

The Living Church.

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

VOL. XII. No. 6.

CHICAGO, SATURDAY, MAY 11, 1889.

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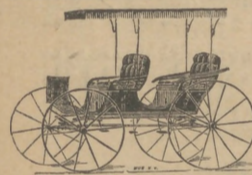
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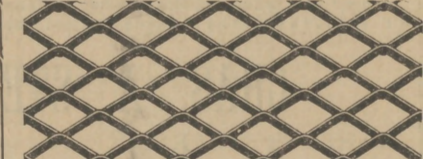
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saparilla, and after taking four bottles I was cured."—Edwin R. Tombs, Ogemaw Springs, Mich.

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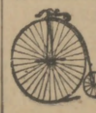
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The Living Church.

SATURDAY, MAY 11, 1889.

NEWS AND NOTES.

DR. EDWARDS, the new Bishop of St. Asaph, was enthroned on St. Mark's Day.

THE Deanery of Norwich has become vacant by the resignation of Dr. Goulbourn.

LAST month's number of *The Church Magazine for South Africa* states that the whole of the hitherto Colensoite communicants at the Drill Shed, Maritzburg, adjourned to St. Saviour's cathedral to receive their Christmas Communion at the hands of the Bishop.

THE Bishop of California has made another request for the election of an assistant, giving as the reason the increasing infirmities of age. *The Church News and Forum* commenting upon it, says that he has been urged to the action by several of the clergy in San Francisco, in order to check the movement for the division of the diocese. It adds: "We deplore the action to which the Bishop has been advised, and regard it as singularly injudicious and ill-timed."

THE Bishop of Wakefield has called the clergy of the diocese together for the purpose of forming a diocesan synod, at Wakefield, April 29. The subjects to be discussed were: 1. The constitution and order of the diocesan conference; 2, the promotion of purity; 3, the resolutions of the Lambeth Conference on the subject of divorce; and 4, the resolutions of the Lambeth Conference on the observance of the Lord's Day. A scheme for the constitution of the diocesan conference was prepared by a small committee appointed by the Bishop, and submitted to the synod.

THE Bishop of Bombay held his visitation in St. Thomas' cathedral on the 9th of January last. On the two following days the third diocesan conference was held, being attended by about forty clergy and ten or twelve laymen. The Bishop (Dr. Mylne), in addressing them, said that he supposed none of them could accept a conference as the only gathering of the diocese, but he felt that the time had not yet come to establish a synod instead of a diocesan conference. Papers on various subjects were read and discussed.

AMONG the victims of the Samoan disaster was pay-master Frank H. Arms, whose home was at New London, Conn. It is related of the dead pay-master that he was one of the most jovial and whole-souled men in the service. At the same time he was a devout Christian, and always took a great interest in the work of the Church to which he belonged. At Honolulu, Sandwich Islands, where the *Vandalia* was stationed for six months before going to Samoa, he sang in the choir of the cathedral. He was a man of great refinement and culture and a great favorite at the National Palace in Honolulu.

THE Rev. Henry Ware, Canon of Carlisle cathedral, has been appointed Bishop-suffragan of Barrow-in-Furness in that diocese. Mr. Ware was educated at Trinity college, Cambridge, where he was Wrangler, and in the first-class of the Classical Tripos in

1853. He was ordained in 1860 by the Bishop of Ely, at whose hands also he received priest's orders two years later when he became vicar of Kirkby Lonsdale, on the presentation of his own college. He has occupied several important appointments in connection with the diocese of Carlisle, and was appointed Canon of the cathedral church in 1879. He is a son-in-law of the Bishop of Carlisle.

WE think that our readers will thank us for giving them in full, Bishop Potter's noble address at the Centennial service. To make room for it, we hold over Dr. Wirzman's article for our next issue. We notice that some of the papers are criticising the Bishop's utterances on "practical politics." That is to be expected, we suppose. We recall an occasion when an offended king cried to the prophet who had rebuked his sin: "Art thou he that troubleth Israel?" Bishop Potter may well be congratulated upon the fearless, and withal graceful, manner, in which he cried aloud and spared not to warn against one of the greatest perils which menace our national existence.

THE other great ecclesiastical suit—that against the Dean and Chapter of St. Paul's in the matter of the new reredos—seems destined to come to a strange conclusion. At present a preliminary question, whether the Bishop of London's reasons for vetoing the suit are sufficient, has to be adjudicated on by a court whence there is no appeal. In the ordinary course about five years must elapse before a final decision on the main question can be obtained, and by that time, considering the age and failing health of most of the defendants, a new body of men will represent those against whom the action was originally brought! Whether under such circumstances a decision against the Dean and Chapter would achieve the aims of the Church Association is open to grave question.

THE Dean of Windsor's letters to the *Times* are thought by a correspondent of *The Family Churchman* to foreshadow the decision of the Archbishop of Canterbury on the preliminary question raised in the Bishop of Lincoln's case that the court as constituted by himself, with assessors, has jurisdiction. If this be so, there would follow an appeal to the Judicial Committee of the Privy Council in case the Archbishop's court should decide the points at issue in the Bishop's favor. This appeal the Bishop wished to avoid, and so contended that he should be tried by the Archbishop as president of the Upper House of Convocation, since from this court (if such it be) no appeal to the Privy Council is recognized.

THERE are signs of religious revival in what has hitherto been one of the most backward parts of the West Indian Church. British Honduras was erected into a distinct diocese on behalf of Bishop Tozer, but he soon resigned, and it has since been again an appanage of Jamaica. The first united missionary meeting has been held at the government town, Belize, when attention was called to the fact that our Church had "allowed Dissent—both Roman and Protestant—to outstrip her." Four "priests were required for

the northern territory, with two deacons and four lay readers and schoolmasters, without taking into consideration either the centre or the south."

As long ago as 1839, the Christian religion, under the guidance of Williams and others, had taken a remarkable hold of the Samoan islanders. Commodore Wilkes gives a curious account of the first introduction of Christianity, for the earliest missionaries were the captain and crew of a vessel which was wrecked on the coral reefs of Upolu. The natives seized upon the flotsam and jetsam, and made laughable uses of things they had never seen before, but they were kind to the white men, and fed them so plentifully on pig meat that it was feared there would be a famine in the article of pork. The captain, finding his occupation gone, called his men about him, and proposed that they should become missionaries. They assented, and though probably most of them had forgotten their catechism and collects, and had perhaps rather hazy views of religion, this shipwreck became the means of at least preparing men's hearts for a more accurate display of divine truth. The captain succeeded, we are told, in building several churches, and achieved much success in his novel and self-imposed duties. Then the Wesleyan and London Missionary Societies despatched agents to these distant isles, who worked together until difficulties arose, and the former abandoned this field for the Fiji group.

THE Society for Promoting Christian Knowledge proposes to make a grant of £450 towards the salary, for three years, of a lecturer on Church Doctrine and History for the dioceses of Durham, Ripon, and Newcastle. They state that they are moved to do so by the consideration that, whilst instruction in most other subjects is within reach of the people at large, no provision exists for the promotion of a knowledge of Church doctrine and history. The Archbishop of Canterbury thoroughly approves of the project, and is of opinion that the lectureship should be attached to a lapsed cathedral canonry, so as to give the holder, to some extent, the authority appertaining to members of a cathedral body. It would thus resemble the office of a Canon-missioner, which exists already in some dioceses. The Society are prepared to extend the plan so as to establish similar lectureships, with centres at Canterbury and Lichfield, to which, for the present, they limit the experiment, although they will be happy to consider the question of its extension to Wales and the Southwest. The project is one which appears likely to stem the huge flood of misrepresentation that the enemies of "definite religious teaching" are ever letting loose upon the Church, and to teach the masses their noble heritage in the faith of their fathers, and in the great historic past of the Church.

AN appeal has been issued on behalf of Pusey House, Oxford. Six years ago the sum of £50,000 was asked for, and £35,000 collected. This sum has proved sufficient for the purchase of a freehold house and garden in St. Giles', for the acquisition, cataloguing, and arranging of Dr. Pusey's library, for

the maintenance and partial endowment of three librarians residentary, and for some additional buildings rendered necessary by the constantly increasing usefulness of the institution. The Pusey House was opened by Bishop Mackarness in October, 1884, and as a library, an institute of theological study and teaching, and as a centre of moral and religious influence, its usefulness has been widely acknowledged. "It has already done good in the cause of Christian faith and knowledge by the production of books of acknowledged merit, by lectures in theology, which confessedly take high rank in the University, and by affording to young men opportunities for the discussion of moral and theological difficulties. At the present time new and larger opportunities would appear to be presenting themselves. Young men of ability and earnestness are freely offering their services, and there is a prospect of more extended work in Oxford and elsewhere than could have been at all anticipated at first. Several legacies of books have already taken up the whole space available for bookshelves in the present premises. There is no room in the house which is large enough to hold at all comfortably the undergraduates who attend the lectures, and the development of the institution imperatively requires more bedrooms; while before long a permanent chapel will be a necessity." The promoters of the memorial of Dr. Pusey, therefore, now ask those who have at heart the interests of the Church to make up the deficit of £15,000.

CHICAGO.

SAVANNA.—The new church has been completed and the opening services were held on Low Sunday. Archdeacon Bishop was present, and conducted the services, assisted by the Rev. Wm. Brittain, pastor of the mission, and the Rev. F. F. Potts, from Minnesota. The church was beautifully decorated with flowers, and with the rich stained glass windows, and handsome finish of the wood-work, the effect was most pleasing indeed. There were three services during the day, Morning Prayer and address to the children at 9:30, Baptism and Holy Communion at 11, and Evening Prayer at 7:30. The music at all these services was of an interesting character, and was rendered by a choir of young girls who have been under the faithful training of Mrs. F. P. Bowen. The request that all might be as liberal as possible in their contributions of the day toward the completion of the church, was responded to in a very liberal manner, and the amount realized reached the handsome sum of \$500. The windows in the new church are deserving of special mention. Two of them are memorials; the beautiful large one in the south end being the gift of Mr. George Hay, in memory of his wife; the other is the gift of Mrs. F. W. Fitch in memory of her husband and son. The chancel window, remarkably rich and harmonious in coloring, is the offering of the Young Ladies' Guild. In the completion of this new building, the people of the church certainly have great reason to be congratulated. It is the act of acknowledgement of a work well and faithfully performed, to speak of the untiring labor

and zeal of Mr. Simon Greenleaf in his efforts to build up the Church in Savannah. To him more than any other person, is due the credit of establishing and maintaining the work here, and especially is this true during the early years of the uncertain growth of this mission.

NEW YORK

CITY.—At the memorial service on Sunday, April 28th, held under the auspices of the Society of the Cincinnati, St. Paul's chapel was profusely decorated with tropical plants, flowers, etc. The large congregation was chiefly made up of invited guests, including members of the society, about 200 of the military order of the Loyal Legion, and many Sons of the Revolution. As the clergy took their places the choir rendered "My country, tis of thee." The sermon was preached by the Bishop of Iowa, who took his text from Ps. lix: 9. He began by speaking of the fitness of the commemoration as calling to mind how those who fought and conquered in the times of the Revolution put their personal trust in God and how this was especially true of Washington. Last of all, he dwelt upon some of the lessons to be derived from his noble life.

At the centennial service held on Tuesday, April 30th, admission was only by tickets issued by the Centennial Committee. The chapel both front and rear was splendidly decorated, while within, what with a profusion of potted plants, hydrangeas, and stately palms, combined with flags, coats of arms, etc., the spectacle was brilliant and imposing in the extreme. As the President arrived at 9 o'clock A. M., he was met at Vesey Street entrance by the rector and vestry of Trinity church and passing under an awning to the vestibule, was escorted by the senior warden, Mr. S. P. Nash, up the central aisle and seated in Washington's pew on the north, while Governor Hill was escorted to the "governor's pew" on the south. In the congregation were ex-Presidents Hayes and Cleveland. The services were conducted by Bishop Potter, assisted by Bishops Littlejohn, Perry, and Quintard, Drs. Dix and Mulchahey, and Archdeacons Mackay-Smith, Johnson, Thomas, Van Kleeck, and Ziegenfuss. The choir sang as a processional "Old Hundred," when Dr. Dix read the Sentences, the Lord's Prayer, and the Prayer of Thanksgiving. Bishop Littlejohn then read the first Lesson and, following the *Te Deum*, Bishop Quintard read the second Lesson. The hymn, "Rise, crowned with light," was next in order, when the Bishop delivered his address, which we print in full in another column. At the conclusion of his address which was courageous as well as eloquent, the Bishop read the prayer for rulers from the Prayer Book once used by Washington, and pronounced the benediction, the choir singing as a recessional, "God bless our native land." The President and vice-President were then escorted by the vestry to the porch, where they were received by the Committee on Literary Exercises, which immediately followed.

It may be added that all the centennial services and observances were a wonderful success and long to be remembered. For the three days beginning, Monday April 27th, the weather was superb, the multitude enormous, the enthusiasm unbounded, while the city was almost wholly given up to a three-days' holiday.

The funeral of Dr. Barnard, for so many years president of Columbia College, and who died April 27th, took

place at St. Thomas' on May 2nd, the Bishop conducting the services. The Psalter was rendered by the choir, Dr. Dix reading the Lesson, and the Bishop reading the closing prayers. The remains were taken to Sheffield, Mass., for interment. Dr. Barnard was nearly 80 years of age, and resigned his position last May on account of increasing years. He was sometime tutor in Yale College, was admitted to deacon's orders by Bishop Cobbs, when professor in the University of Alabama, and later on was chancellor of the University of Mississippi. He was a man of large learning and great versatility. The burial took place the day following, the coffin having been first taken to Christ church, Sheffield, which had formerly been the President's law office. Services having been held in the church by the rector, the Rev. J. S. Ellis, the interment took place in the family plot, in which the President's father, mother, and brother lie buried.

The offerings at Holy Trinity church, 122d street, amounted in Easter Week to nearly \$5,000, the Sunday school contributing about \$500. All these offerings were wholly voluntary.

There has been such a demand for the Bishop's sermon delivered at St. Paul's chapel, that the *Evening Post* has published it in pamphlet form. The address has been noticed far and near, and, while unfavorably criticised in some cases, it is generally regarded as a courageous and timely utterance. The charge that he intended anything personal to the President is denied by him, and is preposterous on the face of it. The Civil Service Reform Association, of which Mr. George William Curtis is president, has passed a resolution tendering their thanks to the Bishop for his just and earnest statement as to the duty of the President in the exercise of his power in the matter of appointments.

SOUTH DAKOTA.

YANKTON.—Christ church, April 24, witnessed a most important event in its history—a consecration to the service of God. The building was profusely decorated with masses of flowers, whose bright colors showed in every available spot. Shortly after the time appointed, the procession of clergy, preceded by the officers of the church, filed up the centre aisle repeating the twenty-fourth Psalm responsively. After they had taken their places, the senior warden, G. H. Hand, read the instrument of donation, and the junior warden, G. R. Scougal, read a certificate declaring that the church was free of all incumbrance or debt of any kind. The Bishop read the service appointed for the consecration of churches, the Rev. Mr. Babcock, of Mitchell, Dakota, reading the sentence of consecration. The Rev. Dr. Trimble proceeded with the regular form of evening service, the Rev. Mr. Cornell, of Sioux City, reading the first, and the Rev. Mr. Hoyt, of Waverly, Iowa, the second Lesson. [The *Magnificat* and *Nunc Dimittis* were by Hobart B. Whitney. The choir, by special request, rendered the anthem, *Te Deum Laudamus*, Spencer Lloyd, finely. Bishop Walker, of North Dakota, preached the sermon from the text, Romans xii: 4-5. After the sermon an offertory was taken up, during which Mr. Douglas played one of Batiste's finest compositions. The benediction was then pronounced by the Rev. Father Himes, of Elk Point, and the choir sang hymn 342.

The church thus consecrated to the service of God is a beautiful structure erected several years ago. Something

over a year ago fire broke out in the basement of the church damaging it to the extent of several hundred dollars. The person who held the mortgage given to secure a small indebtedness, refused to permit the application of the insurance to the repair of the church and the fire proved to be a blessing in disguise—it wiped out the church debt and rendered consecration possible. The church edifice is complete in all its appointments, containing a melodious pipe organ. It has a seating capacity of 450, being the largest in both the Dakotas. Many of the windows, all of which are of stained glass, are memorials. The beautiful altar of oak, which also is a memorial gift, was presented by Mr. Coxhead, of Yankton, at whose establishment the pulpit and other furniture, all of good taste in execution and design, were made. The entire cost of the new building, not including the site, was \$15,000.

Previous to the consecration service, ten of the clergy, including two from Iowa, came together in the new building for a quiet day with the Bishop. The exercises, occupying the whole of the morning and a part of the afternoon, were conducted by Bishop Hare and cannot fail to prove of lasting benefit as they were full of present enjoyment to all whose privilege it was to attend them. Towards evening the Bishops of North and South Dakota and the visiting clergy were pleasantly entertained by the rector and vestry of Christ church, with a large gathering of its parishioners, at the house of Gov. Edmonds.

