the chaplaincy of St. Luke's Hospital, and after May 1st. should be addressed at Walden, Orange Co., N. Y., St. Andrew's Rectory.

The Rev. Chas. H. Baggs, of Chicago, Ill., has accepted a call to Grace church, Hutchinson, Kas.

The Rev. Pendleton Brooke, of Virginia, has accepted the rectorship of St. Paul's, Manhattan, and St. Paul's, Clay Centre, Kas.

The Rev. Isaac Bagnall has resigned the rectorship of Wakefield and Clay Centre, and accepted a call to the church of the Covenant, Junction City, and the mission at Concordia, Kas.

The Rev. Henry Scott Jefferys, M. A., is now located at Mayebashi, Gumma Ken, Kodjoke, Japan. Double rates are charged on overweight mail matter. *Verb. sap. sup.*

TO CORRESPONDENTS

HARDEN, PENSACOLA.—1. Bright's Early English Church, is very good authority, which we would recommend to your reading. 2. The lights have been in use continuously, certainly from the 4th century.

S. K. E.—We have answered this question repeatedly. The word "again" was restored to the Creed in the American Prayer Book to bring the phrase in accordance with the language used in Scripture. It does not carry the idea of repetition, any more than to say that you get up again after you have fallen.

ORDINATIONS.

On Saturday, April 13th, an ordination was held in St. Paul's church, Los Angeles, Cal., when the Rev. Chas. A. Kienzie was advanced to the priesthood. The Rt. Rev. J. H. D. Wingfield, D.D., LL.D., Bishop of Northern California, ordained the candidate, acting for Bishop Kip of California. The Rev. T. W. Haskins, rector of Christ church, Los Angeles, was the presenter, and the Rev. Dr. Van Bokkelen of Buffalo, N. Y., preached the sermon from I Timothy iii:15. The Rev. Mr. Kienzie is serving at the church of the Epiphany in East Los Angeles.

A WARNING.

The clergy are cautioned against the Rev. Chas. G. Kilner, now in Chicago, and canonically resident of North Dakota. His statements are not worthy of confidence.

OBITUARY.

HOPKINS.—Entered into rest, on Friday, April 12, 1889, the Rev. Theodore Austin Hopkins, of Burlington, Vt., aged 60 years, 11 months, and 12 days.

BATTERSON.—In the city of New York, April 16, George Tomlinson, (brother of the Rev. Dr. H. G. Batterson of Philadelphia,) in the 50th year of his age. May he find mercy of the Lord in that day!

BONNELL.—Entered into rest on Thursday, April 11, 1889, Florence Wilbur, youngest daughter of R. V. Bonnell, Esq., of Metuchen, N. J., in the 10th year of her age. "Blessed are the pure in heart, for they shall see God."

MARGARET S. EARHEART.

Fell asleep in Jesus, on Tuesday in Holy Week, April 16th, at the residence of her sister in Hyde Park, Ill., Mrs. Margaret S. Earheart, for 35 years a faithful communicant of St. John's church, Lafayette, Ind. Her last illness was a lingering and painful one, borne with uncomplaining and patient sweetness. She submitted to God's will with a calm resignation, and entered Paradise, her faith unclouded, trustful and peaceful to the last.

P. P. PECK.

We, the rector, wardens, and vestrymen, of the church of the Advent, desire to put on record our high appreciation of the character of our lamented brother, P. P. Peck, and also his estimable wife. Members of this church from the very inception of the parish, they were faithful and devoted to the same, through all the trials and struggles of its eventful history. For many years Mr. Peck was treasurer of the parish, for a still longer period senior warden, and always a vestryman until his removal for a time to the town of Anniston, Ala. He was a man of high culture, fine sensibilities, and unswerving integrity of character. Fond of

reading, and with a decided taste for literature, of a gentle and retiring disposition, he preferred the quiet of home to the rough activities of business life. Most true was it of him and his wife that they "twain were of one flesh," and after the loss of the dear partner of his bosom, just a year before his own death, his life was never the same again, there was an unfilled void, a constant vacuum, and in very kindness he was soon called to resume his place by her side in the Paradise of God. Never has this parish been called to lament the loss of truer friends, or more faithful communicants. "They rest from their labors, and their works do follow them." Be it, therefore,

Resolved, That we cherish their memory, strive to follow their good examples, and humbly pray that "with them, we may be partakers of God's everlasting Kingdom."

Resolved, That the above be spread upon the minutes, published in THE LIVING CHURCH, and a copy furnished to the surviving members of the family.

W. C. GRAY, }
WM. SIMMONS, } Committee.
J. H. POLK, }

Nashville, Tenn., April, 1889.

AFFAIRS

CUBA AND BRAZIL. The American Church Missionary Society, a recognized auxiliary of the Board of Missions, is maintaining a successful mission of the Church in Cuba, and is about to enter on Brazil. In addition it is carrying on important work in the domestic field. The Bishop of Pennsylvania, who is canonically in charge of Cuba, has just returned from an official visit, and makes a most favorable report. He specially advises the purchase of a chapel in Matanzas. The ladies of the Cuban Guild are assisting. It is hoped that liberal Easter offerings will secure the chapel. Treasurer, HENRY A. OAKLEY; General Secretary, the Rev. W. A. NEWBOLD, 30 Bible House, New York City.

ACKNOWLEDGEMENTS.

THE LIVING CHURCH acknowledges with thanks the following sums:

For Pere Viatte's Old Catholic work: \$14 from friends in St. James' church, Washington, D. C.
For the Rev. J. J. Enmegahbowh: \$1 from Anonymous.

MISCELLANEOUS.

WANTED.—An earnest, active man, in Priest's Orders, as senior assistant in the parish of Chattanooga. He will have charge of a beautiful and complete church (one of the mission chapels) with a very pretty and comfortable parsonage, adjoining; and stipend of \$900. Apply to the Rev. GEO. W. DUMBELL, The Rectory, Chattanooga, Tenn.

WANTED.—For St. Mary's School, Knoxville, Ill., a teacher of Vocal Culture (singing and elocution); and a teacher of Higher English branches. Both must be Churchwomen of successful experience in teaching, thoroughly cultivated, and capable. No applications will be considered unless accompanied by testimonials, and by particulars as to age, education, and acquirements.

TO RENT.—A cottage adjoining St. Mary's School, Knoxville, Ill., suitable for a small family wishing to be near the school. Rent \$150 a year. Address the RECTOR.

FOR SALE.—At Sewanee, Tenn., a most desirable residence situated on St. Augustine Ave, within seven minutes walk of the chapel. The building is a new two-story frame, containing 10 rooms most conveniently arranged. There is a boxed well of the coldest free-stone water within a few feet of the door. The house was built for Mrs. Tull, but having removed, she offers it at a bargain. For further particulars address W. A. GIBSON, Florence, Ala., or MISS A. E. GIBSON, Sewanee, Tenn.

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. Lessons 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.

I HAVE the complete set of *Youth's Companion* for 1888, which I will send to any Church guild or reading room for boys who will send me the address. ERNEST H. DILLON, Ludington, Mich.

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.

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*.

The Chicago and Denver Express

Is a new train that is now running daily between Chicago and Denver via the Chicago & North-western and Union Pacific Railways. It leaves Chicago daily at 5:30 P. M., and coaches, free reclining chair cars and Palace Sleepers run through, arriving at Council Bluffs and Omaha at convenient hours the next morning, and at Denver early the second morning. Meals en route over the North-western are served in dining cars. California passengers leaving Chicago by this train Tuesday evenings connect at Council Bluffs with the famous "Golden Gate Special," which reaches San Francisco Friday at 7:45 P. M., making the time between Chicago and San Francisco only three days, the quickest time ever made between Chicago and California by trains run on regular schedule. Tickets, time tables, and full information can be obtained at any coupon ticket office, or by addressing E. P. WILSON, General Passenger Agent, Chicago, Ill.

The Household.

CALENDAR—APRIL, 1889.

- 25. ST. MARK, EVANGELIST. Red.
- 28. 1st Sunday (Low) after Easter. White.

WHAT DOES IT MATTER?

BY F. BURGE GRISWOLD.

What does it matter that we drop this mortal clay,
And soar into the realms of an eternal day?
What does it matter that we lie beneath the sod,
When the freed soul goes up to dwell with God?
What does it matter that we leave the joys of earth,
And go to find the bliss of our immortal birth?
What does it matter that we seem to fade and die,
When we are really living in our home on high?
Cover the bier with flowers, bring the precious, sweet,
Bright resurrection blossoms, as it is but meet.
Make no sad, hopeless, moaning o'er the lowly tomb;
Our Gracious Lord is risen, banished is the gloom.
What do our tears and sorrows matter?
All our grief,
This life's worst bitterness and anguish
Are but brief,
What does it matter?
Washington, D. C., Easter, 1889.

COUNT OSWALD.

BY T. M. BROWNE,

AUTHOR OF "DOROTHY," "THE MUSGROVE RANCH," ETC.

CHAPTER IV.—CONTINUED.

A short distance further on there was a spot much frequented by Adele and her uncle, and almost unconsciously she directed her steps towards it. It was one of the *Heilbrunnen* or healing wells, so-called, of which there are not a few among these mountains. A limpid spring of water, gushing from beneath an over-hanging rock, had been enclosed between rude walls and covered with a sort of canopy surmounted by a little, rough-hewn image of St. John. Standing among the vast old trees and surrounded by a little circle of tender green, it was a charming spot on glowing summer days, and possessed especial attractions for Adele, who often took her work or books and spent hours in the pleasant shade beside the babbling water. It had been a pet place with the young Graf Oswald, too; there, as a boy, he had studied his lessons or dreamed over the poets; there he had talked with Adele, many and many a time, and had learned to read in her face a sweeter poem than any contained in his favorite authors.

Now the *Johannis brunnen* was a gloomy place enough, a darker shadow in the darkening wood, or again standing out weird and grey in the livid gleams of the lightning. As Adele approached it, a final down-pour made her hasten to reach its shelter. In the rush of rain and the sound of her own hurrying footsteps she did not hear that of human voices issuing from the little structure, and in another moment she found herself face to face with the subjects of her thoughts, her uncle and Graf Oswald.

"Adele!" cried the young man, with over-mastering agitation in his voice, while she with the sudden shock of joy was for the moment speechless.

He had not intended that they should meet; he had left his farewell message

with her uncle, and yet now, he was clasping her hand as though he could not let it go.

"Child," said the old man, half reprovingly, half gladly, "what has brought you here in this tempest?"

"O, thank God, thank God!" she faltered, withdrawing her hand from Graf Oswald, and clasping her arms about her uncle's neck, while a passion of tears came to her relief. "I have been in an agony of uncertainty. Keep nothing from me," she went on incoherently, "Graf Ludwig has said enough to make me fear the worst. He came to insist on hearing what we knew about his brother. I told him we knew nothing. I knew not what to think—what to fear!"

Her profound agitation was so at variance with the sweet calm of her ordinary manner that it revealed to Oswald only too plainly what she had suffered on his account.

"You shall know all, Adele, I could have no motive in keeping anything from you, except that of sparing you pain, and I see that you would suffer most by being kept in ignorance of what has befallen me. Come and sit beside me; it may be the last time that we shall meet face to face."

There was a little rude seat running round the *brunnen*, and without a word, though with a sinking heart, Adele sat down beside him, while Otto Lahnfeld, leaning against the entrance, left the young Graf to tell his own tale.

"You know something of your uncle's past life, Adele. You know how pure devotion to a righteous cause may sometimes end in defeat and disaster." She bent her head and her lips moved in response.

"Since we last met, the thoughts which we used to discuss together, have grown to be strong convictions, principles of my life, for which, if needs be, I am ready to lay life down. I had hoped," he paused as if some little pang of regret made speech for the moment impossible, "I had hoped that those among whom I had cast in my lot, working for the same cause, actuated by the same motives, would have been satisfied with just and lawful means to bring about our ends. I had hoped that my personal influence over some would have had weight. But I had not duly estimated the influence of some whom nothing short of complete subversion of the present order of things would satisfy. I had been building upon sand, Adele, but I need not pain you and myself by telling you of the miserable downfall of my hopes. It is enough that I am here, because I could not seek safety in flight until I had looked my last at Falkenburg. Your uncle and I met here by chance, if we can call it chance. I had no thought of compromising him by going to your home. But you should have heard from me as soon as I had succeeded in crossing the frontier into Switzerland. Life is too precious to be wasted behind prison-bars, even when its best hopes have met with such a rude defeat."

While he was speaking, Adele's head had sunk upon her clasped hands. She had no thought of concealing her emotion. Was he not as a brother by all the tender ties of their youthful association, and all the fervent sympathies of their young lives? Was he not her king, her ideal of all that was right royal in beauty and grace and nobleness of mind and soul? Why should she seek to hide her sorrow for his misfortune? If she was silent, it was be-

cause her wretchedness was beyond words.

The storm had spent itself and a faint yellow light appeared along the horizon. An uncertain ray crept in between the ranks of dripping trees and through the entrance of the *brunnen*, falling on Adele's bent head and clasped hands. The young Graf watched her with a look of profound sadness. There was in truth no need of speech between them. He could read her thoughts more plainly than she could clothe them in words.

Presently she raised her head and their eyes met. It was a solemn look that passed between them, the long, long look of those whose souls are knit together and whose lives are to lie apart.

"Your mother?" she said at last, "you will see her?"

"No," he replied, "I cannot spare her the pain and what will seem in her eyes, the disgrace which connects itself with me. An interview between us now would not lighten her load, but rather make it the heavier to bear."

"But think how she must be longing for you—her son! think of the agony of her uncertainty!"

"All that will be swallowed up in the greater trial of the disgrace which I have brought upon the name of Falkenburg," he answered, while the shadow of a smile passed over his face. "You will not think me hard, Adele? I love my mother well. I would give much to hold her in my arms once more, before I go, but—she has my brother with her. You may judge of his influence over her and of the view he takes of my position. No, it is best thus, but when I am gone you will not be unwilling to do a little service of love for me?"

When he was gone! Slowly a few heavy tears that seemed to burn her eyes gathered and fell.

"You will go to my mother and tell her how we chanced to meet, and that I deputed you to be my messenger. Tell her that I sent her my dear love and that the thought of causing her pain was a bitter pain to me. Tell her that so far I was safe and that I trusted, by God's help, to get across the frontier within a few days, when I would write to her at once. She will agree with me in thinking that I did well in not appearing at Falkenburg. You will tell her all this?"

"I will tell her."