The next morning occurred the Confirmation service, at which Bishop Hare officiated, assisted by Bishop Walker and half a dozen clergymen. The Confirmation class contained five members. The full choir was present. The ceremonies were beautiful and impressive.

Easter services at this church were especially attractive and elaborate, and were conducted by its rector, the Rev. Wyatt-Hannath. The several memorial windows were made especially attractive by the mass of beautiful flowers banked at the base of each window. Beautiful flowers and lovely floral crosses also decorated the chancel and pulpit, while potted plants were so placed as to render the effect most pleasing and attractive. Much of the service was devoted to songs and readings and responses. Prof. Douglas presided at the organ and his playing was especially fine. The singing by the choir was inspiring and exquisitely rendered. The sermon of the rector was appropriate to the occasion and full of excellent thought. Carol Sunday school services were held in the afternoon, and largely attended. The evening services were especially enjoyable because of the fine music.

ALBANY.

BALLSTON SPA.—The commemoration of the Resurrection Feast, in Christ church parish, the Rev. Chas. Pelle-treau, rector, was an unusually joyous occasion. The church was magnificently adorned with a selected and profuse variety of the choicest cut flowers. Two large and superbly-worked silk banners were new additions to the chancel garnishments. The music was finely sung by a choir of about 25 mixed voices. The largest number of communicants received of any previous Easter in the history of the parish, 53 being present at the 7:30 Celebration, and 100 at the mid-day service. The Sunday school had its festival in the evening, when the church was again

thronged. At the beginning of Lent the rector announced that it was his intention on entering upon the sixth year of his rectorship to pay off every cent of the remaining parish debt. A very large amount of money has been raised and expended during the past five years, and in consideration of that fact, it was not generally believed that an offertory of \$1,000 would be made. After the reception of the different class emblems and offerings, which amounted to \$126.82, the rector stated that as a result of his effort, \$1,350 had been placed in the offertory, and that the parish now stood in the unique position of having a clean record with the whole world, and a neat balance in the treasury. Thus closed another red-letter day in this finely equipped and prosperous parish. In referring to the progress that had been made along the different lines of Church enterprise, the rector stated that it was due to the fact that he was ministering to a congregation that had always responded freely and cordially to his attempts to better the condition of things, materially and spiritually. It was a nice spirit to show, and he was glad it existed among his people.

KANSAS.

LEAVENWORTH.—Assistant-Bishop Thomas visited the church of St. Paul, the first Sunday after Easter and confirmed a class of 19 persons prepared and presented by the rector. The church edifice was crowded to its utmost capacity, and the Bishop preached an admirable sermon on "principles not sentiments, the test of the Christian life." *The Standard* of that city says that "the parish has grown wonderfully since the rectorate of Dr. Tupper, and he is very popular with his congregation and the people where he lives."

QUINCY.

MENDON.—Zion church celebrated the jubilee of its foundation as a parish, on Low Sunday. There was a celebration of the Holy Eucharist, largely attended, and an anniversary sermon by the rector. On the following Monday there was a re-union of the parish in the afternoon. Evensong was conducted by the rector, the Rev. J. M. D. Davidson, assisted by Dean Leman and the vested choir of St. John's cathedral, Quincy, and the Rev. G. H. Yarnall. A large number of visitors from Quincy and elsewhere were present. Letters were read from the Rev. John Sellwood, of Milwaukie, Oregon, now in his 83rd year, who was the first rector of the parish, and the prime mover in its organization in 1839; also from other former rectors. After service lunch was served to the visitors and members of the congregation, by the ladies of Zion church guild. Among the interesting sketches given in the anniversary sermon was the fact that four laymen of the parish have taken Orders in the Church, and three others are now candidates for Orders.

RHODE ISLAND.

A monument in memory of the late Rev. Dr. Morgan, of St. Thomas' church, New York, was placed on Easter Even in St. Mary's church-yard, near Newport. The memorial is of granite, and corresponds with the one by its side, which was erected to the memory of Mrs. Morgan several years ago, the design for both being similar to that of the monuments of Keble and his wife, at Hursley, England. The monument is a tribute to the memory of their beloved father from his three daughters.

MILWAUKEE.

From a published interview with Bishop McLaren, warden of Racine, we learn that the Rev. H. D. Robinson, now of St. Matthew's Hall, San Mateo, Cal., has accepted the position of head master of the grammar school. Mr. Robinson is an "old boy" of the college, and has made a good reputation for himself both here and in California as a teacher and disciplinarian. The trustees are considering the advisability of establishing a military organization. In that event, an officer of the U. S. Army will be detailed by the Secretary of War to have charge of the instruction in that department. The Bishop is thus reported:

In regard to the present financial condition, we have succeeded in cutting down expenses since Christmas, but the deficit at Christmas, and the loss of income since, has left the trustees with a debt of nearly \$20,000. This we can carry without serious embarrassment, I do not therefore consider the financial situation as alarming. The only embarrassment is that we have been compelled to restrict the scope of the college department. The college department has never paid its way; every student in the college has cost us about twice what he has put into the treasury. By the adoption of principles of economy and by securing at least a partial endowment, we can restore the college department to its full dimensions. At present we must rally on the Grammar school, and friends of Racine College cannot do anything better than to send boys, or influence others to send boys to us next September. This is the great need of the present moment. If the friends of Racine College shall prove to be as active in the matter of sending boys, as I fear some who are not her friends may be active in taking them away, then all will be well.

CITY.—The Bishop visited St. John's parish, the Rev. D. K. Babbitt, rector, on the first Sunday after Easter, in the morning, when he preached and confirmed a class. In the evening, the Bishop preached at St. James' church, the Rev. E. G. Richardson, rector, and confirmed a class of 43. At St. Luke's Mission, the Rev. E. P. Wright, D.D., in charge, the children's Easter service was held on the first Sunday after Easter, in the afternoon, at which service the Lenten offering for missions, was taken, amounting to \$28. The service was choral, and floral offerings from the classes were appropriate and profuse.

WEST BEND.—Work at St. James' church mission, under the charge of the Rev. E. P. Wright, D. D., is progressing in a most encouraging manner. At Easter, the church was handsomely decorated with flowers, and a very hearty service held. The church building has been thoroughly renovated and the people are much interested. A large class for Confirmation is being prepared.

RIVER FALLS.—Easter services were held at Trinity church Easter morning and evening. At a special service in the evening, the Masonic Order of the city were present by invitation. The floral decorations were elaborate. A new set of white altar, reading-desk, and lectern hangings was used for the first time. The attendance at both services was very large; the collection in the morning went to the rector, in the evening to the Rectory Building Fund.

MAINE.

AUGUSTA.—Easter services at St. Mark's began at 7 A.M., when a very large number of communicants were present. At the two other services, 10:30 A.M. and 7 P.M., the church was filled and the chapel also. The decorations of the church were very beautiful, con-

sisting chiefly of flowers massed around the altar. Several handsome memorial pieces also adorned the reredos, pulpit, and lectern. The music was never better and reflects great credit on the organist and choir for their efforts to fitly celebrate the great queen of festivals. The rector, the Rev. Walker Gwynne, preached from the text: "I am He that liveth and was dead, and behold I am alive for evermore."—Rev. i: 18. "The Witness of History to Christ's Resurrection."

PENNSYLVANIA.

The good work which the late Dr. Clements has for many years been doing in training up young men at the Cheltenham Academy, is commemorated by a brass tablet backed by oak, which has just been placed in the chapel. Inscribed thereon are these words:

In memoriam. Rev. Samuel Clements, D. D. Born Oct. 20, 1825. Died Dec. 9, 1888. Founder of the Cheltenham Academy, the friend and guide of youth. For thirty-eight years a "Preacher of Righteousness." "Blessed are the pure in heart, for the y shall see God."

Mr. William Overington, now in his 97th year, has for 70 years been a vestryman, and 60 years the accounting warden of Trinity church, Oxford, Philadelphia, having been elected to the former position in 1819, and the latter in 1829. This notable happening was fitly commemorated on Easter Monday, when the congregation presented to Mr. Overington a handsome solid silver salad bowl, lined with gold. This church, which is but a few miles from the centre of this large city, was served for many years by the Rev. E. Y. Buchanan, D. D., brother of President Buchanan. It has within the last two years, while retaining the characteristics of the old structure, been much remodelled, and has received many handsome memorial gifts. These were added to, when on Easter Day, a brass and oak memorial pulpit in memory of Mr. Harvey Rowland, was used for the first time. The history of this old church runs back to early colonial times.

PHILADELPHIA.—The church of the Evangelists' has recently been further enriched by a window containing a figure of St. Catherine, copied after an antique window in a continental cathedral. It is a memorial to Mr. Cooper W. McLaren, who was at his decease the accounting warden.

A feature of the work of St. Mark's parish is its Working Men's Club and Institute, which has its fine, commodious building, at 16th and Kater streets. This club celebrated its 19th anniversary on St. Mark's Day. In the evening the members had a social entertainment and supper. An address was delivered by Mr. Samuel Wagner, and some fine music discoursed. The annual sermon was preached in the church on the following Sunday night, by the Rev. William F. Nichols, D. D.

During the past winter, the Rev. James S. Stone, D. D., rector of Grace church, delivered a course of interesting and instructive lectures on Church History, in the church of the Holy Apostles', under the auspices of the Sunday School Association of the diocese; these are about to be published, and will furnish much information to their readers, as Dr. Stone has made a specialty of the study of early Church history.

Friday, May 3, was Commemoration Day at the Episcopal Academy. Recitations were given by Arthur W. Howe and T. Selden Miller; Bishop Whitaker delivered an address, bidding the boys follow the example of George Washington in the course in which he rose to be

held in so high esteem by his countrymen.

The corner-stone of Emmanuel church, Quakertown, was laid on May 1, by the Rev. J. De Wolfe Perry, D.D., president of the convocation of Germantown. The Rev. Henry Macbeth and the convocation missionary, the Rev. J. Thompson Carpenter, who has charge of the work, were present and assisting. Dr. Perry delivered an address on the breadth and comprehensiveness of the Episcopal Church. The Sunday school has 9 teachers and 75 scholars.

Of the \$4,500 which formed the offerings at Grace church on Easter Day, \$2,500 go to increase the endowment fund of the parish.

The Easter offering of \$1,000 at the church of the Beloved Disciple, was sufficient to pay the floating debt of the parish.

At St. Mark's, Frankford, the Rev. F. B. Avery, rector, during Holy Week, there were daily A. M. Celebrations and evening lectures, and on Good Friday, the three-hours service, largely attended. Easter Even 18 infants and 6 adults were baptized. At the 6 A. M. Celebration, Easter Day, nearly 500 received, at the second, over 1,000. The Easter offering was about \$3,000.

TENNESSEE.

TULLAHOMA.—The Easter festival was well observed at St. Barnabas' church, the Rev. H. R. Howard, S.T.D., rector, and the Rev. Edmond Phares, assistant, five services being held during the day. At the High Celebration the church was crowded, the superb decorations and brilliantly-lighted altar adding much to the beauty of the service. The music throughout the day was finer than on any previous occasion. Several presents made to the church were used for the first time at this festival: a beautiful polished and highly chased alms basin of brass, presented by Jas. G. Aydelott, Esq., in memory of his mother, and a pair of massive Eucharistic candlesticks and book-rest, presented by a neighboring priest. The Sunday school festival in the evening was very successful. The Easter of 1889 has, in every particular, been the brightest yet experienced in the history of this parish.

MEMPHIS.—The joyous Christian feast of Easter dawned on the city right royally as to weather and grand services in all the churches in Memphis, notably at Calvary church, the Rev. Spruille Burford, rector. At 5:30 A.M. the bell rang out its welcome and at 6 o'clock several hundred people were in their pews when the services began with the singing, by twenty young ladies, of one of the Easter carols as a processional, after which the Bishop of Tennessee, assisted by the rector of the parish, began the Eucharistic service. Some 200 of the faithful received the Blessed Sacrament and went away with glad hearts fed with the Bread of Life. The second service was at 10:30. The re-table was a solid bank of white flowers. A cross of choicest roses and lilies, a memorial given by Miss Hattie Ensley, stood before the middle of the altar. The memorial pulpit and corona were handsomely decked, while at the foot of the eagle lectern there were pots of Easter lilies. The font was decorated with the finest roses of the Marechal Neil variety, while upon the top was an arch of smilax and white carnations bearing the name "Ellen." This costly work of ecclesiastical art was formally presented by Mrs. Thomas H. Allen, Sr., as a touching memorial of a lovely

grandchild, Ellen Allen, about seven years old, who entered Paradise in October of last year. The rector received the gift on behalf of the church, and solemnly consecrated it to the glory of God. The music was of a marked type from first to last. The rector preached from St. Luke xxiv: 5-6. After the sermon he offered his thanks to his generous and kind flock, acknowledging Easter presents made him, in a beautiful silver service, the gift of his recent large Confirmation class, a fine linen vestment and an exquisitely embroidered white stole, given by admiring friends. The offerings, which were generous and large, were then taken, and again more than 200 people received the Blessed Sacrament, making something over 400 communicants for the festival. Another large congregation gathered at 4 o'clock P.M. for the Sunday school Easter celebration, when the children marched into the church with many colored silk banners and sang their sweet carols. The donations of the classes for a new library was something over \$250.

LOUISIANA.

NEW ORLEANS.—St. Anna's church, Esplanade avenue, was filled to its utmost capacity on Easter Sunday, when the Bishop officiated. Since the death of the rector, the Rev. Dr. Girault, services have been continued by the Rev. Dr. Trader, who presented to the Bishop for Confirmation on Easter Sunday, 42 persons. The Bishop has withdrawn his missionary, the Rev. E. W. Hunter, from missionary work, and has had him called to the rectorship of this church. Mr. Hunter entered upon his duties the first of May.

Great alterations are now being made in St. Paul's church for the purpose of accommodating choristers. The chancel has been enlarged and brought forward several feet into the body of the church. It is proposed to have a choir of 12 men and 20 boys, and the choir-master, Mr. Frank H. Simms is now training the choir so as to have all ready by the fall. The former organist, Mr. J. W. H. Eckert, was presented with an elegant gold watch by the rector and vestry of St. Paul's, as a token of their high regard for him and an evidence of regret at his departure, caused by the change in the choir from general singers to trained choristers, Mr. Eckert not having the time to undertake the training.

On Thursday evening, Mr. Jos. B. Hornor, junior warden of St. Anna's church, tendered a public reception to the new rector, the Rev. E. W. Hunter. Mr. Hornor lives in an elegant mansion on Esplanade Avenue and his large parlors and grounds were thrown open to the congregation of St. Anna's on this occasion. The hours were most delightfully spent in conversation, interspersed with music and refreshments.

On Sunday, May 5, the Rev. E. W. Hunter officiated for the first time in St. Anna's church. An excellent congregation filled the large church, and the service seemed to be much appreciated. The rector preached on "Christian truths not perceived except by diligent search." As is the custom in the large city churches the rector announced that in the future there would be a celebration of the Holy Communion every Sunday at 7:30 A.M., and he hoped that all the members of the parish would regularly avail themselves of these opportunities to receive the Sacrament. In the course of his sermon he made a touching tribute to

the memory of the late rector, the Rev. Dr. J. F. Girault. The rector hopes that his people will provide themselves with a weekly Church paper, and strongly recommends THE LIVING CHURCH, because it is so warmly endorsed by the Bishop of Louisiana, and publishes regularly Louisiana Church news. THE LIVING CHURCH is published every week at a cost of only \$1.00 a year, and at present makes the remarkably low offer of both a year's subscription to the paper and a copy of the Rev. Mr. Little's unanswerable book on the Church, entitled "Reasons for Being a Churchman," for \$1 25. Subscriptions can be either handed the rector or sent direct to THE LIVING CHURCH, 162 Washington St., Chicago, Ill. Bishop Galleher says: "I shall be glad to have THE LIVING CHURCH circulated throughout the diocese of Louisiana."

LAUREL HILL.—Quite a pleasing change was made in the sanctuary of St. John's church on Easter Sunday. The altar was supplied with gradines for the back of the altar, altar cross and two altar vases of brass, also a handsomely embroidered white altar cloth. These were the gifts of some of the devout people of the parish. The church was elaborately adorned with rare and fragrant flowers, this parish of West Louisiana, being known as the "garden spot of Louisiana," and flowers of all kinds being in great abundance.

WEST FELICIANA.—St. Mary's church has lately been supplied with the proper altar ornaments, cross, altar lights, and vases, also a beautiful white altar cloth, all the gifts of devout parishioners.

NORTH CAROLINA.

The 73rd annual convention of this diocese will meet in the church of the Holy Innocents' Henderson, on the 15th of May, 1889.