"And for yourself," he went on, his voice sinking lower, laden with tenderness and grief, "for yourself, Adele—I cannot tell you to be comforted—it would be mockery to do so. Child, it is the hardest of all sorrows to make those we love suffer, and that sorrow is mine." "Do not think of me!" she answered, almost impatiently, as though herself and her grief were nothing, "you must not linger here. You must get to the frontier, when we know you are in safety we—we shall be happy. Uncle," she exclaimed, "tell Graf Oswald that he must go; you know, dear uncle, you know the wretchedness of those long years spent in the State prison," she shuddered, "warn him not to wait an hour, a moment."

It had suddenly come upon her with the shock of a horrible awakening that this was hanging over him. The joy of seeing him, the grief of parting from him, had before shut out the full meaning of it, but now this swallowed up all else.

"The safest way, uncle, the shortest—tell him, make him go!"

In her eagerness she had risen, her cloak had fallen to the ground, her pret-

ty simple dress set off the faultless form and the beautiful face, to him the best and fairest in the world.

"You send me away," he said, trying to speak lightly, "why, here, I am safe; the police will not think it probable that I have come to Falkenburg."

"She is right, Graf Oswald," said Otto Lahnfeld, "you must go. Your young life must not be ruined as was mine, God forbid!" He laid his hand on Oswald's arm, and turned a wan, troubled face towards him. "I have been living it over again the last half-hour," he said, "God forbid that your life should be as mine."

It was to soothe their eager anxiety on his behalf that Oswald at last rose to leave them. The overwhelming sadness that had fallen upon him had, for the time being, dulled the consciousness of his danger, and almost made his escape a matter of indifference.

"I go then, since you will have it so," he said. "Farewell, my dear old master. If it should be my lot to bear what you have borne, I shall at least know that one more worthy far than I, suffered in the same good cause."

"You must not," said Lahnfeld vehemently. "If it were death of the body simply, it might gladly be borne for the sake of our fellow-men, but the death of our hopes, of our energies, even of our sympathies at last, that death in life that makes one what I was when they told me that I was free—it must not be for you!" He wrung Oswald's hand as he spoke, drawing him towards the entrance to the *brunnen*. But the young Graf turned once more to Adele.

"I will write you from Bales, if I succeed in getting there," he said, and then he stood for a moment motionless, looking at her.

"Go," faltered the girl, as he clasped her hand, "may the good God protect you, Graf Oswald."

"We may never meet again in this world, Adele, give me one kiss before I go."

She raised her white face to his, and read there what in a moment changed the whole current of her life. Mingled with the anguish of parting there was one gleam of sudden, overwhelming joy, as she realized how he loved her.

They watched him as he walked rapidly away, turning once more, before the winding path hid him from their sight, to wave his hand in farewell. Then slowly and in silence they went homeward, leaning on each other as though sorely needing comfort.

(To be continued.)

WASHINGTON AT HIS INAUGURATION.

From *The Century* for April.

Washington was dressed in a full suit of dark brown cloth manufactured in Hartford, with metal buttons with an eagle on them, and "with a steel-hilted dress sword, white silk stockings, and plain silver shoe-buckles. His hair was dressed and powdered in the fashion of the day and worn in a bag and *solitaire*." Chancellor Robert R. Livingston, one of the committee of five to draft the Declaration of Independence, thirteen years before, was dressed in a full suit of black cloth and wore the robe of office. Just before the oath was to be administered it was discovered that no Bible was in Federal Hall. Luckily Livingston, a Grand Master of Free Masons, knew that there was one at St. John's Lodge in the City Assembly Rooms near by, and a messenger was dispatched to borrow

the Bible, which is to-day the property of St. John's Lodge No. 1, the third oldest Masonic lodge in the United States.

Secretary Otis of the Senate held before him a red velvet cushion, upon which rested the open Bible of St. John's Lodge. "You do solemnly swear," said Livingston, "that you will faithfully execute the office of President of the United States, and will, to the best of your ability, preserve, protect, and defend the Constitution of the United States." "I do solemnly swear," replied Washington, "that I will faithfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect, and defend the Constitution of the United States." He then bowed his head and kissed the sacred Book, and with the deepest feeling uttered the words: "So help me God!" The Chancellor then proclaimed: "Long live George Washington, President of the United States!" The instant discharge of thirteen cannon followed, and with loud repeated shouts and buzzes, the people cried: "God bless our Washington; long live our beloved President!" The President bowed to the people, and the air again rang with acclamations. Washington, followed by the company at the balcony, now returned to the Senate Chamber, where he took his seat and the senators and representatives their seats. When Washington arose to speak, all stood and listened "with eager and marked attention."

After delivering his address, the President, accompanied by the Vice-President, the Speaker, the two houses of Congress, and all who attended the inauguration ceremony, proceeded on foot to St. Paul's church. The services in the church were conducted by the Chaplain of the Senate, the Rt. Rev. Dr. Samuel Provoost, Bishop of the Episcopal Church of New York.

After prayers had been read and the *Te Deum* sung, Washington entered the state coach and was escorted home.

THE LEADING NEWSPAPER.

A SINGLE COLUMN DEVOTED TO THE REPORT OF THE INAUGURATION.

The leading newspaper in New York city in 1789, was the *Gazette of the United States*. It contained four pages of three columns each, and was published semi-weekly. It is amusing to compare the issues announcing John Adams' arrival and taking the oath, and Washington's arrival, week's sojourn, and impressive inauguration, with reports of similar events in the leading newspapers of the present day. In *The Times*, for instance, several pages would be devoted to the inauguration, the report being classified and under as many or more "six-group" display heads, and the matter would be given the most conspicuous place. In the *Gazette* of May 2, 1789, the first page is devoted to a political essay by "Americus," and a communication on general affairs. The second page gives the regular proceedings of Congress. Two-thirds of the way down the first column of the third page, under the simple head-line, "City of New York," begins the report of one of the greatest events in the life of this nation or of the world. But little more than two columns is devoted to the august proceedings, and exactly one-half of that limited space is taken up by Washington's inaugural address. And yet the *Gazette* was thoroughly patriotic, and seemed to be imbued with the spirit of the times.

The arrival of Washington in the city is thus announced, the typographical style being followed closely, except as to the old-time "s":

"THURSDAY last, between 2 and 3 o'clock P. M., the Most Illustrious PRESIDENT OF THE UNITED STATES arrived in the city.

"At *Elizabethtown* he was received by a deputation of three SENATORS and five REPRESENTATIVES of the United States—and three OFFICERS of the STATE and CORPORATION—with whom he embarked on board the Barge built for the purpose of wafting him across the bay. Thirteen Pilots in white uniform rowed this Barge—THOMAS KIMBALL, Esq., acting as Cockswain."

The most sensational paragraph in the report of the inauguration proceedings was the following:

"The scene on Thursday last was sublimely great—beyond any descriptive powers of the pen to do justice to—How universal—and how laudable the curiosity—How sincere—and how expressive the sentiments of respect and veneration!—All ranks appeared to feel the force of an expression, that was reiterated among the crowd—'WELL, HE DESERVES IT ALL!'"

The *Gazette* of date April 22, 1789, thus describes the arrival of John Adams from his home in Boston:

"On Monday last arrived in this city, amidst acclamations of all ranks and citizens, His Excellency JOHN ADAMS, Esq., VICE-PRESIDENT of the UNITED STATES.—The Cavalcade which escorted His Excellency into the city, was numerous and truly respectable. From the Connecticut line to Kingsbridge, he was attended by the Light Horse of West Chester county, under the command of Major PISTARD. At Kingsbridge he was met by Gen. MALCOM, with the officers of his brigade, and the City Troop or Horse, commanded by Captain STOKES. Also by Officers of distinction—many members of Congress—and a large number of Citizens in carriages and on horseback. On passing the Fort a federal salute was fired."—*The Chicago Times*.