KENTUCKY.

Trinity church, Covington, possesses many rich and beautiful memorials, a sweet chime of bells from J. W. Baker, a brass altar desk by Miss Gussie Ford as a Confirmation gift, a handsome brass pulpit as a memorial of Gov. J. W. Stevenson, from his family, besides various rich and elegant altar appointments.

A memorial window has been placed in St. John's church, Lexington, by A. J. Campbell, in memory of James A. and Mary E. Harper, and Kate Harper Campbell.

The Bishop preached and confirmed as follows: 1st Sunday after Easter, A. M., Covington, 36; P. M., Newport, 40; Monday evening, April 29 at Dayton, 6; Grahampton, May 1, 17. This latter is a mission in charge of a layman, A. M. Robinson, who conducts a Sunday school with the assistance of his daughter, Miss L. L. Robinson. The Sunday school includes 60 scholars, besides a Bible class of 20.

LOUISVILLE.—The total of Easter offerings at Christ church amounted to near \$10,000. A beautiful brass eagle lectern has been presented to this parish as a memorial, with the inscription:

To the glory of God. In memory of A. A. Quarrier. Easter A. D., 1889.

The centennial service was impressively rendered at Christ church. The address by Bishop Dudley was a noble tribute commemorative of the great events of this centenary of our nationality.

The laying of the corner-stone of St. Andrew's new church took place May 2, Bishop Dudley conducting the cere-

mony, assisted by Bishop Penick, and several of the clergy. The corner-stone bears this inscription on the east face:

St. Andrew's Protestant Episcopal Church, May 2nd, 1889. Founded A. D. 1857.

And on the south—

Built on the foundation of the Apostles and the Prophets, Jesus Christ Himself the chief corner stone.

The founder of this parish was Henry M. Dennison, son-in-law of ex-President John Tyler. The present structure will be built of light colored sandstone in the Norman-Gothic style of architecture. The nave is 77½x67 feet; height 39 feet, 10 inches, to highest point of arch of ceiling, seating capacity about 870. The chancel will be 26x18½ feet. The interior finish is to be of hard wood. The tower will be 114½ feet high; the whole when completed will be a grand and imposing edifice.

LONG ISLAND.

BROOKLYN.—On Easter Day, Christ church, E. D., the Rev. Dr. Darlington, rector, raised between \$6,000 and \$7,000, or sufficient to clear off the entire indebtedness of the church. Consequently, the Bishop will consecrate the church on St. Barnabas' day, June 11th.

The rector of Christ church, South Brooklyn, the Rev. Dr. L. W. Bancroft, has returned from his sojourn in Florida, and though somewhat improved in health, is far from well. It is not probable he will occupy his pulpit to any extent this summer.

On Friday evening, May 3rd, the Bishop administered the rite of Confirmation to 81 candidates at All Saints'. The candidates were presented by the rector, the Rev. Melville Boyd.

ROCKVILLE CENTRE.—The new church of the Ascension was opened for services first on Easter Day, a high Celebration at 10:30, with the Rev. E. M. Pecke of New York city, as Celebrant. The altar and ornaments were blessed by the Celebrant. The sermon was preached by the Rev. Mr. Niles, minister in charge. The progress of the church has been mentioned from time to time in these pages. It is of Gothic character. A large recess chancel, with a chancel window in the form of a Gothic arch, by R. Geissler, base, 12 feet, height 13, the life-size of our Saviour in the act of ascending; it is erected by Mr. S. Gildersleave as a memorial to his wife. The altar, cross, and candlesticks, with the Communion service, were presented, with this inscription:

This cross and these candlesticks are erected as a thank offering, on the recovery of our little child, Charles Edward, by his parents, the Rev. Charles Martin Niles, and his wife.

The handsome brass vases by Miss Asman, in memory of her sister, also all of the altar vestments by the same person. The chancel rail, with solid brass standards and oak rail, and two beautiful stalls, are given by the Rev. Dr. Moore of Hempstead, the altar by Mr. Allen of Rockville Centre. It is lighted by brass lamps, the gift of Mrs. P. R. Jennings and Miss Asman. Mr. and Mrs. P. R. Jennings also presented a three-lancet window, by Geissler, of the Resurrection, in memory of their sister. All of the furnishings of the church are from the large establishment of Mr. R. Geissler of New York. This church is the second one built through the efforts of Mr. Niles (who will D. V. be advanced to the priesthood on Trinity Sunday next) within two years. The property has cost a little over \$7,000, \$5,000 of which has been gathered—besides the current expenses—leaving a balance due of only

\$2,000, a remarkable showing for the time taken. The spiritual fabric has not been left without care. There has been during Mr. Niles' administration a large number of Baptisms, and there is a class of nearly 20 in preparation for Confirmation. There is a branch of the Woman's Auxiliary, the guild of St. John the Evangelist, composed of the ladies of the parish. This church has an assured future, and there will be started at once a fund for a rectory.

IOWA.

DAVENPORT.—The Easter services at Trinity church, the Rev. D. C. Garrett, rector, were so largely attended that hundreds were turned away for want of room. At the evening service Bishop Perry confirmed a class of 16 adults, making a total of 32 confirmed this convention year. Easter Even the rector baptized 18 adults and children, and four adults were baptized a few days earlier.

DES MOINES.—The Rev. Dr. Van Antwerp of St. Paul's church, spent a very busy Easter conducting six public services, commencing with an early Celebration at which 71 communicated. The church was filled to overflowing at nearly all the services. At the 11 o'clock service nearly 100 more partook of the Sacred Mysteries. A special service was held at 2:30 P. M., for the Knights Templar Commandery. At 3:30 P. M., Holy Baptism was administered to six children, and at 4 P. M., the children's Easter service was held. In the evening service again at 7:30, making in all six services for the day, at which the rector preached three times, and made one address. The Easter offerings were for the payment of the debt on the new church and amounted to \$450. The Bishop visited St. Paul's on Palm Sunday and confirmed 31 persons.

In the evening of Palm Sunday Bishop Perry was at the church of the Good Shepherd, and confirmed a class of 14 presented by the Rev. J. E. Ryan, rector.

MT. PLEASANT.—The Lenten services at St. Michael's were well attended. Easter Day was a royal day. The church was beautiful with flowers, and the congregation was large. With Holy Communion, Morning Prayer, and children's service, the day was most delightful. The little box on the door, for the Lenten offerings of the congregation for missions, was well filled; and the children of the Sunday school made also a good offering for General Missions. Diocesan missions were also remembered, and the offering for the Jews on Good Friday. Altogether the year past has been a good one for St. Michael's.

NEW JERSEY.

SOUTH AMBOY.—In Christ church parish the Lenten services have been remarkably well attended, and the glorious Easter Day was one of intense joy to the faithful. The services of the day were commenced with an early Celebration at Doane Memorial chapel, which was well filled, and about 50 persons received the Holy Communion at the hands of the rector, the Rev. H. M. P. Pearse. At 10:30 A. M., every available space in Christ church was filled with worshippers. The altar was tastefully decked with choice flowers, and an excellent order of music was well rendered by a vested choir of 24 voices. At the Celebration over 75 persons received. At 3 P. M., the three Sunday schools of the parish formed in procession at the chapel, and preceded by the choir (vested), marched into the

church, singing the hymn, "Far o'er yon horizon." The children who numbered over 300, filled the edifice, and standing room was wanting for many of the older members of the congregation who were present. The service was choral, and was sung in a most creditable manner by the little ones whose voices were heard to especial advantage in the pretty carols. The Lenten mite chests were received and yielded \$96 for the treasury of the General Missionary Society of the Church. At this service 11 persons were baptized by the rector. In the evening, the church was again filled, and every one agreed that they had spent a glorious Easter Day. The need of an enlargement of the church edifice was felt more than ever, and through the offering, the goodly sum of \$150 was added to the fund for that purpose.

The Rev. Arthur Lowndes, lately of Prince William, N. B., diocese of Fredericton, was expected to take charge of Doane Memorial chapel in this parish, the first Sunday after Easter.

CAMDEN.—At St. Paul's church, Easter, the joyous services were participated in by a large number of worshippers. The chancel and the altar were handsomely decorated with flowers and plants. There was an early celebration of the Holy Communion at 6 A. M., at which a goodly number attended. At the main services at 10:30 the church was entirely filled. The sermon was by the rector, the Rev. Dr. Tidball. The offerings for the reduction of the parish debt amounted to over \$1700. In the evening the Easter festival of the Sunday school was held. There was a short service with singing of Easter carols, and an address by the rector. The offerings of the school for the year were reported as \$532.39. St. Paul's and St. James' mission schools were also present, the former reporting offerings of \$74.40 and the latter of \$63.47.

CENTRAL NEW YORK.

TRUMANSBURGH.—Easter was a happy day at Epiphany church, especially as there seems to be a genuine spiritual awakening there. The congregation has been steadily increasing for the past six months and has been happily changed from a state of apparent apathy to one of devoutness and zeal. Not long since Mrs. Lyman Congdon supplied a long-felt need, by giving to the parish a 2400lb bell, in memory of her late husband, Lyman Congdon, M. D., and on Easter Day a fine brass cross was placed upon the altar by Mrs. K. B. Delano, in memory of her sister, Elmira Adams. Also a retable for the altar and a hymn tablet were presented by friends of the parish. A very fine musical programme was ably rendered by the well-trained choir. In the afternoon the children's festival was held, and it was a gladdening sight to see the happy faces of the little ones as they sang the Easter carols. A large debt which has been a drawback to the church's welfare has been almost cancelled, and all is on a brighter basis.

AUBURN.—St. John's church, the Rev. F. A. D. Launt, rector, has recently been enjoying a series of Mission services conducted by the Rev. Fr. H. M. Torbert of the Mission church of St. John the Evangelist, Boston. The introductory service was on Saturday evening, March 30. The distinctive feature of these meetings was their Catholicity. Father Torbert in no way compromised his position as a firm

Churchman, always appearing in canonicals and often using the regular service. A great many from other religious bodies came to the services. One morning an affecting sight was witnessed, that of a number of workmen coming into church a little after sunrise to morning Celebration, while on their way to the day's work, bearing their dinner pails with them. A number of non-Churchmen professed conversion under these ministrations, but Father Torbert made it a rule to send them back to their own pastors, if they had a decided preference, as he said the Mission was not intended to proselytize but to save souls. There were special services for men and women, and at the special men's service in the afternoon of Passion Sunday, April 7th, there was an attendance of Masonic and other societies which filled the church. The Mission closed April 10 h.

At Easter the church was beautifully decorated and there was a surpliced choir. The first Celebration was at 8 A. M., and the choral Celebration at 10:30 when Tours' complete service was rendered. The number of communicants was larger than ever before, and the offering amounted to nearly \$500, which places the church out of debt. The church was presented with four beautiful alms basins by C. U. Chedell, one of the wardens, and a grandson of the late Gen. John H. Chedell, to whose bequest St. John's owes its existence.

TEXAS.

NAVASOTA.—The Bishop made his annual visitation to St. Paul's parish on Tuesday in Holy Week. On Wednesday, the Bishop celebrated the Holy Eucharist, and confirmed two persons, the Rev. John Sloan of St. Andrew's church, Bryan, preaching the sermon. At night the Rev. J. Sloan read prayers and the Bishop preached. This parish has been without regular service until November last for upwards of three years, and for this reason, and from the fact that the town is strongly sectarian, it will be an uphill work to secure a just presentation of the Church's methods, but steps are being taken to build a new church and it is hoped that new vitality may be infused into the small band of faithful workers. Service is now held in the church every other Sunday by the rector of St. Bartholomew's, Hempstead.

HEMPSTEAD.—The fact that the Bishop was present in this parish on Good Friday and Easter Day this year, gave a special impulse to church attendance on the part of Church members and of others. On Good Friday the services were very impressive, the gloom of the lowering weather finding its counterpart in the heavy black hangings which draped the altar, bare of all ornament save only the veiled cross. The services throughout the day were fairly attended; Matins, Litany, and pro-Anaphoral service with sermon by Bishop Gregg at 10 o'clock, the devotion of the Three Hours' Agony from 12 to 3, Vespers at 5:30, at all of which services the Bishop assisted. On Easter Even Matins was said at 11 o'clock with a sermon on the Intermediate State from the Bishop. On Easter Day, the appearance presented by the sanctuary was indeed a marked contrast to that of the preceding weeks of Lenten purple and Good Friday gloom. The altar with its vestments of white and gold, was surmounted on the upper gradine by a new set of cross and Eucharistic and vesper lights. The chancel was further adorned tastefully with flowers and plants and grasses,

At 9:30 Matins was said by the Bishop and the rector. At 11 o'clock was the High Celebration, the Bishop celebrating before a large and reverent congregation and preaching the sermon. At 4 o'clock in the afternoon the children of the parish joined in a hearty and choral flower service, building with fragrant blossoms the glorious symbol of our redemption. At 8 o'clock, before an overflowing congregation the rector read Vespers and the Bishop preached and confirmed five persons. The services of the day were brought to a close by the singing of a solemn *Te Deum*.

MARYLAND.
THE BISHOP'S APPOINTMENTS.
MAY.

- 2. Epiphany mission, Washington.
- 5. Sulpher Spring and Catonsville.
- 12. Govanstown, Mt. Washington, and Towson.
- 19. Sherwood and Glencoe.
- 22-23-24. Annual Convention.
- 26. St. Margaret's, A. A. Co.; St. Philip's, Annapolis.

BALTIMORE.—The improvements which have been in progress for several months at Ascension church, have been completed. The architecture of the chancel has been changed to the Gothic style. It is divided into eight panels. Four of these represent the heavens, with cherubim, seraphim, etc., interspersed with passion lilies in gold. The other four panels bear emblems of the four Evangelists.

ELLCOTT CITY.—The congregation of Trinity church has collected the amount of \$1,500 to improve the church. The work will soon be commenced.

LEONARDTOWN.—At a meeting of the vestry of St. Andrew's parish, St. Mary's Co., held at the parish church on Easter Monday morning, a memorial was unanimously adopted, and ordered to be spread upon the records of the church, relative to the death of James Richard Thompson, for more than fifty years a vestryman of this church.

REISTERSTOWN.—Bishop Paret administered the rite of Confirmation to a class of 26 persons on April 24th.

HANCOCK.—Bishop Paret confirmed a class of 59 persons at St. Thomas' church, this place.

ELKRIDGE.—The improvements on Grace church are now being made. A tower of 60 feet is to be added, also about 100 sittings to the church. The Rev. F. M. Gibson is the rector.

MASSACHUSETTS.

A correspondent who has recently removed to this diocese says: "I am delighted with Bishop Paddock. He is full of good sense and kindness, with a deep spirit of religious life flowing through all he says and does. I never heard a more admirable address than the one delivered to the class on Monday evening. It ought to have been taken down and circulated broad-cast over all the land. It came fresh and vigorous from a large mind and a warm heart."

The Centennial Inauguration Commemoration was very generally observed throughout the diocese, in accordance with the expressed wish of the Bishop. Special services were held in many of the churches in Boston and vicinity. Prominent among others, and justly so, were the services at Christ church, the old North church. Historic Salem street, long deserted by the rich and fashionable, opened wide its gates to well-to-do invaders from Beacon street and the Back Bay. Guided by patriotic chimes from the old belfry tower, where Paul Revere hung the lantern out to warn the people of Boston of the approach of the British troops, the visitors pressed into that famous

edifice and found it suitably decorated and prepared for a service in connection with the Centennial Inauguration of Washington. The officiating clergy were the Bishop, assisted by the Rev. Phillips Brooks, D. D., the Rev. Messrs. W. B. Frisby, George S. Converse, William H. Munroe, W. C. Winslow, S. T. D., and F. B. Allen. The musical portion of the service was sung by the vested choir from the church of the Advent. The address was delivered by Dr. Samuel Eliot.

BOSTON.—It is proposed to raise an endowment fund of \$100,000, to be placed in the hands of the trustees of donations of the diocese, the income thereof to be paid to the proprietors of St. Paul's church so long as it remains on its present site on Tremont street, and continues to give the diocese the free use of the chapel building belonging to St. Paul's church, and of the church when not needed by the parish. Upon the sale of St. Paul's church lot, or upon the failure of the proprietors to give the diocese the use either of the chapel rooms or church as above provided, the income of said fund to be used for such other diocesan purposes as may be provided in the trust creating the fund, or at the discretion of the trustees of donations, with power to apply any part of the capital of such fund to the purchase or erection of another building for the use of the diocese, in place of said chapel.

SOUTH BOSTON.—Easter gifts were the order of the day at St. Matthew's. The rector, the Rev. A. E. George, was presented with a beautiful surplice, the gift of the Misses Brainard; also with an elegantly embroidered white festal stole, the gift of Mrs. Coney. St. Matthew's Bible class presented the church with a very handsome embossed pulpit lamp.