LETTERS TO THE EDITOR.

CUBA AND MEXICO.

To the Editor of *The Living Church*:

As a recent visitor to Havana, let me add a few words to what you have so ably said upon the question of "Missions in Roman Catholic Countries." These attempts of a certain section of our Church to set up "Reformed Churches" in countries holding to the Roman Catholic Faith, are certainly the wildest folly, and tend only to spiritual anarchy and unbelief. This sort of work results in just such diminutive schisms as the "Reformed Episcopal Church," and exposes the Anglican Communion to ridicule and contempt in the popular mind.

But this is no reason why we should do no work in Mexico or Cuba. Both countries, abounding in every attraction, are becoming great winter resorts with our own people. We should have, for them, well-appointed American chapels, in Havana and the City of Mexico at least, served by resident chaplains. If the right sort of men, they could do a great deal of good, and perhaps be the means of saving many a soul. The priests-in-charge should certainly be High Churchmen, who will not delight to cast stones at the religion of the country, as well as men of broad and liberal views. The ritual observed should be as Catholic as possible without alienating that very numerous class of Americans who would attend such

services while not members of our Church.

Havana is a splendid city, abounding in everything to tempt to irreligion. It has some fine Roman churches, served by excellent clergy, but these of course have little or no influence upon most of the American visitors to the island. It is probable that many poor English-speaking sailors die of the yellow fever in Havana every summer without receiving the Last Sacrament, simply for want of an English or American chaplain there.

It is true that there is a great deal of hostility to the Roman Church in Cuba because it is looked upon by many as a department of the Spanish Government, and the sympathies and conservative tendencies of the clergy, who are nearly all of Spanish birth, have led them to discourage, as far as possible, revolutionary movements. If there was any prospect that the setting up of a "Church of Jesus" in Cuba would do much to further the annexation of Cuba to this country, there might be a good deal to be said in its favor, from the worldly point of view, (for Cuba is well worth expending our treasury surplus to acquire, if Spain will only sell), but we fear such "religious adventures in foreign lands" on the part of our bishops only tend to inspire people of the Latin race with contempt for our religious intelligence. Nothing is more certain than that no Roman Catholic country will ever embrace Protestantism, unless it be by force from the secular power, and the days of the Inquisition on the one side, and infallible kings and parliaments on the other, have gone by. The doctrines of the mass, of the invocation of saints, of prayers for the dead, etc., are bound up with the religious experience and national life, and national pride, of Spain, of Cuba, France, and Italy, for ages, and to seek to destroy the faith of the people in them is simply to weaken their belief in Christ as God, in the Bible, in future rewards and punishments.

On the other hand, for our Church to exhibit herself in her orthodox light, to them, as a friend and helper, caring for her own people in their midst, not as a hostile and venomous Puritanical sect, may do much to disarm prejudice against our country and her institutions, and against the Catholicity of the Anglican Communion. Let us show Roman Catholics, everywhere, that "we have an altar," but let us not set up altar against altar.

A LAYMAN.

BOOK NOTICES.

WASHINGTON CENTENNIAL SOUVENIR. By Frederick Saunders. New York: Thomas Whittaker. Price 25 cents.

Three generations have revered Washington as the brightest star in our national sky. This souvenir, compact and beautiful, gives the reasons for this reverence, and will hand it on to coming generations.

REMEMBER THE ALAMO. By Amelia Barr, author of "The Bow of Orange Ribbon," etc. New York: Dodd, Mead, & Co.; Chicago: A. C. McClurg & Co. Price, \$1.25.

Mrs. Barr does not exhaust herself; always pure and elevated in tone, in this case the last is the best. The story is full of romance, and opens fresh fields to the reader. One wonders that the stirring and romantic stories of the Texan struggle for liberty have not proved more attractive to the novelist. No more picturesque and striking characters can be found than those of Santa Anna and Sam Houston, or those of the natives of San Antonio, shown in the family of

Dr. Robert Worth; the contrast between the fiery southern and the cool northern blood is well drawn in the two daughters of the family. The storming of the Alamo, the fortress of San Antonio, is a chapter in the story that may become a national classic.

ENGLISH MEN OF ACTION—Charles George Gordon. By Col. Sir Wm. F. Butler. London and New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1889. Pp. 255. Price 60 cts.

A great man's wonderful and unselfish life well and concisely told. Its eventful history and the sad pathos of its persistent and lonely heroism, so ill rewarded, must ever be remembered with thrilling interest. This is the initial number of a new series of biographies just commenced by Messrs. Macmillan & Co., which promise to be of considerable interest.

PROGRESSIVE HOUSEKEEPING. Keeping House Without Knowing How, and Knowing How to Keep House Well. By Catherine Owen. Boston and New York: Houghton, Mifflin & Co. Price, \$1.00.

This is not a story to teach co-operative housekeeping, as the title might indicate; but a plain and simple setting forth of the daily duties of the ordinary American family of four or five with either one servant or none. Mrs. Owen says that at first thought it seemed that with so many "Housekeeper's Guides," assistants, and the like, the last word on the subject must have been said, and that the demand for more was to be accounted for by the fact that one book was needed containing the gist of all. With this thought the writer prepared for weeks of careful reading. After consulting libraries and bookseller's lists, the fact was revealed that the numerous books on house-keeping were but cook books, and the book on house-keeping was yet to be written. Mrs. Owen's book has much useful information on the subject, and for a young housekeeper is invaluable. It gives the best and easiest way to order the daily work of a house, with chapters on servants, marketing, house-cleaning, and entertaining.

THE DIGNITY OF MAN. Select Sermons. By Samuel Smith Harris, D.D., LL.D., late Bishop of Michigan. With a memorial address by the Rt. Rev. Henry C. Potter, D.D., LL.D., Bishop of New York. Chicago: A. C. McClurg & Co. Price, \$1.50.

Many will prize this volume because of its relation as a memorial to one so loved and honored, and so early called to rest; many more will value the book for the earnest thoughts and brave words which it contains. From the beautiful portrait facing the title page to the end of the work, every page reminds us of the man. We see now, better than we saw while he was with us, that his speech was the expression of himself. To use his own words in his sermon on "Self-Sacrifice," he was "one who truly loved his fellow men, and was large-minded and large-hearted enough to show it." The world is the better for such sermons lived and preached. We trust, too, that there is a ministry of good in these published words. In addition to the true and tender tribute of Bishop Potter, pre-facing the sermons, there is an admirable and discriminating summary of the character and career of Bishop Harris, by the Hon. J. V. Campbell, LL. D. The work is edited by a daughter, Miss Sallie P. Harris.

THE Hobart *Herald* of Geneva for March, contains among other interesting matter, a well-written and carefully prepared article, read before St. John's Guild of Hobart College, by George F. Clover, of Clifton Springs, entitled, "A Resume and Philosophy of Lent."

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

NEW YORK'S CENTENNIAL —ONE OF ITS LESSONS.

BY THE RT. REV. GEORGE F. SEYMOUR, D. D.,
BISHOP OF SPRINGFIELD.

On April 30, the citizens of New York City, God willing, will celebrate the one hundredth anniversary of the inauguration of George Washington as the first President of these United States. In the succession of centennials, which our nation has been celebrating for the last fourteen or fifteen years, of events preparing for and leading up to our birth as a member of the family of nations, this approaching centennial will close the series, and as it is the last, so in many respects it is the greatest. New York has prepared herself during these hundred years for the grand occasion by growing to be, as she is, the metropolis of the Western Hemisphere, the greatest city in all the elements of material prowess in America.