WALTHAM.—The Rev. Mytton Maury, D. D., has placed his resignation of the charge of the church of the Ascension, in the hands of the vestry, who have asked him to hold it in abeyance until such a time as they can confer with the Bishop.

MICHIGAN.

ISHPEMING.—Easter services and the work done in Grace parish merit some special mention, under the circumstances. The beloved rector, the Rev. George Thorpe, died Jan. 9th, and since that time the parish has been in charge of Mr. C. J. Shaddick, lay reader, who was formerly organist and choir master, and who has since Mr. Thorpe's death kept up regularly the services of the Church, in which he has had the earnest and hearty support of the people. On Easter Day the church had for the first time the assistance of a vested choir of 18 boys whose singing reflected much credit upon them and their instructor, and added much to the beauty of the services. Among the offerings were a freestone font, from two of the classes of girls of the Sunday school; a memorial window for the late rector, from the congregation; a handsome brass altar cross, from his brother and sister; an oak pulpit, from the Rev. Dr. Hall, of Marquette; a handsome dosel from Mr. Shaddick, and \$227.—more than enough to free the church from debt. The altar and chancel were beautifully trimmed with flowers, potted plants, ferns, etc., and presented a lovely appearance. Every available seat was occupied, and the congregation entered heart and soul into the service. There is certainly the best of feeling and a vigorous growth in the parish.

FOND DU LAC.

CITY.—The Bishop spent the first Sunday after Easter at the cathedral, celebrating the Holy Communion early, and preaching an eloquent sermon at the morning service. In the afternoon Bishop Grafton addressed the Sunday schools of the cathedral and old St. Paul's Mission. At the latter an excellent work is being carried on under the superintendence of Mr. Doane Upjohn, assisted by a few faithful teachers, and the result is a healthy and growing Sunday school.

APPLETON.—The observance of Easter Day in this parish was a very happy and joyous one, which may well be attributed to the faithful observance of Lent. Two services daily during the holy season afforded opportunity and convenience for all; there were daily Celebrations during Holy Week; Sunday Celebrations obtain throughout the year. A goodly congregation filled the church on Easter Day, the services were hearty and inspiring, the music betokened no little care in its preparation and had a ring of devout and holy joy in keeping with the day. The decorations were especially chaste, for which much credit is due to the diligent work of the guilds during Lent, in providing new hangings for the altar. A white dosel of beautiful texture, with brass rod and fixtures, was presented by Miss Florence Rogers to whose generosity the parish is also indebted for an oaken prayer desk given some time ago. The offerings amounted to \$108.28 to which the children's mite chest added \$10.83 more, making the aggregate \$119.11. Since last report, made a year ago, the church has been much improved externally, the tower reconstructed and surmounted with "a cross top't spire," which looms up prettily among the trees that are a marked feature of the church's surroundings.

OHIO.

STUBENVILLE.—At St. Paul's church were the usual decorations, the white silk altar and pulpit hangings, the Easter lilies in the altar vases, a superb cross of lilies and carnations in the chancel, and a floral cross, the gift of Miss Agnes Wells, on the font. The first service was held at 6 A. M., being a choral celebration of the Holy Communion, and greeting by the rector, the Rev. R. W. Grange. A large congregation was present, and upwards of 90 communicants. The music was well rendered by a choir of men and boys. The violin accompaniment added greatly to the musical part of this and the Evensong services. At 10:45 the church was again crowded, and an elaborate musical programme was finely rendered. The offering to be applied on the parish indebtedness will amount to about \$1,000, and the alms basins used on this occasion for the first time were of handsomely carved oak, the gift of Miss Jessie Myer's Sunday school class. There was a second celebration of the Holy Communion at which was used a new water cruet, the gift of Harry L. Doty. Evensong was sung at 4 P. M., by the Sunday school, which service was also largely attended. The Lenten offerings of the school, amounting to \$94.50, were presented and devoted to Indian missions. Mrs. Webster presented at the close of the school a sufficient amount to bring the offering up to \$100, which is the largest Easter offering ever made by this school. Major Burt and wife, of Cleveland, made an addition to the fund for the Burt Memorial Library.

The Living Church.

Chicago, Saturday, May 11, 1889.

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

THERE are some good and gentle souls to whom everything in the way of controversy in religion is shocking. Theirs is a kind of placid piety which is not to be despised, and for which even in the Church Militant there is a place. It should not, however, be exalted above the more sturdy type which has the courage of its convictions and seeks to propagate them by all means that are lawful. There are other good people, not so gentle, who deprecate controversy because they fear its effect upon some of their own views and practices. The least agitation disturbs their peace, hence agitation must be wrong. As the Church was in their childhood, or as they conceived it to be, so must it always be. Fifteen years in a vestry are counted by them as a better precedent than fifteen centuries of the thought, the life, and the work of the Church.

CONTROVERSY we must have, while human nature remains what it is; only when it degenerates into contention and persecution does it endanger the unity of the Spirit and the bond of peace. Yet those who are loudest in declaiming against controversy are often most forward in advocating repressive legislation against those who value peace and principle as much as themselves. They charge their fellow Churchmen with agitations that disturb their peace, and straightway set about to agitate the disturbers into subjection. The Church may be disrupted, but their peace must not be disturbed! The peace party is the attacking party, every time. Open discussion, appeal to facts and reason and history, are unendurable. "Agitation" must be stopped at any cost.

IN the Church of England we have an illustration of the fact above noted. Prosecution and persecution are notoriously the work of the conservatives, of those who hold that in the Church "whatever is, is right." This party has sent devoted priests to prison and has "done to death" some of the loveliest

and loyalest servants of Christ whom the Church of England has produced. They are now engaged in an effort to secure a martyr's crown for one of the noblest men in the universal Episcopate. At the same time, under their own construction of the law they are breakers of the law. Yet they are not prosecuted. They are not haled before magistrates to answer for their shortcomings, though they have many for which they might be made to answer.

THE Bampton Lectures of 1888, entitled "The Letter and the Spirit," are attracting the favorable attention of our sectarian brethren. A writer in *The Church Union* of New York, thinks that these lectures "will have a powerful influence in promoting the cause of Church union." The truth is that the position taken by the lecturer would make unity, in an organic and visible sense, an absurdity, since his endeavor is to show that such unity is a beggarly element and belongs to the "oldness of the letter." Every point, one after another, which marks permanence and visibility in the Christian community, is disposed of with ready self-confidence, or as the author would perhaps express it, the "letter" is put aside and the "spirit" only is left. The ministry, the Scriptures, the sacraments, and the creeds evaporate into thin air under this treatment. The Church becomes a "Christian democracy;" there need not be in it "identity of religious belief;" nor yet a unity of "Church organization;" but it becomes an "association for philanthropic purposes." This is in fact the precise basis which the author presents for "the Church of the Future." It is to be interested in social and moral problems rather than in "the more abstract questions of theology."

It ought not to be difficult to understand precisely to what conclusion all this brings the movement for Christian unity. If there need be no identity of religious belief, it must be because God has not revealed any religious truth to be believed. There is then no truth within man's reach, about God and the eternal world; but truth is "what a man troweth." If there need be no identity of organization, it is because no organization possesses any inherent authority, and no man-made society can demand universal deference. Philanthropy, moral and social problems, the "service of humanity," these constitute the proper basis of the Church as a world-wide society. Well then, let us enter upon this path and hasten to be united; close our churches, so largely devoted to a "narrow circle of so-called religious duties," such as prayers, and sermons, and sacraments,

and develop our social and charitable organizations. In these we already find it easy to work together. It is only a traditional reverence for antiquated beliefs and practices which keeps us apart. And it is the churches and what goes on in them which perpetuate this division. Close them up or convert them to new uses, then throw ourselves with new energy into the philanthropic movements and social reforms of the day, and behold! we have Christian unity and "the Church of the Future!" Thus that identification of the Church with "the best spirit of the age" of which we sometimes hear, will be achieved. The old enmity between the Church and the world will be healed. But the troublesome suspicion may still intrude itself that the *wrong* side has gained the victory.

THANKS to the prompt action of the Committee on Revision of the Hymnal, in publishing the proposed collection, there is no need of hasty criticism or snap judgment. The compiling of such a book is a very delicate work and involves so many considerations, so much knowledge, taste, and judgment, that criticism should be offered with hesitation and only upon mature reflection. One thing is very evident; the committee has been neither ignorant nor idle. However their work may be received in detail, they deserve and will have praise for the faithful and efficient performance of a very difficult task. They have furnished a good ground work of revision upon which the wisdom of many counsellors may build. The difficulty will be to gather up and incorporate into the final result all that is good, and to reject all that is merely fanciful or arbitrary, in the vast amount of criticism that is sure to follow.

THE Proposed Hymnal has evidently been compiled with distinct principles in view, and these principles seem to be mainly in harmony with the tone of Anglican theology and piety. How far the compilation is consistent with these principles will appear upon further examination; but it cannot be denied that whatever may have been sacrificed by way of sentiment and association, a very considerable enrichment has been secured. It is with reference to the importance of association and use that we believe, at the present writing, the committee has chiefly erred. Some of the old hymns, and not a few, which are dear to the people, and which in tone and spirit seem unobjectionable, have been thrown out, while many of no especial merit have been introduced. The following have been already pointed out by a writer in *The Churchman*, as hymns which are favorites but are omitted

in the proposed Hymnal. Some of them might well be spared, but the general slaughter will call out a loud protest.

A mountain fastness is our God, 397.
Ah, how shall fallen man, 382.
And are we now brought near to God, 206.
As pants the heart for cooling streams, 451.
Before the ending of the day (Ancient), 359.
Bound upon the accursed tree, 82.
Bread of Heaven, on Thee we feed, 209.
By cool Siloam's shady rill, 224.
Christian! dost thou see them, 68.
Come, Holy Spirit, heavenly Dove, 128.
Come, ye that love the Lord, 462.
Come, ye sinners, poor and needy, 381.
Fierce was the wild billow, 265.
Forever here my rest shall be, 396.
Forty days and forty nights, 49.
From every stormy wind that blows, 403.
Go to dark Gethsemane, 86.
God shall charge His angel legions, 469.
Hark! hark, my soul! angelic songs are swelling, 485.
Hark! the voice of love and mercy, 88.
Head of the hosts in glory, 198.
Holy, holy, holy Lord, 144.
How firm a foundation, ye saints of the Lord, 398.
How wondrous and great, 35.
I think when I read that sweet story of old, 226.
I would not live away, 93.
It came upon the midnight clear, 22.
Jesus, and shall it ever be, 218.
Like Noah's weary dove, 195.
Magnify Jehovah's name, 408.
My God, permit me not to be, 57.
Now from the altar of our hearts, 347.
O bless the Lord, my soul, 413.
O could I speak the matchless worth, 374.
O for a closer walk with God, 435.
The six Advent anthems, 14.
Once more, O Lord, Thy sign shall be, 8.
Rise, crowned with light, imperial Salem, rise, 36.
Sinners! turn, why will ye die, 54.
Sweet is the work, my God, my King, 150.
Tender Shepherd, Thou hast still'd, 263.
The Lord my pasture shall prepare, 504.
The voice that breathed o'er Eden, 248.
There is a fountain fill'd with blood, 383.
Triumphant Sion! lift Thy head, 192.
We give immortal praise, 143.
Whate'er my God ordains is right, 257.
When His salvation bringing, 219.
When gathering clouds around I view, 250.
When marshall'd on the nightly plain, 46

EARLY CELEBRATIONS.

At the late diocesan conference of London, Lord Halifax moved: "That in the opinion of this conference there ought to be an early Communion in every church in this diocese on every Lord's Day at the very least." This resolution he supported, first, on the incontrovertible ground that to meet together for "the breaking of the bread" was from the beginning of Christianity the service of the Christian Church, at least on Sunday; and secondly, that where there is but one celebration of the Holy Communion it

should be early, in order that another general custom of the Church, which even the old Presbyterian discipline recommended, might be observed by as many as possible, namely, the practice of fasting Communion. It is noteworthy, and in fact extraordinary, that while this resolution was proposed and supported by laymen, it was opposed chiefly by certain of the clergy. Some of the principal objections were, that it was not proper for the laity to "dictate" to the clergy, and that it was a matter in which no compulsion ought to be laid upon any one. It will be observed that the resolution did not and could not "compel," so that such an objection was, at least, hardly ingenuous. And as for the objection to the dictation of the laity, with what grace could it come from those who are most loud in deprecating "sacerdotalism" and preaching up the priesthood of the laity?

But the most remarkable opposition to the resolution came from Archdeacon Farrar, who considered frequency of Communion an end not specially worth aiming at, because the Roman and Oriental Churches are satisfied with once a year as a minimum (though they afford very frequent opportunities), and because the Presbyterians are content with two Communion a year! He then proceeded to make the statement that the Eucharist was instituted at an "ordinary meal" and that therefore, there was nothing in fasting Communion. A distinguished layman present drew attention to the generally-recognized fact, that the occasion was not an "ordinary meal," but the Passover which required a previous fast. To this the Archdeacon replied by flatly denying that the Last Supper was the Passover. This denial was made without qualification, as if there could be no question as to the fact in the mind of any competently-learned person. But the truth is that this is a point which the most advanced critics have not agreed upon, and it is quite unworthy of a man who makes such claims to scholarship as Archdeacon Farrar, to represent it as absolutely settled. In fact the balance of probability is strongly in favor of the common view.

Without imitating the air of infallibility with which Dr. Farrar gave utterance to his opinion, it may not be amiss to state the actual position of this question. In the first place, then, we have the testimony of the first three Evangelists, who assert in perfectly unambiguous language, that the Last Supper was the Passover (see St. Matt. xxvi: 17-19, St. Mark xiv: 12-16, St. Luke xxii: 7-15). To this the casual observation of St. John xviii: 28, is considered to be opposed. St. John says that "they themselves

(the Jewish accusers) went not into the judgment hall, lest they should be defiled; but that they might eat the Passover." Archdeacon Farrar's conclusion, therefore, which he enunciates with such confident assurance, is obtained by refusing to entertain the idea of any reconciliation between these statements, and then rejecting the first three Evangelists in favor of the supposed meaning of St. John. But many scholars have given a perfectly natural solution of the difficulty and have shown that there is an easy method of reconciling all the Scriptural accounts. First, the narratives of the first three Evangelists, so perfectly clear and circumstantial, that they cannot be explained away, are to be accepted as they stand. The Last Supper was the Passover—the lamb being sacrificed in the temple in the afternoon and eaten in the evening according to the ordinance. But the words of St. John are concerned with the transactions of the next morning, and have reference to a continuation of the Paschal Feast in the shape of thank-offerings (called *chagigah*), which were offered after the morning service on the day following the evening Celebration. Any Jew who entered a heathen house became defiled until evening and therefore could neither offer nor eat of this sacrifice, only second in importance to the paschal lamb itself. Uncleanliness in the morning lasted only until sunset and would not have hindered any one from eating the paschal lamb in the evening.

The explanation which we have thus given, is that of Edersheim and a long array of distinguished German critics. We submit that it is highly probable in itself and that the company of great scholars who support it are not to be summarily set aside by the Archdeacon's *ipse dixit*. The question is a more important one than may appear at first sight. If the Holy Eucharist was instituted to set forth that Sacrificial Death in which all the bloody offerings of old had their fulfilment, and if it is "a means whereby we receive" the true Bread of heaven, of which all sacrificial feasts of old were only types, then what could be more fitting than that our Lord should have combined in one occasion the last great Passover of the old dispensation, with the institution of the new rite which through all after ages was destined to be the central act of Christian worship? How else could that which was pre-figured in the one be so clearly shown to be expressed in the other? It is surely not a mere coincidence that those who hold low views of the Sacrament should show such readiness to degrade the Last Supper to the level of an "ordinary meal."

**BISHOP POTTER'S CENTEN-
NIAL ADDRESS.**

One hundred years ago there knelt within these walls a man to whom, above all others in its history, this nation is indebted. An Englishman by race and lineage, he incarnated in his own person and character every best trait and attribute that have made the Anglo-Saxon name a glory to its children and a terror to its enemies throughout the world. But he was not so much an Englishman that, when the time came for him to be so, he was not even more an American; and in all that he was and did, a patriot so exalted, and a leader great and wise, that what men called him when he came here to be inaugurated as the first President of the United States, the civilized world has not since then ceased to call him—the Father of his country.

We are here this morning to thank God for so great a gift to this people, to commemorate the incidents of which this day is the one hundredth anniversary, and to recognize the responsibilities which a century so eventful has laid upon us.