There is a happy propriety, therefore, that the greatest centennial in the succession which chronicles our advance from colonial dependence to independent existence a century ago, should have occurred in a city which has grown to be in 1889 the most populous, the most wealthy, and the most influential on our continent. New York did not hold this rank in 1789, she was not first then, but she has outstripped her friendly rivals now, and leaves them far behind, so that she is prepared to celebrate with exquisite fitness the centennial, which makes all the previous centennials possible, the one hundredth anniversary of the event, which crowns all the previous events, which we have been now for so long a time commemorating, with permanent success. For it must be obvious that if our forefathers' efforts had not ultimately resulted in the formation of a government and the making of a State, all that had gone before would have counted for nothing. The failure in the end would have cast its shadow back upon the past, and have darkened and obscured Lexington and Bunker Hill, and the Declaration of Independence, and Bemis Heights and Yorktown. We would scarcely wish to recall the recollection of events, however glorious in themselves, which led on to disaster, disintegration, chaos, anarchy, and ruin. If the population of this country were now associated under as many separate nationalities as we have States, warring with each other, and weak and nerveless themselves, these many fragments would scarcely care to revive memories which would not bring forth feelings of pride, but of shame. There would have been no centennials such as we, as a nation, have been keeping since 1875, had it not been that on the 30th of April, 1789, there came into existence the nation, which will celebrate as its one hundredth birthday, the 30th of April next.

Not only will the *greatest* of our centennials occur in the *greatest city*, but its scene will lie within little more than a stone's cast of the *greatest church* in our city. We disclaim the remotest idea or thought of making or inviting invidious comparisons, we merely wish to cause others to share in the happy feeling which possesses us as we think of the harmony of surroundings which will environ the commemoration of the inauguration of George Washington as the first President of these United States, in Wall street, under the shadow almost of Trinity church. The wonderful street, known throughout the earth, whose name stands for finance, the symbol of this world's power, and so expresses the foremost element of this country's influence; the great city, which is drawn to itself nearly, if not quite, two millions of people, and massed a wealth which is fabulous in its amount; not far away, rising above the din and dust of speculation and traffic, the spire of Trinity church, surmounted by the cross, the true measure of all earthly things—surely no setting more appropriate and more suggestive could have been prepared and made ready for the hundredth anniversary of an

event which called into being what is now one of the mightiest nations on the face of the earth, and which shelters more largely, we believe, than any other the hopes of the wisest and the best for the future welfare of mankind. New York, Wall street, Trinity church, the cross of Christ over all—this is the immediate environment of the scene, which will be witnessed, if God permits, on the 30th day of April next, the centennial of the birth of our nation, the commencement of its existence as an organized polity, having a head, and members, and departments, and functions, and becoming thereby an entity, a corporate life, with the possibility, by divine permission, of living on while time lasts. Our great and glorious centennial will celebrate the continuance of that life for one hundred years, and we will pray that it may flow on, blessing mankind with its presence, while the world endures.

One thought we wish to suggest and press home upon all who read this article as an illustration which receives a special point and purpose now, of the principle of the perpetuity of all governments, including that which God has established on earth for the salvation of the race. When we celebrate the centennial of next April, let us ask ourselves the question: Are we the same nation to-day which welcomed George Washington as our first President? Most certainly we are. No one doubts it. How can this be, since almost everything has changed? Scarcely a human being survives to-day who was living a hundred years ago. So far as man can accomplish it, even physical nature wears a new face; the little city of New York has grown to colossal dimensions; steamships and boats have replaced sails, and railroads have largely superseded beasts of burden. Civilization has crept over plains, and hills, and mountains, and prairies, and reached and dotted the Pacific Coast with cities. Manufactories have come between the raw material and the consumer, to give him their wealth of necessities and luxuries prepared and adapted for use with the most exquisite skill. The thirteen stars which shone on the azure blue of our national flag in 1789 have increased to nearly forty. How are we then the same?

Wherein does the principle lie, which binds the to-day of our national life to the day of its birth a century ago? The answer is not far to seek; it lies on the surface; it will force itself upon our attention on the 30th of April next. It lies in the Presidential office, which has been handed on without break or interruption from Washington to Harrison. This is the specific statement of a general truth. The perpetuity of all governments, divine and human, depends upon the continuity of office. In heaven the officer and office are both eternal. "God is all in all." In all subordinate governments entrusted to creatures that must die, as deputies, the same principle obtains; the office must continue to secure the perpetuity of the government, but here there must be a difference in one respect, the officer cannot continue beyond the limit of his natural life, and hence to provide for the continuance of the office there must be a succession of officers; one must come after another. As one drops out another comes in, and so the corporate life lives on, while the individuals die. It may be as with us the term of office is limited by regulated periods, longer or shorter as the case may be. This is a mere accident. It does not in the slightest degree affect the principle, which is expressed with equal accuracy, whether we say, "the King or the President never dies," that is the office lives on, whether the sovereign dies, as must Queen Victoria, or the President vacates his chair, for another to occupy, as was the case with Grover Cleveland. The office lives on, and is the same office, holding the nation together as a body politic, and perpetuating its existence from generation to generation until the end, or until revolution interrupts the continuity of office. As we look back over the one hundred years which will soon be

closed, we see the office passing from hand to hand, coming down in succession at regularly recurring intervals of four years, to him who has just become President. Sometimes the same officer succeeds himself for a second term, sometimes he retires after four years, sometimes the occupant has been a man of rare natural gifts and liberal culture, sometimes he has been one of only ordinary capacity and meagre education. It matters not, the office continues the same as to its purpose, scope, and powers, be it vested in whatever hand it may, strong or weak, provided the hand came legitimately by succession to grasp the sceptre.

If Scripture teaches any truth clearly, it does so in reference to Christ's Church, that it is a government entrusted to human hands to administer until the Eternal King shall come, at the end of the world, to assume the throne, and deliver up the Kingdom to God, even the Father. In the interim, between the beginning at Pentecost, and the end at the Judgment, this government falls under the laws of all governments on earth administered by dying men; it is perpetuated by the continuity of office, and this continuity of office is secured by a succession of officers. The first officers of Christ's choosing and appointment were the Apostles, human beings, and the office could only be perpetuated by a succession, by one officer handing on the office to another, and so on to the end. This has been, and this is, and this will be the way with God's Church until Christ comes in person to take the government into His own hands, since whatever may be the fate of mere earthly dominions, Christ's Church cannot fail, because we have His sure promise that the gates of hell shall not prevail against it. The office, which conveys heavenly gifts must and will be perpetual by succession throughout all generations. The President as an officer, can do what as a man he could not do, he is armed in his official capacity with all the might of a nation's strength; his person is hedged about with all the dignity which inheres in the nation; so the ruling officer in the Church of God is vested with the commission to be a steward of His mysteries, the sacraments and means of grace for the creation, the development, and support of the spiritual life of man. The power to minister in these holy functions inheres solely in the office, appertains in no respect to the man. If it be admitted that there are any rites prescribed by God to be observed among men to convey to them grace, then we are shut up to the alternative of holding that they are official acts, or else are administered by inspired men. The only escape from this dilemma is to say that the sacraments and means of grace are not sacraments and means of grace, but only bare signs, empty forms, and if they ever have any value, it is simply the value which is imparted to them by those who receive them. Look at our Presidential succession, which conveys to us all the blessings which were brought into being for us as a nation, when George Washington was inaugurated in 1789. The succession is a chain of single links, and each link is labeled by the name of the chief magistrate who holds the office for the assigned term of four years. And while thus you contemplate the principle of perpetuity in national life in the continuity of office, as illustrated by our centennial of the inauguration of our first President under the administration of the twenty-third who holds the office in succession from the first, and by virtue of that succession alone is what he is, President of the United States—while thus, we say, you contemplate the Presidential succession, which secures the perpetuity of our national life, think of the infinitely grander Catholic life of the Church, which is secured for us on earth by the continuity of office in succession from the eleven Apostles whom Christ commissioned on the Mount of Ascension, and whom the Holy Ghost invested with office on the day of Pentecost. But here the succession, which