And we are here of all other places, first of all, with pre-eminent appropriateness. I know not how it may be with those to whom all sacred things and places are matters of equal indifference, but surely to those of us with whom it is otherwise, it cannot be without profound and pathetic import that when the first President of the Republic had taken upon him, by virtue of his solemn oath, pronounced in the sight of the people, the heavy burden of its Chief Magistracy, he turned straightway to these walls, and kneeling in yonder pew, asked God for strength to keep his promise to the Nation and his oath to Him. This was no unwonted home to him, nor to a large proportion of those eminent men who, with him, were associated in framing the Constitution of these United States. Children of the same spiritual mother and nurtured in the same Scriptural faith and order, they were wont to carry with them into their public deliberation something of the same reverent and conservative spirit which they had learned within these walls, and of which the youthful and ill-regulated fervors of the new-born Republic often betrayed its need. And he, their leader and chief, while singularly without cant or formalism, or pretence in his religious habits, was penetrated, as we know well, by a profound sense of the dependence of the Republic upon a guidance other than that of man, and of his own need of a strength and courage and wisdom greater than he had in himself.

And so with inexpressive tenderness and reverence, we find ourselves thinking of him here, kneeling to ask such gifts, and then rising to go forth to his great tasks with mien so august and majestic that Fisher Ames, who sat beside him in this chapel, wrote: "I was present in the pew with the President, and must assure you that, after making all deductions for the delusions of our fancy in regard to characters, I still think of him with more veneration than for any other person." So we think of him, I say; and indeed it is impossible to think otherwise. The modern student of history has endeavored to tell us how it was that the service in this chapel which we are striving to re-produce, came about. The record is not without obscurity, but of one thing we may be sure—that, to him who, of that goodly company who a

hundred years ago gathered within these walls, was chief, it was no empty form, no decorous affectation. Events had been too momentous, the hand of a heavenly Providence had been too plain for him and the men who were grouped about him then, to misread the one or mistake the other. The easy levity with which their children's children debate the facts of God, and duty, and eternal destiny, were as impossible to them as faith and reverence seem to be, or to be in danger of becoming, to many of us. And so we may be very sure that when they gathered here, the air was hushed, and hearts as well as heads were bent in honest supplication.

For, after all, their great experiment was then, in truth, but just beginning. The memorable days and deeds which had preceded it—the struggle for independence, the delicate and, in many respects, more difficult struggle for union, the harmonizing of the various and often apparently-conflicting interests of rival and remote States and sections, the formulating and adopting of the National Constitution, all these were after all but introductory and preparatory to the great experiment itself. It has been suggested that we may wisely see in the event which we celebrate to-day an illustration of those great principles upon which all governments rest, of the continuity of the Chief Magistracy, of the corporate life of the nation as embodied in its executive, of the transmission, by due succession, of authority, and the like; of all of which, doubtless, in the history of the last hundred years we have an interesting and on the whole inspiring example.

But it is a somewhat significant fact that it is not along lines such as these that that enthusiasm which has flamed out during these recent days and weeks as this anniversary has approached, has seemed to move. The one thing that has, I imagine, amazed a good many cynical and pessimistic people among us, is the way in which the ardour of a great people's love, and homage, and gratitude, have kindled, not before the image of a mechanism, but of a man. It has been felt with an unerring intuition which has once and again and again in human history been the attribute of the people as distinguished from the doctrinaires, the theorists, the system makers, that that which makes it worth while to commemorate the inauguration of George Washington, is not merely that it is the consummation of the nation's struggle toward organic life, not merely that by the initiation of its chief executive it set in operation that Constitution which Mr. Gladstone has declared is "the most perfect instrument which the wit of man has devised;" but that it celebrates the beginning of an administration which, by its lofty and stainless integrity, by its absolute superiority to selfish or secondary motives, by the rectitude of its daily conduct in the face of whatsoever threats, blandishments, or combinations, rather than by the ostentatious phariseism of its professions, has taught this nation and the world forever, what the Christian ruler of a Christian people ought to be.

I yield to no man in my veneration for the men who framed the compact under which these States are bound together. No one can easily exaggerate their services or the value of that which they wrought out. But, after all, we may not forget to-day that the thing which they made was a dead and not a living thing. It had no power to inter-

pret itself, to apply itself, to execute itself. Splendid as it was in its complex and forecasting mechanism, instinct as it was in one sense, with a noble wisdom, with a large-voiced statesmanship, with a matchless adaptability to untried emergencies, it was, nevertheless, no different in another aspect from one of those splendid specimens of naval architecture which throng our wharves to-day, and which, with every best contrivance of human art and skill, with capacities of progress which newly amaze us every day, are but as impotent dead matter, save as the brain and hand of man shall summon and command them. "The ship of State," we say. Yes; but it is the cool and competent mastery at the helm of that, as of every other ship, which shall, under God, determine the glory or the ignominy of the voyage.

Never was there a truth which more surely needed to be spoken! A generation which vaunts its descent from the founders of the Republic seems largely to be in danger of forgetting their pre-eminent distinction. They were few in numbers, they were poor in worldly possessions—the sum of the fortune of the richest among them would afford a fine theme for the scorn of the plutocrat of to-day; but they had an invincible confidence in the truth of those principles in which the foundation of the Republic had been laid, and they had an unselfish purpose to maintain them. The conception of the National Government as a huge machine, existing mainly for the purpose of rewarding partisan service—this was a conception so alien to the character and conduct of Washington and his associates that it seems grotesque even to speak of it. It would be interesting to imagine the first President of the United States confronted with some one who had ventured to approach him upon the basis of what are now commonly known as "practical politics." But the conception is impossible. The loathing, the outraged majesty with which he would have bidden such a creature to begone is fore-shadowed by the gentle dignity with which, just before his inauguration, replying to one who had the strongest claims upon his friendship, and who had applied to him during the progress of the "Presidential campaign," as we should say, for the promise of an appointment to office, he wrote: "In touching upon the more delicate part of your letter, the communication of which fills me with real concern, I will deal with you with all that frankness which is due to friendship, and which I wish should be a characteristic feature of my conduct through life. . . . Should it be my fate to administer the government, I will go to the chair under no pre-engagement of any kind or nature whatever. And when in it, I will, to the best of my judgment, discharge the duties of the office with that impartiality and zeal for the public good which ought never to suffer connections of blood or friendship to have the least sway on decisions of a public nature."

On this high level moved the first President of the Republic. To it must we who are the heirs of her sacred interests be not unwilling to ascend if we are to guard our glorious heritage.

And this all the more because the perils which confront us are so much graver and more portentous than those which then impended. There is (if we are not afraid of the wholesome medicine that there is in consenting to see it) an element of infinite sadness in the effort which we are making to-day,

Ransacking the annals of our fathers as we have been doing for the last few months, a busy and well-meaning assiduity would fain reproduce the scene, the scenery, the situation, of a hundred years ago! Vain and impotent endeavor! It is as though out of the lineaments of living men we would fain produce another Washington. We may disinter the vanished draperies, we may revive the stately minuet, we may rehabilitate the old scenes, but the march of a century cannot be halted or reversed, and the enormous change in the situation can neither be disguised nor ignored. Then we were, though not all of us sprung from one nationality, practically one people. Now, that steadily deteriorating process against whose dangers a great thinker of our own generation warned his countrymen just fifty years ago, goes on, on every hand, apace. "The constant importation," wrote the author of "The Weal of Nations," "as now, in this country, of the lowest orders of people from abroad to dilute the quality of our natural manhood, is a sad and beggarly prostitution of the noblest gift ever conferred on a people. Who shall respect a people who do not respect their own blood? And how shall a national spirit, or any determinate and proportionate character, arise out of so many low-bred associations and coarse-grained temperaments, imported from every clime? It was, indeed, in keeping that Pan, who was the son of everybody, was the ugliest of the gods."

And again; another enormous difference between this day and that of which it is the anniversary is seen in the enormous difference in the nature and influence of the forces that determine our national and political destiny. Then ideas ruled the hour. To-day there are indeed ideas that rule our hour, but they must be merchantable ideas. The growth of wealth, the prevalence of luxury, the massing of large material forces, which by their very existence are a standing menace to the freedom and integrity of the individual, the infinite swagger of our American speech and manners, mistaking bigness for greatness, and sadly confounding gain and godliness—all this is a contrast to the austere simplicity, the unpurchasable integrity of the first days and first men of our Republic, which makes it impossible to reproduce to-day either the temper or the conduct of our fathers. As we turn the pages backward and come upon the story of that 30th of April in the year of our Lord 1789, there is a certain stateliness in the air, a certain ceremoniousness in the manners, which we have banished long ago. We have exchanged the Washingtonian dignity for the Jeffersonian simplicity, which was, in truth, only another name for the Jacksonian vulgarity. And what have we gotten in exchange for it? In the elder States and dynasties they had the trappings of royalty and the pomp and splendor of the king's person to fill men's hearts with loyalty. Well, we have dispensed with the old titular dignities. Let us take care that we do not part with that tremendous force for which they stood! If there be not titular royalty, all the more need is there for personal royalty. If there is to be no nobility of descent, all the more indispensable is it that there should be nobility of ascent—a character in them that bear rule, so fine and high and pure, that as men come within the circle of its influence they involuntarily pay homage to that which is the one pre-eminent distinction, the royalty of virtue!

And it was this, men and brethren, which, as we turn to-day, and look at him who, as on this morning, just a hundred years ago, became the servant of the Republic in becoming the Chief Ruler of its people, we must needs own conferred upon him his divine right to rule. The more, therefore, because the circumstances of his era were so little like our own, we need to recall his image and, if we may, not only to commemorate, but to reproduce his virtues. The traits which in him shone pre-eminent as our own Irving has described them, "firmness, sagacity, an immovable justice, courage that never faltered, and most of all truth that disdained all artifices"—these are characteristics in her leaders of which the Nation was never in more need than now.

And so we come and kneel at this ancient and hallowed shrine where once he knelt, and ask that God would graciously vouchsafe them. Here in this holy house we find the witness of that one invisible force which, because it alone can rule the conscience, is destined, one day, to rule the world. Out from airs dense and foul with the coarse passions and coarser rivalries of self-seeking men, we turn aside as from the crowd and glare of some vulgar highway, swarming with pushing and ill-bred throngs, and tawdry and clamorous with bedizened booths and noisy speech, in some cool and shaded wood where, straight to heaven, some majestic oak lifts its tall form, its roots imbedded deep among the unchanging rocks, its upper branches sweeping the upper airs, and holding high commune with the stars; and, as we think of him for whom we here thank God, we say: "Such a one, in native majesty he was a ruler, wise and strong and fearless, in the sight of God and men, because by the ennobling grace of God he had learned, first of all, to conquer every mean and selfish and self-seeking aim, and so to rule himself!" For

What are numbers knit
By force or custom? Man who man would
be

Must rule the empire of himself—in it
Must be supreme, establishing his throne
Of vanquished will, quelling the anarchy
Of hopes and fears, being himself alone.

Such was the hero, leader, ruler, patriot, whom we gratefully remember on this day. We may not reproduce his age, his young environment, nor him, but none the less may rejoice that once he lived and led this people, "led them and ruled them prudently," like him, that kingly ruler and shepherd of whom the psalmist sang "with all his power." God give us the grace to prize his grand example, and, as we may in our more modest measure, to reproduce his virtues.

PERSONAL MENTION

The Rev. John Rose, who has had charge of Severn parish, A. A. Co., Md., for some time, has resigned.

The Rev. Joseph Sherlock has resigned the position of assistant minister in Mt. Calvary church, Baltimore, and accepted the Bishop's appointment to Grace church, Weehawken, diocese of Newark.

The Rev. G. W. S. Ayres has resigned St. James' parish, Chesham, Mich., and accepted a call to Trinity church, Middleport, N. Y.

The address of the Rev. Chas. H. Tindell is St. Paul's church rectory 8 North St., Portland, Maine. The Rev. C. J. Ketchum's address is care of Melville, Evans & Co., 75 Lombard St., London, E. C.

The address of the Rev. H. Gaylord Wood is Shamrock Cottage, Wintthrop Highlands, Wintthrop, Mass.

The address of the Rev. Thomas Hines is changed from Cairo, Ill., to 280 Sedgwick St., Chicago, Ill.

The Rev. T. J. George of the diocese of Gloucester and Bristol, England, has arrived in Boston with a view to taking up work and remaining permanently in this country.

The Rev. Nathan H. Chamberlain has resigned the rectorship of St. John's, East Boston, Mass.

The Rev. L. S. Osborne has resigned the rectorship of Trinity church, Chicago.

The Rev. Charles J. Ketchum has resigned the rectorship of St. John's, Arlington, Mass., and will

make an extended tour on the Continent of Europe.

The address of the Rev. Dr. J. V. Lewis, U. S. Army, is Washington, D. C.

The Rev. Arthur Lowndes, rector of Prince William, N. B., has resigned, and accepted the charge of the Doane memorial chapel, South Amboy, N. J.

The Rev. Joseph T. Zorn's address is changed from Schroon Lake to Morristown, St. Lawrence Co., N. Y.

The Rev. F. J. Mallett's address is Emmanuel church, Garrett Ind.

The Rev. Giles B. Cooke having resigned the colored work at Louisville, Ky., his address hereafter will be Gaithersburg, Md.

The address of the Rev. B. A. Brown, M. D., is No. 19 11th St., Toledo, Ohio.

The Rev. F. B. Ticknor has resigned the rectorship of St. Paul's, Walla Walla, W. T., and taken charge of missions in Southern Oregon. Address Medford, Oregon.

TO CORRESPONDENTS.

B. F. G.—So far as we know, it is not the custom of the managing editor of *The Church Times* (London), to make public the names of the writers of its editorials or its special correspondence.

J. T.—1. The Church refrains from celebrating the Holy Communion on Good Friday from motives of reverence and self-abnegation. On that day, the great Sacrifice of the Cross was offered, of which the Eucharistic Sacrifice is but the representation, and, as it were, the reflection. The Church, therefore, absorbed in the contemplation of that supreme act of the Redeemer, refrains from every sacrificial work of her own. Thus in both East and West, there is no Celebration on this one day of all the year. Where Reservation prevailed, the Sacrament consecrated the day before was received on Good Friday, so that there was a Communion but no offering. In the Anglican Church, in which Reservation is not practiced, the self-abnegation of the Church involves abstinence from both Communion and offering. 2. It is true that our Lord instituted the Holy Eucharist in the evening in connection with the Passover Supper; but owing to such abuses as St. Paul attacks in the 1st Epistle to the Corinthians, and doublets for other reasons, also, the Church has always celebrated it in the morning; and there is every reason to believe that this was an ordinance of the Apostles. We believe that no instance can be adduced of an evening Celebration earlier than the fourth or fifth century, when the custom of celebrating on the evening of Maundy Thursday was introduced in some localities for sentimental reasons.

ANON.—1. The Church holds only that those who wholly and obstinately and to the very last, against sufficient light, reject God, are lost. She does not hold that the vast majority of mankind will be damned. Neither does she admit the possibility of forming judgment as to who shall and who shall not be saved. 2. That non-elect infants are lost is "a horrible saying of the hard Calvin," and was never the doctrine of the Catholic Church. 3. As to the unbaptized heathen, at home and abroad, the teaching of the Church is that "God the Holy Ghost visits and has visited every soul of man whom God has made, and those who heard and obeyed it, as far as they knew, belonged to Christ, and were saved for His merits whom had they known, they would have obeyed and loved." 4. The doctrine of the Godhead as expressed in the Athanasian Creed, is, we suppose, taught in all the theological schools of the Church.

A CAUTION.

In accordance with Title II, Canon 3, §8, of the Digest, the Rev. Charles G. Kilner, a presbyter of the Church of England, has been forbidden by the Bishop to officiate in North Dakota.

OBITUARY.

WALLACE.—Martha Ann Wallace, widow of Gen. W. H. L. Wallace, died at her residence in Ottawa, Ill., April 17, 1889, and was buried on Good Friday.

APPEALS.

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 Mata zas. 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.

MISCELLANEOUS.

THE rectorship of Christ church, Springfield, Mo., will be vacant after May 6th. The vestry would like to correspond with clergyman of sound Church views, energetic and good preacher, with view of filling vacancy. THOS. H. COX, Clerk.

ST. PETER'S ALTAR SOCIETY will make surplices, cofts, and altar linen, correct in style and workmanship. Also do all kinds of fine linen work. Apply to rector, REV. GEO. A. HOLBROOK, Ashtabula, Ohio.

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.

TO RENT.—A nice brick dwelling good barn, and large grounds, located near Racine College, and formerly occupied by Dr. Falk. WM. HENRY MILLER, Agent, Racine, Wis.

WANTED.—In September next, by the daughter of a Canadian clergyman, a position as teacher in a ladies' school, or governess in a respectable family. Can teach English, French, speaks French fluently, mathematics, higher music rudiments of Latin shorthand, etc. Highest testimonials and references. Address, stating salary, P. O. Box 859, Coquitlam, P. Q., Canada.

The Household.

CALENDAR—MAY, 1889.

12.	3d Sunday after Easter.	White.
19.	4th " " "	"
26.	5th Sunday (Rogation) after Easter.	White.
27.	ROGATION DAY.	Violet.
28.	" " "	"
29.	" " "	Violet (White at Evensong.)
30.	ASCENSION DAY.	White.

COUNT OSWALD.

BY T. M. BROWNE,

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

CHAPTER VI—CONTINUED.

News of the recent occurrences in Heidelberg had found their way in a very meagre and perverted form to the village. Newspapers to exist at all in those days had to place themselves at the disposal of the governments, and the smallest attempt at free utterance on the side of reform was instantly silenced in the most effectual manner either by suspension of the offending sheet or by fine or imprisonment of the editor. The small and shabby *Wochenblatt*, or weekly sheet printed at the nearest town, one or two copies of which found their way to the village inn at Falkenburg, was the only source of public intelligence open to the rural mind, and very puzzling and unsatisfactory it often proved to the dull and anxious readers.

It had been thought well by those in authority, owing to the high position of the Falkenburg family, to refrain for the present from any but the most vague mention of the part which Oswald had taken in recent events. But enough was said to startle the slow minds of the peasants into a state of confusion and apprehension, in which they eagerly sought for enlightenment from the superior intelligence of the *Amtman*, the burgomaster, and the school-master.

Could it be possible that *Graf Oswald* had taken an open stand against the government? The mere thought seemed a wild and almost dangerous stretch of the imagination. The *Amtman* as one in authority and therefore naturally bound to uphold the dignity of law and order, while, on the other hand, deeply and sincerely attached to the younger *Graf*, found himself for the first time in a strait, when called on to satisfy the public mind of Falkenburg, and though persuaded in his own mind that the young Count had thrown himself into the reform movement, yet he could not suffer himself to admit that the son of the noble house he served could occupy so anomalous a position. Added to this the natural anxiety of an old and faithful servant for his beloved young master, and the *Amtman* felt sufficiently out of harmony with the existing state of things even before his brief and unsatisfactory interview with *Graf Ludwig* had stirred whatever gall there was in his sound and simple nature.

Lost in painful and perplexing meditation, he was walking back to the village, when again the sound of horse's hoofs made him look up, and he saw that the *Graf* had changed the direction of his ride, and was again approaching him.

"He has changed his mind about Jacob Heinzl," the *Amtman* said to himself, not without a slight feeling of compunction at his own hard thoughts of his master. "After all, if half these rumors about *Graf Oswald* were true, it was little wonder that his brother

should be out of sorts." But he was premature in his conclusions.

"Ortmuller," said *Graf Ludwig*, as he rode up to him, "it has just occurred to me that Dr. Lahnfeld's lease must nearly have expired. Do you remember the date?"

"No, *Herr Graf*; the lease was given in your father's time. I have never thought of looking at it since it was made out."

"Bring me word this evening when it expires. I do not intend that it shall be renewed."

"Not renewed, *Herr Graf*!" stammered the *Amtman*, "why the old doctor"—"I am not asking your opinion, *Amtman*, you have simply to follow my instructions, this evening, remember." And the *Graf* galloped off, leaving his retainer in a state of mind more unenviable than before.

That evening with a heavy heart he went up to the castle, taking with him the papers referring to the lease of what had been almost wasteland at the time when Doctor Lahnfeld had come to Falkenburg.

By what the *Graf* regarded as a fortunate coincidence, the date showed that a few weeks only remained of the time specified.

He scanned the papers eagerly, then took a hurried turn about the room before he spoke.

"You will see Doctor Lahnfeld to-morrow, and tell him that the lease is not renewable. I have other purposes in view for the land he occupies. Have it thoroughly understood that my decision is irrevocable."

The *Amtman* silently rose from his seat, and fumbled for his hat as though a mist had come over his eyes. "You understand, *Amtman*?" said the Count impatiently. "You seem slow to take my meaning to-night."

"Ja, Ja, *Herr Graf*, I understand you," said Ortmuller, with a doggedness of tone, which his master noted, but did not care to remark upon, "there is no appeal from your law, your will must be carried out."

"You will come to report to me, when the matter is settled."

"Zu diensten, *Herr Graf*," and the *Amtman* went out, so thoroughly depressed, that he could not even find relief in such a soliloquy as he had indulged in after his first meeting that day with *Graf Ludwig*.

CHAPTER VII.

Yes, the Count's decision was irrevocable, the *Amtman* had seen it in every line of the delicate, vindictive, face of his master. Never in all the long years of his faithful service had he had so hard a task laid upon him. But there was no escape. There was no possibility of evading his instructions. There was even no use in putting off till to-morrow what was inevitable. It was better that Doctor Lahnfeld should know at once what was impending.

The *Amtman's* interview with his master had not lasted many minutes, and the sunset had not yet faded as he went through the park in the direction of the *Herr Doctor's* cottage. The old man, as was his wont, was slowly making the tour of his garden, attending to the various wants of the creatures with which he had surrounded himself. The deep depression into which recent events had thrown him yielded somewhat, for the time being, to the familiar occupation. Adele went with him on his rounds this evening. She too had her pets among her uncle's pensioners, and it was curious and pretty to see the friendly relation between them. A beautiful ball-finch, one of

her chief favorites, was sitting saucily on her finger, and pecking seeds from her open palm, as the *Amtman* came along the garden path with his uncongenial task before him.

"Guten Abend, *Frauleinchen*," he said, and Adele, in spite of her own heavy burden, noticed the worried look on his broad, kindly face. He took no notice this evening of the birds in which he was usually much interested, but looked round for the *Herr Doctor*, saying that he had a business matter to talk over with him.

"For that matter *Fraulein Adele* had better hear it too," he added, as she was turning away. The *Doctor's* garden did not seem the place to discuss business, and the three entered the house together.

"I have a message, *Herr Doctor*," said the *Amtman*, after an awkward pause, in which he had turned his old straw hat many times on the top of his stick, and wiped his forehead with great vehemence, "a message from the *Herr Graf*." Then Adele's face paled with the certainty that it must in some way be to the injury of her uncle or herself, while Otto Lahnfeld only looked expectant. Again the *Amtman* had to have recourse to his hat and his handkerchief, before, in his most guttural tones, and with a face as red as it was in the nature of a human countenance to be, he blurted out the purpose of his visit.

"But let me tell you," he added, before a word could be spoken by his hearers, "let me tell you that when you leave this home there is one which will be ready to receive you, which will feel itself honored to have you under its roof, so long as you will stay with us, *Herr Doctor* and *liebes Fraulein*."

And this time the *Amtman* in his agitation, transferred his handkerchief to his eyes, and rubbed them lustily.

"A thousand thanks, old friend," said Otto Lahnfeld gently. He had taken his niece's hand in his and answered her troubled look with a re-assuring smile, "a thousand thanks. We know, Adele and I, that it has cost you a heartache to come and give us the *Graf's* message, but it need not trouble you that we cannot stay here any longer. I have been thinking to-day that it would be well for us to go. You see, *Amtman*, it is not to be wondered at that the *Graf* should look on us with disfavor. I was his brother's tutor."

The *Amtman* had never heard Dr. Lahnfeld express a political opinion. The old man had lived a life altogether apart, and while ever ready to show the villagers kindly sympathy, had been looked upon by the peasants, whose minds were not accustomed to nice distinctions, as a sort of benevolent wizard, a being outside the ordinary laws of life. Even the *Amtman* shared to a certain extent this estimate of the *Herr Doctor*, and had never been led to imagine that he had once taken a leading part in just such another movement as that in which *Graf Oswald* had recently been engaged. True there had always been a touch of mystery about old Lahnfeld, but all conjecture as to his past life had fallen wide of the mark. Why should the *Graf* regard the old doctor with disfavor for having been his brother's tutor? The question presented itself to the *Amtman's* mind, and formed itself into words.

"Why?" repeated Otto Lahnfeld, with a slight shrug of his stooping shoulders. "Well, *Amtman*, I have been in my day what the *Herr Graf*, nay, what you yourself, would call a danger-

ous man, and it may well be supposed that I had instilled into *Graf Oswald* some of the ideas which have led him into his present peril. And I can say nothing to clear myself on this point. It may be true that all my teaching, all my influence, on his young mind, have tended to make him what he is. See, *lieber Amtman*," he went on with a little smile, half amused, half pitiful, "it would not do to compromise you by accepting the kindly shelter of your roof." The *Amtman* had to collect himself for a moment after the shock of this discovery; he had not reflected on the *Graf's* motive in the matter of the lease, it had seemed merely a cruel whim on his part, but it was now explained. In justice to his kindly soul in our chronicle that he did not however for a moment waver in the warmth of his sympathy.

"Not if the *Herr Graf* were the Duke himself," he exclaimed, bringing down his heavy hand on the table with an emphasis which shook the room, "would I go back from what I said, not if he were to take my place from me to-morrow. While I have a roof over my head it shall be your shelter so long as you will accept it for the *Frauleinchen* and yourself."

"We are just as grateful to you, dear *Amtman*, as if we could accept your offer," said Adele. "we shall never to the last day of our lives forget your goodness, but I feel, with my uncle, that we had best leave Falkenburg. It was only," she went on, turning to Otto Lahnfeld with a look of tender deference, "it was only that I knew you had grown to love the place and our quiet life together, dear uncle, that made me hesitate to speak of it. But since you feel it best, I am glad. We will make another home, you and I together, where we can feel that we are not a source of anger or ill will to anyone. The world is wide and there are good people in it. And I want to feel that I am doing something in this busy world where hitherto I have done so little."

"You have filled a broken heart and a ruined life with peace and comfort, child," said the old man, "was not that something?" and Adele hid her tearful eyes upon his shoulder. They had for the moment forgotten the *Amtman*; never, as he told his wife that night while relating to her sympathetic ear the incidents of the day, never had he felt so "womanish."

"You may yet change your minds," he said, as he bade them good night, with a hearty grasp of the hand, "and if you do or not, remember, *Herr Doctor* and *liebes Fraulein*, that you have a friend for life in Paul Ortmuller."

There were few preparations to make for their departure. The simple furniture of their cottage was in part disposed of by the *Amtman*, in part given away to the villagers who, now that they were about to lose the familiar presence of the old man, were loud in their protestations that the *Herr Doctor* was *ein braver mann*, and that they could ill afford to let him go, while as to Adele, the village with one voice declared it to be an *ungluck*, a real misfortune, that they should lose her. Even the little children learned the sad news and put their flaxen heads together in solemn conclave about her departure.

It was parting from the inhabitants of his garden, however, which contained for the old man the real pain of parting. The creatures with whose habits of life he was far more familiar than with those of the peasants of

Falkenburg, had grown very near the heart of the man, so large a portion of whose life had been spent in unnatural isolation from his kind. Lingered he passed from one to another, releasing them from a captivity which could scarcely be called such, and in which they had been so happy that they would not at first appreciate a larger liberty. Squirrels and hares, birds of various families, but all forming one in the affectionate care bestowed upon them, received the last attentions from his hands, and then the doors of their respective dwellings was set wide open. Bright and, as it seemed, questioning eyes were fixed upon their old guardian, and he felt convinced in his own mind that his adopted children understood and deplored his departure. The bees and beavers had enjoyed all the liberty which a state of nature could have given them, but the beavers must certainly have understood this to be a final leave-taking, for never before, the Doctor thought, had they displayed such almost human sagacity and affection.

When the old mail-coach on its way through Falkenburg to Weinheim, the nearest railway-station, stopped at the village post-office on the following morning, it received into its capacious interior Otto Lahnfeld and his niece. Early as it was, soon after sun-rise, many of the villagers gathered round to wish them God-speed and *Auf Wiedersehen*, that sweet German farewell—*Auf Wiedersehen*—may we meet again.

Adele saw the little group of kindly, weather-beaten faces through a mist of tears. As the coach lumbered on, down the village street, they came in sight of the castle, standing stately among its gardens, with its back-ground of rich foliage, all fresh and lovely in the morning light. Adele wiped away her tears to see it all once more in perfect beauty and distinctness, and thus its memory was impressed forever upon her brain and heart. She felt that she was looking for Oswald also.

(To be continued.)

LETTERS TO THE EDITOR.

STOP REVISING THE PRAYER BOOK.

To the Editor of *The Living Church*:

Some of your readers may possibly recollect that I was quite active as a defender and supporter of "The Book Annexed;" and I still wish that more of its enrichments had been adopted by our last General Convention.

But if I have not mistaken the conservative sentiment of the Church, there is a growing desire that our Prayer Book shall not be kept in a continual state of change and flux. At the present rate we shall have a new paper edition of the book every three years; and it will be, as Bishop Williams wittily said of the "Proposed Book," in "a perpetual state of procreation." This can be stopped if our diocesan conventions will adopt some such resolution as this:

WHEREAS, It is desirable that the contemplated changes in the Book of Common Prayer shall be completed this centennial year; therefore,
Resolved, That the deputies of this diocese be requested to vote against all proposed changes in the Prayer Book, which require to be ratified by the General Convention of 1889.

J. ANKETELL.

THE PROPOSED HYMNAL.

To the Editor of *The Living Church*:

The voluminous "Preliminary Reports" now out, make us poor country parsons who are set over people that can't afford a new Hymnal or Prayer Book often, and are naturally opposed to new departures, long, for something final.

I think we would be more easily contented, however, if we only knew the

reasons. Won't some member of each committee take it upon himself to publish an appendix to the respective reports, stating concisely the reasons for the various suggested alterations, the source, author, or compiler of the various prayers, offices, and hymns, and also the grounds on which the omitted hymns of the present collection have been severally rejected?

Of course the preparation of such a companion volume to the reports would involve a great deal of labor, yet not half as much as it would take to pass the proposed matter through General Convention without it. Then, too, once done it would become a tracture of wide circulation, and of high educational value to both clergy and laity. Without it, intelligent and expeditious voting will be, for the majority of deputies, impossible. The reason this "tinkering" has dragged on so long is that the deputies are so ignorant about the business to be brought before them, and spend the time "posting up," that ought to be given to an expression of mature and ripe conviction. Every triennial Convention has more than it can do. Some important matters are always laid over. Let the deputies come well informed, and there will then be the less need of much speech-making.

Especially we would like to see a table prepared, summarizing the information recently obtained from the clergy through blanks sent out by the secretary of the Committee on the Hymnal, with the purpose of ascertaining which hymns are at present chiefly in, or out of, use. We should also be most interested to learn in what collection each of the 400 new hymns has already served, and how well it has stood wear. Let us have plenty of light. There is no danger that we shall be too well informed.

P. E. S. S.

THE HOWARD EPITAPH.

To the Editor of *The Living Church*:

In regard to the Howard epitaph in the church at Wetheral, England, your correspondent from Bishopthorpe, Halifax, says: "I do not know how it came to pass that the chapel ever was allowed to be built, the Howard family, as is well known, belonging to the Roman Communion."

Some years ago I visited this church and saw the monument and epitaph, and was informed that this vault or chapel was there, because this was the parish church of the Howards, although they were Romanists, and attended a Roman church some miles away. The Howards had vested rights in the church, and were lords of the manor, and still used the family vaults, although Romanists. I do not consider the epitaph itself one that a good Churchman need object to use or believe.

COLIN C. TATE.

Englewood, Ill., Easter, 1889.

To the Editor of *The Living Church*:

In your issue of April 20th, the Bishop of Nova Scotia accuses me of inaccuracy, in stating that the Howard mausoleum, or, as he prefers to call it, "mortuary chapel," is in Wetheral church. As he says, the building is, architecturally, quite different from the church, but as it has no entrance, other than through the chancel of the church, one would naturally speak of it as "in the church." The Burd Memorial in St. Stephen's Philadelphia, is a similar instance, and is always alluded to as "in the church." The Bishop further states "The Howard family, as is well known, belong to the Roman Communion, which will account for the character

of the epitaph." The Duke of Norfolk, the head of the house, and others, are Romanists, but that all are not, is proved by the fact that a few weeks ago the papers recorded the death of the Hon. and Rev. Wm. George Howard, Earl of Carlisle, a clergyman of the Church of England, who was rector of Londesborough, in Yorkshire, from 1832-1877. I am not prepared to state positively whether the Howards of Wetheral were, or were not, members of the English Church, but it seems hardly possible, that the most careless or indifferent Roman Catholics would build a family memorial in actual connection with an English parish church. Dr. Courtney may object to the epitaph, on the ground that it is a prayer for the dead, but to me, it is not inconsistent with the teachings of the Anglican Church, for Sunday after Sunday (and in some places much oftener) do we not bless God for all His servants departed this life in His faith and fear, beseeching Him to give us grace to follow their good example, etc.? We may believe as we will in regard to the efficacy of prayers for the dead, but of one thing we can be sure, such prayers can never do any harm.

R. S. LAWSON.

Philadelphia, April 24, 1889.

A VALUABLE TABLE.