hands down to us the gifts of grace, is not, as in the Presidential succession, a chain of single links. It is a *net woven*, from top to bottom without seam, of innumerable strands, since while a single apostle or bishop could inaugurate his successor, the original rule prescribed that *two at least*, the number of our *natural parents*, should be required for the conveyance of the office, and the Catholic rule laid down in the first General Council, which settled the faith of Christendom as to the Divinity of our Blessed Lord, enlarged the minimum number necessary for a valid consecration to the episcopate to three, the number of our godparents in Baptism, and thus the succession involves the multiplication by three each time we descend a step in the order of succession.

Set our succession in the Church of God side by side with our succession in the State, as it will be illustrated on the 30th of April, by the one hundredth anniversary of the inauguration of our first President, and see how they compare as to the relative assurance which they respectively give us of the continuity of office. In the diocese of New York seven bishops have held jurisdiction since 1784. In the United States twenty-two Presidents have succeeded since 1789. The bishops who have presided over this diocese bring into view, as they come one after another into possession of the see, no less than thirty strands of official continuity binding them to the past, and this on the first remove, but when we go back a generation further the strands have increased to over eighty. The Presidents who have held office, are twenty-two in number, and their succession is simply that of single links in a chain. It grows no stronger as the years advance, the connection may be broken as easily in 1889 as it could have been in 1797. The twelve Apostles, whom the Holy Ghost made fountains of official grace on the day of Pentecost, sent forth their streams of blessing through channels which have kept multiplying as they have descended from the mount of God, until practically we may with truth say that they are innumerable.

Who doubts the Presidential succession? It is guaranteed to us by the history of our country, by the testimony of our fathers, and during years, few or many, by our own knowledge of events. Who can with reason doubt the Apostolical succession? It also is guaranteed to us by history, by the testimony of our fathers, and by our own knowledge of events, but over and above all this, the method of the transmission of office in the Church is such as to render failure, humanly speaking, next to impossible. In all governments alike their perpetuity depends upon the continuity of office. Apostolical succession expresses this continuity in the Church, Presidential succession expresses this continuity in the United States, and our centennial, April 30th, will bring out this principle in bold relief before the eyes of all our countrymen.—*Trinity Record*.

FOREVER.

Those we love truly never die,
Though year by year the sad memorial wreath—
A ring and flowers, types of life and death,
Are laid upon their graves.

For death the pure life saves,
And life all pure is love, and love can reach
From heaven to earth and nobler lessons teach
Than those by mortals read.

Well blessed is he who has a dear one dead;
A friend he has whose face will never change;
A dear communion that will ne'er grow strange
The anchor of a love is death.

The blessed sweetness of a loving breath
Will reach our cheek all-fresh through weary
years.
For her who died long since, ah! waste not
tears,
She's thine unto the end!

Thank God for one dear friend,
With faith still radiant with the light of truth,
Whose love comes laden with the scent of
youth
Through twenty years of death.

—John Boyle O'Reilly.

SOUTH CAROLINA.

CHARLESTON.—On Friday afternoon, April 5th, the Bishop visited the House of Rest, and administered the sacrament of Baptism to two children, in the chapel. On the same day he privately confirmed a young girl, whom sickness prevented from receiving the holy rite in church.

A handsome velvet carpet has been laid through the aisles of the church of the Holy Communion, by the earnest efforts of the ladies of the congregation.

COLUMBIA.—The Rev. E. N. Joyner has been appointed by the Bishop to the care of the colored work in and around Columbia. This work will include St. Luke's church, which is a regularly organized parish, with 30 communicants; and the mission at the corner of Green and Gate streets, which is in the midst of a large colored population. There is here a building adaptable to purposes of worship and education. The day school numbers 150 pupils, and the Sunday school nearly double that number. The Rev. Ben. B. Babbitt, who entered into rest Dec 20, 1888, was the founder of this work, and raised it to its present standing. There are about five other mission stations outside of the town, to the needs of which Mr. Joyner has undertaken to minister. He will need funds to carry on so important a work, as only half of the necessary sum has been raised, and it is earnestly hoped that those who feel an interest in furthering the work of the Church among the colored race, will come to his assistance.

WINNSBORO.—St. John's church, which more than a year ago was destroyed by fire, has been re-built, through the untiring efforts of the rector, the Rev. James G. Glass, and the congregation. The church has cost in re-building and re-furnishing, over \$3,000. It is in the Gothic style, and is of brick, the interior being finished in oiled pine. Several of the neighboring clergy were present at the dedicatory service at the re-opening of the church. The sermon was preached by the Rev. J. D. McCullough, of Spartanburg.

COLORADO.

LA JARA.—Bishop Spalding visited this new mission accompanied by the Rev. Amos Bannister, on Saturday, April 6th, holding services and preaching to an unexpectedly large congregation, considering the day. Lots were secured for a church building, upon which it is proposed to remove, remodel, and re-build the little log chapel now on Mr. Harvey's farm. There will be contributed as much money, material, and labor, as the new people, in a new country, can afford, but about \$350 will be needed over and above such local efforts. La Jara is a new and rapidly growing town, having no place of worship whatever. The services have thus far been held in the school house, and always well attended.

ALAMOSA.—On the following day, Passion Sunday, the Bishop administered the apostolic rite of laying-on-of-hands, at St. Thomas' church, to a class of candidates, ranging in age from 15 to 35 years, all but one of them, married persons, and presented by the rector, the Rev. Amos Bannister. He also preached at both morning and evening services. This church, also in the sparsely settled mission field, is sorely in need of a bell to announce its services, which it cannot afford to buy. If any parish now getting a larger bell, would send their smaller one, it would be gratefully accepted.

MONTE VISTA.—St. Stephen's is a flourishing mission which the Rev. Amos Bannister serves monthly. He assisted the Bishop at services which were held on Wednesday, April 10th, at 11 A. M., during which he presented two candidates for Confirmation. There was a good attendance, though a terrible hail storm was raging at the hour of service. Within the past year, a neat stone church has been built, which has been furnished by degrees, as the members were able. The plastering and ceiling is the next work to be done, which with the securing of an organ, they hope to attain soon.

NORTH DAKOTA.

DEVIL'S LAKE CITY.—The church in this city is a handsome structure, built solidly of red native granite. The interior is well furnished, and presents a very Churchly appearance. An impor-

tant addition has lately been made in the presentation of a beautiful marble font, the gift of young friends in St. Louis. Besides the usual text around the bowl, "One Lord, one Faith, one Baptism," there is this inscription around the pedestal:

From the Gleaners, Christ church, St. Louis, Easter, 1888.