To the Editor of *The Living Church*:

The accompanying table cost me about a day's labor at a place where, in the course of my missionary journeys, I am compelled to spend many hours every month waiting for trains, with nothing to do save such work as I take along with me. I had long wanted such a table, to enable me to find readily how the Church applied certain passages of Scripture, and this table has already saved me more time than it took to prepare it. Thinking it may be as useful to others as to myself, I cheerfully submit it to you for publication. If pasted within the covers of Blunt's "Annotated Book of Common Prayer," that book can be made to serve in some cases as a Scriptural commentary.

A. H. N.

TABLE OF SCRIPTURAL PASSAGES USED FOR GOSPELS AND EPISTLES.

ISAIAH.	
VII: 10-15.	Annunciation.
XL: 1-11.	St. John Baptist.
I: 5-14.	Tuesday before Easter.
LXIII: 1-19.	Monday before Easter.
JEREMIAH.	
XXIII: 5-8.	25th Trinity.
JOEL.	
II: 12-17.	Ash Wednesday.
MALACHI.	
III: 1-5.	Purification.
ST. MATTHEW.	
I: 18-25.	Sunday after Christmas.
II: 1-12.	Epiphany.
13-18.	Holy Innocents.
IV: 1-11.	1st Lent.
18-22.	St. Andrew.
V: 1-12.	All Saints.
20-26.	6th Trinity.
VI: 16-21.	Ash Wednesday.
24-34.	15th Trinity.
VII: 15-21.	8th "
VIII: 1-13.	3rd Epiphany.
23-34.	4th "
IX: 1-8.	19th Trinity.
9-13.	St. Matthew.
IX: 18-26.	24th Trinity.
XI: 2-10.	3rd Advent.
25-50.	St. Matthias.
XIII: 24-30.	5th Epiphany.
XV: 21-28.	2nd Lent.
XVI: 13-19.	St. Peter.
XVIII: 1-10.	St. Michael and All Angels.
21-35.	22d Trinity.
XIX: 27-30.	Conversion of St. Paul.
XX: 1-16.	Septuagesima.
20-28.	St. James.
XXI: 1-13.	1st Advent.
XXII: 1-14.	20th Trinity.
15-22.	23d "
34-46.	18th "
XXIII: 34-39.	St. Stephen.
XXIV: 23-31.	6th Epiphany.
XXVII: 1-54.	Palm Sunday.
57-66.	Easter Even.
ST. MARK.	
VII: 31-37.	12th Trinity.
VIII: 1-9.	7th "
XIV: 1-72.	Monday before Easter.
XV: 1-39.	Tuesday "
XVI: 14-20.	Ascension.
ST. LUKE.	
I: 26-38.	Annunciation.
57-80.	St. John Baptist.
II: 15-21.	Circumcision.

22-40.	Purification.
41-52.	1st Epiphany.
V: 1-11.	5th Trinity.
VI: 36-42.	4th "
VII: 11-17.	16th "
VIII: 4-15.	Sexagesima.
IX: 28-36.	Transfiguration.
X: 1-7.	St. Luke.
23-37.	13th Trinity.
XI: 14-28.	3rd Lent.
XIV: 1-11.	17th Trinity.
16-24.	2nd "
XV: 1-10.	3rd "
XVI: 1-9.	9th "
19-31.	1st "
XVII: 11-19.	14th "
XVIII: 9-14.	11th "
31-43.	Quinquagesima.
XIX: 41-47.	10th Trinity.
XXI: 25-33.	2nd Advent.
XXII: 1-71.	Wednesday before Easter.
24-30.	St. Bartholomew.
XXIII: 1-49.	Thursday before Easter.
XXIV: 13-35.	Monday after Easter.
36-48.	Tuesday "
ST. JOHN.	
I: 1-14.	Christmas.
19-28.	4th Advent.
II: 1-11.	2nd Epiphany.
III: 1-15.	Trinity.
16-21.	Monday after Whitsun Day.
IV: 46-54.	21st Trinity.
VI: 1-14.	4th Lent.
5-14.	25th Trinity.
VIII: 46-59.	5th Lent.
X: 1-10.	Tuesday after Whitsun Day.
11-16.	2nd Easter.
XIV: 1-14.	SS. Philip and James.
15-31.	Whitsun Day.
XV: 1-11.	St. Mark.
12-16.	St. Barnabas.
17-27.	SS. Simon and Jude.
26-27.	Sunday after Ascension.
XVI: 1-4.	" "
5-15.	4th Easter.
16-22.	3rd "
23-33.	5th "
XIX: 1-37.	Good Friday.
XX: 1-10.	Easter.
19-23.	1st Easter.
24-31.	St. Thomas.
XXI: 19-25.	St. John, Evangelist.
ACTS.	
I: 1-11.	Ascension.
15-26.	St. Matthias.
II: 1-11.	Whitsun Day.
V: 12-16.	St. Bartholomew.
VII: 55-60.	St. Stephen.
VIII: 14-17.	Tuesday after Whitsun Day.
IX: 1-22.	Conversion of St. Paul.
X: 34-43.	Monday after Easter.
34-48.	" " Whitsun Day.
XI: 22-30.	St. Barnabas.
27-30.	St. James.
XII: 1-3.	" "
1-11.	St. Peter.
XIII: 26-41.	Tuesday after Easter.
ROMANS.	
IV: 8-14.	Circumcision.
VI: 3-11.	6th Trinity.
19-23.	7th "
VIII: 12-17.	8th "
18-23.	4th "
X: 9-21.	St. Andrew.
XII: 1-5.	1st Epiphany.
6-16.	2nd "
16-21.	3rd "
XIII: 1-7.	4th "
8-14.	1st Advent.
XV: 4-13.	2nd "
I. CORINTHIANS.	
I: 4-8.	18th Trinity.
IV: 1-5.	3rd Advent.
IX: 24-27.	Septuagesima.
X: 1-13.	9th Trinity.
XI: 17-34.	Thursday before Easter.
XII: 1-14.	10th Trinity.
XIII: 1-13.	Quinquagesima.
XV: 1-11.	11th Trinity.
II. CORINTHIANS.	
III: 4-9.	12th Trinity.
IV: 1-6.	St. Matthew.
VI: 1-10.	1st Lent.
XI: 19-31.	Sexagesima.
GALATIANS.	
III: 16-22.	13th Trinity.
IV: 1-7.	Sunday after Christmas.
21-31.	4th Lent.
V: 16-24.	14th Trinity.
VI: 11-18.	15th "
EPHESIANS.	
II: 19-22.	St. Thomas.
III: 1-12.	Epiphany.
13-21.	16th Trinity.
IV: 1-6.	17th "
7-16.	St. Mark.
17-32.	19th Trinity.
V: 1-14.	3rd Lent.
15-21.	20th Trinity.
VI: 10-20.	21st "
PHILIPPIANS.	
I: 8-11.	22d Trinity.
II: 5-11.	Palm Sunday.
III: 17-21.	23rd Trinity.
IV: 4-7.	4th Advent.
COLOSSIANS.	
I: 3-12.	24th Trinity.
III: 1-7.	Easter.
12-17.	5th Epiphany.
I. THESSALONIANS.	
IV: 1-8.	2nd Lent.
II. TIMOTHY.	
IV: 5-16.	St. Luke.
HEBREWS.	
I: 1-12.	Christmas.
IX: 11-15.	5th Lent.
16-28.	Wednesday before Easter.
X: 1-25.	Good Friday.
ST. JAMES.	
I: 1-12.	SS. Philip and James.
17-21.	4th Easter.
22-27.	5th "
I. ST. PETER.	
II: 11-17.	3rd Easter.
19-25.	2nd "
III: 8-15.	5th Trinity.
17-22.	Easter Even.

IV: 7-11. Sunday after Ascension.
V: 5-11. 3rd Trinity.
II. ST. PETER.
I: 13-18. Transfiguration.
I. ST. JOHN.
I: 1-10. St. John Evangelist.
III: 1-8. 6th Epiphany.
13-24. 2nd Trinity.
IV: 7-21. 1st "
V: 4-12. 1st Easter.
ST. JUDE.
I: 1-9. SS. Simon and Jude.
REVELATION.
IV: 1-11. Trinity.
VII: 2-12. All Saints.
XII: 7-12. St. Michael and All Angels.
XIV: 1-5. The Innocents.

LIFE'S PATH.

BY ALBA.

The path of life winds here and there
Through many a devious way,
Now frowned upon by gloomy Night,
Now cheered by gladsome Day.

Now choked by Winter's heavy snows,
It slowly toils along,
Till glad lened by the flowers of Spring
And many a sweet bird-song.

Through shadowed valley now it winds,
And by the dark ravine;
Anon, it crosses sun-kissed heights
And fields of waving green.

It matters not, where it may wind,
O'er mountain or through mead,
A cheerful heart along the way---
This is our greatest need.

BOOK NOTICES.

MY MOTHER'S ENEMY. A Story for Girls. By Lucy C. Lillie. Philadelphia: Porter and Coates; Chicago: S. A. Maxwell & Co. Price, \$1.50.

A good story, and well written, one that reminds us strongly of some of Miss Muloch's lovely stories of English home life.

A QUAKER GIRL OF NANTUCKET. By Mary Catherine Lee. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

A charming story, in style, characters, and incidents. We are grateful to the author for these pen pictures of quaint Nantucket, as well as for her sketches of men and women which make our hearts warmer and our sympathies more tender.

A WHITE UMBRELLA IN MEXICO. By F. Hopkinson Smith. With illustrations by the author. Boston: Houghton, Mifflin & Co. Price, \$1.50.

This is one of the most delightful of recent books of travel; the author wieldeth both pen and pencil with charming felicity. The "white umbrella" was the artist's sunshade in a sketching tour through this unique and interesting country.

PASSE ROSE. By Arthur Sherburne Hardy. Boston and New York: Houghton, Mifflin, & Co. Price, \$1.25.

This story is a very clever attempt to make the real life of the Middle Ages to live again in fiction. It has the charm of freshness and the interest of quick movement. The characters are well drawn, and the story is nowhere dull. "Passe Rose" is the name of the heroine, who illustrates in her eventful career the fidelity of love, the strength, courage, and endurance of a true womanly heart.

OUR GLORIFIED. Poems and Passages of Consolation. Especially for those bereaved by the loss of children. Edited by Elizabeth Howard Foxcroft. Boston: Lee & Shepard; New York: Charles T. Dillingham; Chicago: A. C. McClurg & Co. Price, \$1.00.

An afflicted mother has gathered here some of the sweetest and tenderest thoughts of sorrowing souls, who grieve not as those who have no hope. The work was completed only a few days before the loving heart which had found comfort in compiling it, was touched by the hand of death.

RED CARL. Translated from the German of J. J. Messmer. By Mary E. Ireland. New York: Thos. Y. Crowell & Co. Pp. 296. Price, \$1.25.

A well-drawn picture of German domestic life in a New England town. The characters are vividly expressed in the story of the troubles that resulted from the labor and socialistic schemes of which they were victims. The pros and cons of these theories as well as of the temperance question, are well discussed.

CHURCH CONGRESS. The papers, addresses, and discussions at the Twelfth Church Congress in the United States, held in Buffalo, N. Y., November, 1888. New York: Thomas Whittaker. Strong paper, octavo, pp. 191, price \$1.00.

The publication of the work of the last Congress is a little later than is common with the ardent and indefatigable general secretary, but he is not responsible. The tardiness of its appearance is due to the poverty of stenographic ability in the Congress, which has entailed a tedious and certainly a provoking waste of Dr. Wilde's time in subsequent correspondence with several of the speakers. It is a well-printed and creditable volume.

HOME GYMNASTICS FOR THE WELL AND THE SICK. Adapted to all ages and both sexes; with directions how to preserve and increase health; also how to overcome conditions of ill health, by simple movements of the body. Edited by E. Angerstein, M. D., and by G. Eckler. With many wood cuts and a figure-plate. Translated from the eighth German edition. Boston and New York: Houghton, Mifflin & Co.

This practical work on a very important subject, comes to us commended by the distinguished names of its authors, and by long use and popularity in Germany. Everything is made clear; the exercises are simple; the system is adapted to all classes and conditions, and expert advice is given, so that each one can find the exact method of exercise best suited to his age and state of health.

ADELAIDE'S AWAKENING, a story of the City of Flowers. By Emma Marshall, author of "Under the Mendips," etc. New York: E. P. Dutton & Co. Price \$1.25.

This is pleasant and helpful reading for girls, and an interesting story of English and Florentine life. The heroine is a young English girl with artistic aspirations, who through the kindness of friends was enabled to visit as companion to an invalid child. This child's character is a beautiful one, and one of the chief charms of the book. The thread of romance is happily woven through the story. The only blemish is a cynical tone in parts of the story, a tone assumed by some towards those above them in the social scale.

AN HOUR WITH DELSARTE. A Study of Expression. By Anna Morgan. Illustrated by Rose Mueller Sprague and Marian Reynolds. Boston: Lee and Shepard; New York: Charles T. Dillingham. Cloth, \$2.00.

Miss Morgan and her artist friends have made a very attractive and helpful book, though they have not given us an exhaustive treatise upon "Delsarte." The cover is very pretty, and the sketches of dramatic attitudes are fine, though a very small part of the book is devoted to "The Stage." No teacher, public reader, speaker, or singer, can afford to neglect the study of "Delsarte." In this book are to be found the best suggestions and most helpful applications of the principles of that very incomplete but fascinating science. Like most books upon art, it is "wordy" to a fault. By that we mean, it is not concise.

THE CONTEMPORARY PULPIT LIBRARY SERMONS. By the Ven. F. W. Farrar, D. D., F. R. S., Archdeacon of Westminster. New York: Thomas Whittaker.

A volume of sermons by Canon Farrar may not at first attract the attention or inspire the confidence of our readers. If this one is looked at a second time, however, it will be read, and it will prove to be a delightful and profitable book. These are not ordinary sermons. Dealing, for the most part with great, practicable questions, or with subjects of general religious interest and concern, they are elevated in thought, noble in diction, and calculated to do good to the souls of men. To an expression here and there we must take exception, but of the book as a whole we can speak in hearty commendation.

THE PLANTATION NEGRO AS A FREEMAN. By Philip A. Bruce. Chicago: S. A. Maxwell & Co.

This is an interesting discussion of the Negro in the country districts of the South, where he is found practically separate from the whites, and as a freeman separate from them even as masters. The author takes a very gloomy view of the future. The book is, however, a valuable contribution to the

literature of this subject, in that it gives without hesitation the views of a Southerner who was too young to know anything of slavery, and who has undertaken to give a faithful statement of facts relative to the Negro's present status as he has observed them.

FRENCH TRAITS. An Essay on Comparative Criticism. By W. C. Brownell. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price, \$1.50.

There are more ideas "to the square inch," in these papers, than one often meets in the essays of the day. The author appears to understand the French people; he writes with hearty sympathy, and the vivacity and clearness becoming to the subject. We are not prepared to give much weight to his special plea for lightly regarding the immorality of sentiment in France. He says: "What would be vice in us remains in France social irregularity." It may be glossed over in that way, but it is all the more dangerous to the national character. The author's last chapter, "New York after Paris," is capital reading, full of good hits and bright points, with much practical wisdom. The book is suggestive and interesting all through.

PROFIT-SHARING BETWEEN EMPLOYER AND EMPLOYEE. By Nicholas P. Gilman of *The Literary World*. Chicago: S. A. Maxwell & Co.

This is by far the best discussion of this topic yet given to the public. The Johns Hopkins University publications have been since their appearance, the principal source of information on this subject, but Mr. Gilman's book will be the standard until the development of the profit-sharing idea shall add new information. The book is practically exhaustive of the American field. Its historical review of the wage system, and of old forms of dividing the results of united effort in production, forms a fitting and interesting introduction to the general narrative of profit-sharing enterprises both in this country and in Europe. The features which will strike the student of this subject with most favor, is perhaps the direct, concise, literary merit of the book—a quality seldom found in such discussions.

THE CAPTAIN OF THE WIGHT. A Romance of Carisbrook Castle in 1488. By Frank Cowper, M. A. With illustrations by the author. New York: E. & J. B. Young & Co.; Chicago: S. A. Maxwell & Co. Price, \$1.50.

This is a capital story of feudal days in Carisbrook Castle at the close of the fifteenth century. There is no more picturesque period in the history of Western Europe than that of the Renaissance. The character of the hero, Sir Edward Woodville, is worthy of imitation in these days when chivalry seems almost of the past. He was a knight over whose body his foe could truly say: "He was ever the pattern of all true knights. The courtliest that ever bore shield; the truest friend to thy lover that ever bestrode horse. The meekest and gentlest that ever loved woman. The sternest to thy mortal foe that ever laid spear in rest." The stirring incidents of this romantic time are told with great animation and humor. Although the story is mainly written for the young, it is not without interest to the elders who would gain information concerning this period of English history.