It is a gift highly appreciated by the members here, and admired by all. Bishop Walker visited this mission in March, and confirmed six candidates prepared by the Rev. F. J. Tassell, who has charge of this church in connection with missions at Lakota, Crary, and York.

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Address THE LIVING CHURCH, 162 Washington St., Chicago, Ill.

OPINIONS OF THE PRESS

The Family Churchman.

JOHN BRIGHT.—The country mourns a very real loss—and this at a time which scarcely justifies Mr. Gladstone's unfeeling application of the phrase *felix opportunitate moris*—in the death of the Puritan statesman whose career has shed lustre upon the later history of England. Alike in character, in sentiment, and in his contempt for the pedantry of high politics, John Bright was a typical Englishman. His pure-souled patriotism was not the less pronounced because it could hardly be brought within the rigid limits of logical definition. The rugged demagogic common sense of his political views, no doubt, made him popular with the masses; but it was his gift of oratory, his command of simple, forcible English, which made them at all palatable to an educated public. More than anything else, however, it was his high personal character, the deep religious sentiment which always pervaded his utterances, that put him in perfect touch with the England of his time. No one will presume to analyse that religious sentiment. He owed it to birth and upbringing, rather than to intellectual conviction. Of his religious views, it may be said—as may with the utmost respect be said of the religious views of every man—that they were not wholly free from error, though maintained with conscientiousness, and calculated to mislead even where their illustration in practice was most to be commended. Taking as his guide the New Testament—though, unlike the generality of Quakers, he did not disdain the Old—John Bright marked out for himself an apostolic life, and lived it to the letter of his convictions. What need to inquire the foundation of a simple faith like his? It is sufficient to say that some men can rise above the dull level of their creeds, and escape from the narrow fetters of their sects. Not that Mr. Bright, other than the rest of us, was immaculate in this respect. Many a time, as Churchmen have reason to remember, the honest fervor of his oratory was directed with pointed bitterness at the Church of England. In his letters, perhaps, more than in his speeches, this antagonism to the Church was manifested, with a vehemence which occasionally called for protest. But of malice, of uncharitableness, of pride—least of all, spiritual pride—the deceased statesman could never be accused. The man's virtues shone above all his errors.



"Here is my favorite Spring Medicine.
"I want some, too, Mamma."
"Yes dear, we will all take it, for Hood's Sarsaparilla makes us healthy and strong."

That Tired Feeling

Is experienced by nearly every one at this season, and it should be driven off, or in the weak condition of the body serious disease may gain a foothold. Hood's Sarsaparilla is just what is needed. It purifies, vitalizes, and enriches the blood, makes the head clear, creates an appetite, overcomes that tired feeling, tones the nerves and imparts new vigor to the whole body.

"I take Hood's Sarsaparilla as a spring tonic, and I recommend it to all who have that miserable tired feeling." C. PARMELEE, 349 Bridge Street, Brooklyn, N. Y.

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Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

Ely's Cream Balm
Price 50 Cents.
WILL CURE
CATARRH
Apply Balm into each nostril.
ELY BROS. 56, Warren St., N. Y.

I sell more bottles or
Dr. Seth Arnold's
COUGH KILLER
than of any other cough
Medicine kept in stock, al-
though I keep fifteen vari-
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Druggists, 25c., 50c., and \$1.00.

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No more bones
to break and
hurt the wear-
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warranted to
neither break
nor roll up
with 1 year's
wear.
With new soft
Eyelet which
never breaks,
the lacer will
never pull out
nor stain the
clothing.
CORSET
BALL'S CORSETS Are Boned with KABO.
FOR SALE EVERYWHERE.
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CHICAGO and NEW YORK.

Fairbanks' Scales,
WIND MILLS, HAY PRESSES.
Superior Goods! Favorable Prices!
FAIRBANKS, MORSE & CO.,
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Piso's Remedy for Catarrh is the
Best, Easiest to Use, and Cheapest.
CATARRH
Sold by druggists or sent by mail.
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In the past we have paid special attention to the announcements of institutions of learning, and our desire is to give this class of advertising our best efforts.
From the experience of the many we are able to present a list of papers that reach a class of people who appreciate the benefits of education and have a desire to see their children advance to a grade beyond the village school.
We have no pecuniary interest in any list of papers, except that interest which a conscientious advertising agent has in the business of his clients, viz: a desire to place their announcements in papers that will be the most productive of good results.
We will be pleased to submit our **SPECIAL SCHOOL RATES.**
Don't be afraid to place your advertisements in any paper because there are "so many school advertisements there." Remember that we always look in the biggest stores for the best goods.

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eed. Don't fail to try it. Good agents wanted; ex-
clusive territory given. **Particulars free.** The
Universal Remedy Co., Box 3 LaFayette, Ind.

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 very 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.

An Extended Popularity.—Brown's Bronchial Troches have been before the public many years. For relieving Coughs, Colds, and Throat Diseases they have been proved reliable. Sold only in boxes.

Oh, if I only had her complexion! Why, it is easily obtained. Use Pozzoni's Complexion Powder.

In these days when rates of interest have gone so low capitalists and lenders, large and small, will be interested in the advertisement of Bair & Loomis, brokers, of Tacoma, Washington Territory. They offer first mortgage loans bearing eight per cent. interest, paid semi-annually, secured by property in the most rapidly developing portion of the American Union, and in a country whose natural wealth is unbounded.

Those who wish to know all about the famous Puget Sound country, and its opportunities for loans and investments, should address Messrs. Bair & Loomis without delay.

[From *New York Christian Union*, Mar. 28, 1889]

In this climate almost everybody is more or less affected with catarrhal troubles, and all these victims of our atmospheric conditions are on the lookout for effective remedies. Ely's Cream Balm has proved itself highly efficacious in mitigating and removing catarrhal troubles of all sorts. For colds in the head, hay fever, and all other forms of this insidious disease, it has proved a reliable remedy, cleansing the nasal passages and allaying pain and inflammation, and restoring to their pristine freshness the senses of taste and smell. Any one who has suffered the external annoyances of Rose Cold, Hay Fever, and other catarrhal difficulties, and has experienced the racking headaches and dullness of spirit and incapacity for work which these difficulties produce, will be glad to know of a remedy which has been thoroughly tested and has stood the results of actual experience.

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. SLOOUM, M. C., 181 Pearl St., New York.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens 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.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French, English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. Noyes, 149 Power's Block, Rochester, N. Y.

SCOTT'S EMULSION OF PURE COD LIVER OIL AND HYPOPHOSPHITES Almost as Palatable as Milk.

Containing the stimulating properties of the Hypophosphites combined with the Fattening and Strengthening qualities of Cod Liver Oil, the potency of both being largely increased.

- A Remedy for Consumption.
- For Wasting in Children.
- For Scrofulous Affections.
- For Anæmia and Debility.
- For Coughs, Colds & Throat Affections.

In fact, ALL diseases where there is an inflammation of the Throat and Lungs, a WASTING OF THE FLESH, and a WANT OF NERVE POWER, nothing in the world equals this palatable Emulsion.

SOLD BY ALL DRUGGISTS.

TWELVE TWO-CENT STAMPS

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Dictionary of the English Language

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DANIEL AMBROSE, Pub.,

45 Randolph St., Chicago.

HINTS AND HELPS FOR HOME DECORATORS.

PORTIERE.—A handsome Oriental-looking portiere for a bedroom can be made at small cost in the following way: For an ordinary-sized door take six yards of house flannel, cut in two, and join neatly together by laying one edge just over the other, and felling down securely both sides. Then across the top and bottom of the curtain, after having made an inch-deep hem, sew several strips (about an inch and two inches wide) of bright colored material that will wash. Strips of Turkey red or woolen braid may be used; two strips of Turkey red may be connected with a herring-bone of red wool. A good effect can be made with strips of red, brown, gold, and navy-blue—in fact any good combination of three or four colors will look well. As a finish to the edge of the curtain, small thick tufts or tassels can be made of white wool (or even the ravellings of cotton sheeting), and sewn on about three inches apart. Where the stripes end, some of the same color as the stripe should be introduced into the tassel.

A NOVEL cabinet can be easily made of a piece of thin board about a yard long and exactly the width of the cigar boxes. Four of these boxes will be required to make the cabinet; they must all be of the same size and shape. Use small screws to fasten the boxes on the board at equal distances apart. Place two screw eyes in the top of the board so it may be hung on hooks fastened in the wall for that purpose. The board may be cut in an ornamental design at the bottom, or it can be left square and still look well. When the boxes have been securely fastened on the board, paint the entire cabinet the color of the woodwork of the room in which it is to be placed. If you wish it more ornamental, paint the cabinet pure white and when dry, give it a coat of varnish; it will then have the appearance of enameled white wood, now so much admired. After the varnish is perfectly dry, a delicate tracery of gilt in some graceful, simple design can be made across the boxes and on the board at top and bottom. This little cabinet will be found very useful as a receptacle for cards, letters, or any odds and ends.

ROPE FRINGE.—This fringe is very easily made, and is an odd and novel trimming that can be used on fabrics which are too heavy for the lighter kinds of fringe. It is usually, as the name implies, of rope rather than a small size such as is generally used for clothes lines; it is also suitable and can be made of any of the silk cords used for cloak garniture. The foundation or basis is a straight piece of rope the desired length, each end fringed out three or four inches deep to form a tassel. On this piece the fringe or tassels are tied by doubling a piece of rope to form a loop. Hold it at the back of the piece which serves for the heading, the loop projecting above it. Bend the loop forward and over the heading. Then draw the two ends through it, and pull to make the knot, which holds it securely in place. Repeat this all the way across, leaving between the tassels a space of two or three inches. The tassels can be any length desired, and should be fringed out about half way up, thus leaving a sufficient piece of rope for the knot. It is a very strong trimming, and not at all difficult to make. Rope fringe can be used with good effect on mantle lambrequins which are made of matting and painted with floral designs, and also on hanging screens. It is also a very suitable trimming on articles made of linen duck which require fringe as a finish.

PILLOW SHAM HOLDER.—Take a broomstick and cut it the width of the door in your sleeping apartment. Cover this with plush or cretonne, or ebonize it. Tack a cord to each end, with a brass-headed nail to hang it up by. Make loops of cord, and tassel to put at each end. This, hung to the door, will be found a most convenient place to hang your shams upon when they are not in use.

For a marine view, nothing is prettier than a plain pine frame, roughened by sticking an awl in a very little way, and turning it. This should be done all over the surface. Instead of a mat, put around the inner edge of the frame a piece of braided twine, using strands enough to make a flat braid three-quarters of an inch wide. Over the two upper corners of the frame a piece of fine twine netting is stretched, making a three-cornered cover on each. Upon each lower corner is glued a small star-fish. After all these decorations are secured, they, with the frame, should receive a coat of silver paint, adding a second coat, if necessary.

A FRAME for picture or small mirror can be made of plain pine strips covered with tightly-stretched fish-net, with a clothes-line on inner and outer edge, the whole frame to be bronzed or gilded, according to taste.

ROCK BOTTOM prices on Dry Goods, Groceries, etc. Every thing you eat, wear or use. Send for FREE Illustrated Catalogue to H. B. EAGLE & CO., 68 Wabash Av., Chicago, Ill.



AN HONEST DOCTOR,

finding his patient suffering from that most common of American maladies—Bilious Dyspepsia, or, in other words, from Torpid Liver, associated with indigestion, advised him to go to the drug store and get Dr. Pierce's Golden Medical Discovery the world-famed remedy for such ailments.

Golden Medical Discovery acts powerfully upon the Liver, and through that great blood-purifying organ, cleanses the system of all blood-taints and impurities, from whatever cause arising. It is equally efficacious in acting upon the Kidneys, and other excretory organs, cleansing and strengthening them and healing their diseases. As an appetizing restorative tonic, it promotes digestion and nutrition, thereby building up both flesh and strength. In malarial districts, this wonderful medicine has gained great celebrity in curing Fever and Ague, Chills and Fever, Dumb Ague, and kindred diseases.

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\$500 OFFERED for an incurable case of Catarrh in the Head by the proprietors of DR. SAGE'S CATARRH REMEDY.

SYMPTOMS OF CATARRH.—Headache, obstruction of nose, discharges falling into throat, sometimes profuse, watery, and acrid, at others, thick, tenacious, mucous, purulent, bloody and putrid; eyes weak, ringing in ears, deafness, difficulty of clearing throat, expectoration of offensive matter; breath offensive; smell and taste impaired, and general debility. Only a few of these symptoms likely to be present at once. Thousands of cases result in consumption, and end in the grave.

By its mild, soothing, and healing properties, Dr. Sage's Remedy cures the worst cases. Only 50 cents. Sold by druggists everywhere.

SAVED MY PAPA'S LIFE.

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"Gentlemen: I send my best wishes to the Athlaphoros Co., in regard to the medicine, for it saved my papa's life, and since then I have told many people of the good remedy."

MISS ESTHER BEESON.



The progressive spirit of the age demands specialists, and is a true indication of the progressiveness of the present day. The numerous specialists of the medical profession attest the modern demand. While there are many mediums such as Sarsaparilla and others which claim to purify the blood and relieve Rheumatism, they do not eradicate the disease, for it permeates the whole tissues and muscles, as well; therefore, a medicine, which must do any permanent good must be of a character that would render it useless in many other diseases. The great specialist for Neuralgia and Rheumatism, is ATH-LO-PHO-ROS, and is sold by all druggists at \$1 00 per bottle

TAR-OLD I CURE FITS!

A new method of compounding Tar. **SURE CURE FOR PILES, SALT RHEUM** and all Skin Diseases. Send 3x2-stamps for Free Sample with Book. Sold by all Druggists and by TAR-OLD Co., 78 Randolph St., Chicago. Price, 50c.

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPIL, EPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. H. G. ROOT, M. C., 183 Pearl St. New York.

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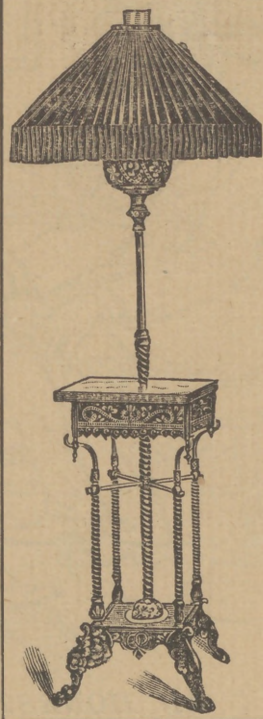
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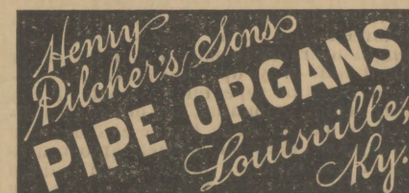


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