MARRIAGE AND DIVORCE, in Physical, Psychological, Moral, and Social Relations; according to the Law Natural and Revealed. By B. Franklin, D. D. New York: E. & J. B. Young & Co. Price, \$1.50.

No book has appeared for a long time which dealt with so vital a question as that which Dr. Franklin here treats. The well-known ability of the author, and his place upon the committee appointed by the General Convention to consider this great matter, gives the warrant for expecting an able treatise. An examination of the book shows that our assurance was just. The subject is discussed under the following heads: The Principle of Marriage; The Principle of Canon Law; Statistics; Marriage a Mutual Contract under Natural Law; Marriage a Social Contract; Marriage according to the revealed Divine Law; Polygamy, Polyandry, Monogamy; Prohibited Degrees; Divorce; Historic Can-

on Law and opinions of Christian Fathers. Under these heads a thoroughly exhaustive treatment of all phases of the subject is given. Our pleasure in reading the book would have been enhanced if the question of style had occupied a larger share of attention in its preparation.

A NEW volume of *The Century* begins with the May number, the frontispiece of which is one of Mrs. Foote's pictures of the Far West, "Cinching Up." Then follow two of Cole's engravings of the old Italian masters, with accompanying articles by W. J. Stillman and the engraver himself. The most timely papers in the number are a series on "Samoa: The Isles of the Navigators." The first is by Dr. H. W. Whitaker of the United States Navy, and is profusely illustrated. The second, also illustrated, is on "Our Relations to Samoa," by Mr. George H. Bates, who was Commissioner of the United States in 1886, and who, since this article was written, has been re-appointed Commissioner by the present administration. The third paper in this series is a brief one by Captain Erben of the United States Navy, who commanded the "Tuscarora" when it took Steinberger to Samoa in 1875. A curiously illustrated article on Jean Francois Millet is by Wyatt Eaton, who gives his personal recollections of the famous artist, with some account of his drawings for his children and grandchildren.

The frontispiece of *The Magazine of Art* for May is a photogravure re-production of G. P. Jacobm-Hood's "The Triumph of Spring," which was one of the principal attractions at the summer exhibition at the Grosvenor Gallery in 1888. N. V. Diaz is the subject of the paper on "The Barbizon School." We are given a portrait of the famous painter, and several engravings after his works. Ford Madox Brown follows with a paper on self-painted pictures, which gives a portrait of the writer painted by himself. It is capital as a painting and as a likeness. There are no more interesting illustrations in the magazine than those from the self-made portraits of Sir Fred'k Leighton, Josef Israels, John S. Sargent, Luke Fildes, and Jules Breton; all of which hang in the famous Keppelstone Gallery. [Cassell & Company, New York. 35 cents a number, \$3.50 a year, in advance.]

The Kindergarten for May begins the second volume of this bright magazine. In this number opens a series of articles by Emily Lord, of England, upon Sloyd, a simple but educational system of manual training. This system is quite universally adopted in Northern Europe, and in it possibly may be found the practical solution of this subject for American schools. This number contains, besides the usual typical lessons and nursery occupations, a lesson on the Sand Table, which delights the hearts of the little ones. [Price, \$2 a year. Chicago: Alice B. Stockham & Co.]

The Church Eclectic for May contains the conclusion of Dr. Arey's article on "The Vain Search," Lord Halifax's speech on Weekly Early Communion, a paper by the Rev. H. H. Oberly on Asceticism, etc., etc. An interesting "Miscellany," and the usual excellent summary of foreign and home news and notes make up a capital number.

"HEAVEN AND EARTH, an Antiphon," is the title of a handsome souvenir, by Edith M. Thomas, illustrated by half-tone engravings, after original designs by W. St. John Harper. [New York: Frederick A. Stokes & Brother; Chicago: G. H. Whiting, 137 Wabash Ave. Price, \$1.00.]

THE Rev. M. M. Moore, Springfield, Mo., has published an admirable tract entitled, "Twelve Reasons for Constant Communion," a paper which every rector should circulate in his parish. Price, 50 cents per 100, postpaid.

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

DIOCESAN CONVENTIONS.

LOUISIANA.

The 51st annual council was opened by a celebration of the Holy Eucharist at 11 A. M., on Wednesday, May 1st. The Rev. J. N. Galleher was Celebrant, and the Rev. David Sessums, preacher. After a lunch served by the ladies of Trinity church, the council met for business. The Rev. Dr. H. C. Duncan was unanimously elected secretary, and he selected for his assistant, the Rev. A. G. Bakewell. The Bishop then appointed the usual committees.

A circular letter from the Bishop of Virginia deprecating the proposed change of name of the Church, and suggesting that the council of Louisiana unite in opposing a change of name, was read by the secretary. On motion it was decided that the communication be received and filed, and not to appear upon the pages of the journal. The Bishop's address was delivered on the evening of the first day's session, in which he referred to the present name of the Church being misleading and burdensome. He thought that argument should be made on the subject without attributing false and unworthy motives to those who expressed themselves either in favor or against the change. Many authorities were brought to bear upon the subject of the inappropriateness of the present title. The address touched upon the inadequate support of the clergy, the necessity of securing missionaries for the weak parishes in the State, and many other matters of vital interest to the Church. The report of services held, Communions celebrated, and Confirmations given, was very gratifying, and showed that notwithstanding the Bishop's ill health during the past year, he had accomplished a wonderful amount of good solid work for the Church. The Rev. R. H. Prosser moved to have that portion of the Bishop's address relating to a change of name referred to a committee of five, but his motion was lost.

At the 11 A. M. meeting of the council on Thursday it was decided to divide the diocese into four archdeaconries, and for each archdeaconry to secure a missionary priest to do missionary work, his salary to be paid from a missionary society to be organized in each archdeaconry; the archdeaconries to be under the oversight of the Bishop. At the re-assembling of the council at 7:30 P. M., it was again attempted to bring up a discussion relating to the circular letter from Virginia, but the attempt failed, it being evident that it was the will of the council to leave that matter with the General Convention. The following elections then took place: *Treasurer*.—S. M. Phelan. *Registrar*.—The Rev. E. W. Hunter. *Standing Committee*.—The Rev. Drs. W. A. Snively, and J. Percival, the Rev. D. Sessums, and Messrs. H. V. Ogden, James McConnell, and Robt. Mott. *Delegates to General Convention*.—The Rev. Messrs. W. A. Snively, D. D., D. Sessums, H. C. Duncan, H. H. Waters and Hon. H. C. Minor, Col. W. P. Johnson, Hon. J. McConnell, and Hon. Carlton Hunt. *Alternates*.—The Rev. Messrs. J. Percival, D. D., W. K. Douglass, A. S. Clark, and U. B. Bowden, and Messrs. C. Whitney, J. B. Horner, G. Westfeldt, and J. B. McGhee. The Bishop appointed the following archdeacons and lay delegates to serve as a Board of Missions: *Archdeacons*.—The Rev. D. J. Percival, New Orleans; the Rev. Dr. W. K. Douglass, Baton Rouge; the Rev. J. W. Moore, Shreveport; the Rev. H. C. Duncan, Alexandria. *Lay Delegates*.—Mr. R. Rhodes, New Orleans; Dr. T. B. Pugh, Baton Rouge; Judge J. A. Moncure, Shreveport; Mr. L. M. Ferriss, Alexandria.

After several business meetings, during which a change was made in the canons by which alterations in the canons could be more easily effected, and a most eloquent appeal delivered by the Rev. D. Sessums in favor of the Theological Seminary at Sewanee, the council adjourned to meet on the second Wednesday of April, in the church of the Annunciation.

FLORIDA.

The council met at Fernandina on SS. Philip and James' Day. The opening service was held in St. Peter's church and pursuant to notice previously given by the Bishop, was in memory of the Rev. C. S. Snowden and the Rev. C. D. Barber, priests, and L. I. Flem-

ing, chancellor of the diocese, and Col. J. J. Daniel, member of the Standing Committee and President of the Board of Missions, who were called to rest in Paradise during last year's epidemic of yellow fever. The service consisted of the opening Sentences, anthem and Lesson of the Burial Office, and the Litany followed by a celebration of the Holy Communion. The Rev. J. J. Scott, D. D., of Pensacola, was the Celebrant. The sermon was preached by the Rev. C. S. Williams of Palatka, from the text Rev. vii: 9-10. The whole service was of a very solemn and impressive character.

Immediately after service the council met for business in the guild hall of St. Peter's parish. There was a very full attendance of clergy and laity from all parts of the diocese. The Rev. R. H. Weller, D. D., was unanimously re-elected secretary of the diocese, and the Rev. J. R. Bicknell was appointed by the secretary as his assistant. At the afternoon session the Bishop delivered his annual address. It was largely taken up with an account of the noble lives and heroic deaths of those who fell at their posts by the epidemic, containing a profound and sorrowful expression of the great loss the diocese has sustained by their departure. Notwithstanding the fact that the Bishop had labored heroically in the midst of the epidemic for three months in Jacksonville, and was for more than another month laid down himself by the yellow fever, his address showed a prodigious amount of work performed all over the vast diocese of Florida.

The council met during four successive days, and adjourned to meet next year at Tallahassee.

The *Standing Committee* elected consists of the following: The Rev. Messrs. C. S. Williams, R. H. Weller, D. D., J. H. Weddell; Messrs. S. A. Swan, W. W. Hampton, and R. D. Knight. The delegates to the General Convention are: the Rev. Messrs. J. J. Scott, C. S. Williams, A. W. Knight, and J. B. Lynn, and Messrs. G. R. Fairbanks, H. E. Dotterer, D. G. Ambler, and Dr. W. R. Dewitt. The alternates are: The Rev. Messrs. C. B. Wilmer, W. W. Carter, D. D., C. M. Sturges, and S. B. Carpenter, and Messrs. P. K. Young, E. K. Foster, D. A. Finlayson, and W. W. Hampton.

An important Canon on the judiciary system of the Church for the trial of a clergyman was passed by the council, and a Constitution of the diocese passed its third reading for final adoption at the meeting of the council next year. In this Constitution the Bishop is practically given veto power over all legislation of the council, a question which was warmly discussed and finally voted down at the meeting of the council last year, but which passed at the meeting this year without a dissenting voice. As showing a tendency also in this diocese to bring back the Episcopate to its rightful apostolical position in the American Church, the Bishop is, by Canon passed at this council, given the right to nominate the Standing Committee and all other committees of the council, and by a Canon passed last year, the election of a rector to a parish by the vestry must be approved by the Bishop.

The Church in Florida, under the hard working and truly apostolic faith and energy of Bishop Weed, is advancing rapidly in strength and influence. Notwithstanding the sad affliction of the past year there has been steady growth all over the diocese, and although there have been many new names added to the clergy list since the last council met, yet there is still need for eight or ten more clergymen to fill vacant missions and parishes.

CONNECTICUT.

GROTON.—The Bishop Seabury Memorial Mission has just celebrated its 15th Easter service, and thankfully appreciates the changes in condition that have occurred since their first Easter. This service was held in a hired hall of which the historical statement says that, "though it answered the purposes in a measure, still was in many respects unsuitable and inconvenient." The second Easter service was held in the church, not yet completed, nor even plastered. From that time there was a hard struggle to raise funds to pay off the debt incurred in building. Success crowned the efforts, however, and the church was consecrated on the 18th of

September, 1881. Previous to this time many valuable gifts of church furniture and other desirable articles had been presented; but, judging from the records, a period of depression appears to have ensued. On Christmas, 1888, a piece of altar linen, handsomely embroidered, was presented by two ladies, and a handsome white stole by another. There were also given as memorials of the deceased wife of the present missionary, a pair of solid brass altar vases and an altar desk. In addition there were presented at the Epiphany season a rich green stole; and at Easter a beautiful embroidered one in white. The mission is now engaged in building a parsonage, which is to be completed next month. The people are not, however, content with sitting still and receiving benefits, but are doing what they can. During Lent as in former years, the ladies have been sewing for an Indian school in Wisconsin; and the members of the Sunday school set themselves to earn what they could on an investment of a capital of five cents furnished to each one, amounting to \$2.75. The result was \$33.90, which was sent to a mission among the negroes at the South. The children's Lenten offering for General Missions amounted to \$9.75. The Easter offerings at the Holy Communion were for Bishop Garrett's school in Dallas, Texas, and amounted to \$15. These contributions are in addition to a pledge of annual support for one child in St. Mary's Orphanage in Shanghai, China, and the usual assessments and canonical and other collections of the diocese. Altogether the mission appears to be in a healthy state, and it is hoped that it will go on to "increase and abound more and more," and possibly, at length, become an organized parish.

Well, Sarah, what have you been doing to make you look so young? Oh nothing much, only been using Hall's Hair Renewer to restore the color of my hair.



SAPOLIO

is like great men who waste themselves to make the world brighter. Sapolio is a solid cake of Scouring Soap used for all cleaning purposes.

Lost to shame is that woman who takes no pride in her reputation, who does not care to own a good name for thrift and cleanliness. If love for others did not prompt a wife and mother to keep a tidy house and bright, clean kitchen a regard for her social standing in society ought to teach her to use Sapolio in all her house-cleaning work. At all grocers. No. 8. (Copyright, March, 1887.)

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EVERY ONE FINDS A NEW USE.

To clean tombstones. To renew oil-cloth. To renovate paint. To brighten metals. To whiten marble. To scour kettles. To polish knives. To scrub floors. To wash out sinks. To scour bathtubs. To clean dishes. To remove rust.

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Dentists to clean false teeth. Engineers to clean parts of machines. Housemaids to scrub the marble floors. Painters to clean off surfaces. Surgeons to polish their instruments. Ministers to renovate old chapels. Chemists to remove some stains. Soldiers to brighten their arms. Confectioners to scour their pans. Sextons to clean the tombstones. Carvers to sharpen their knives. Artists to clean their palettes. Mechanics to brighten their tools. Hostlers on brasses and white horses. Shrewd ones to scour old straw hats. Cooks to clean the kitchen sink.

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CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes good. Use in time. Sold by druggists.



The importance of purifying the blood cannot be overestimated, for without pure blood you cannot enjoy good health.

At this season nearly every one needs a good medicine to purify, vitalize, and enrich the blood, and Hood's Sarsaparilla is worthy your confidence. It is peculiar in that it strengthens and builds up the system, creates an appetite, and tones the digestion, while it eradicates disease. Give it a trial.

Hood's Sarsaparilla is sold by all druggists. Prepared by C. I. Hood & Co., Lowell, Mass.

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The season when that tired feeling is experienced by almost every one, is here once more, and again many people resort to Hood's Sarsaparilla to drive away the languor and exhaustion. The blood laden with impurities which have been accumulating for months, moves sluggishly through the veins, the mind fails to think quickly, and the body is still slower to respond. 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, and imparts new strength and vigor to the whole body.

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 their Express and P. O. address. Respectfully, A. SLOCUM, M.D., 181 Pearl St., New York.

Catarrah Cured.

A clergyman, after years of suffering from that loathsome disease, Catarrah, 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.

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

Is not only very palatable but the remedial power of these valuable ingredients is greatly increased, and as a remedy for Consumption, Scrofula, Emaciation, or where there is loss of flesh and nerve power, it is remarkable in its results. Take no other.

All of our readers who are interested in flowers or gardening should write to S. H. Moore & Co., of New York City, who offer to send their "Ladies' World" for three months and 200 varieties of seeds for only 12 cents. See their advertisement in our April 20th issue.

ST. LOUIS, MO., March 23, 1889.

BAILEY REFLECTOR COMPANY. Gentlemen:—We have now used your Reflector about three months. It is very satisfactory. Our audience room is 5 x 30 ft., with ceiling 32 ft. Your 60-inch Reflector lights it admirably.

Very respectfully, J. H. HOLMES, Chm. Bldg. Com. 3d Cong'l Church.

(Letter from the Pastor.)

Dear Sirs:—The Bailey Reflector which you placed in our church gives entire satisfaction. It is ornamental, and gives a brilliant light. It is really a marvel of cheapness, neatness, and brightness.

Very sincerely yours, G. H. GRANNIS, Pastor of 3d Cong'l Church, of St. Louis, Mo.

Music at the White House.

President Harrison, fully appreciating the sweet quality of tone, beauty of design, and durability of the celebrated Bradbury Piano, has just ordered one of these instruments, in fancy walnut case for Mrs. Harrison's private parlor in the Executive Mansion at Washington.

This is no new place for the old reliable Bradbury Piano. It has already been in the White House for twenty years and is now in for at least four years more. Duplicates of this piano can be seen at the Bradbury Piano warehouses, 210 State street.

J. M. Hawxhurst, Manager.

Ellensburg, Washington Ter.

The special attention of the readers of this paper is invited to the advertisement in another column of Messrs. Walters & Co., Ellensburg, Washington Territory. They will be pleased to furnish on application full and complete information about the climate, business prospects, and resources of the wonderful new state into which everybody is crowding from all over the Union. Ellensburg is located on the Northern Pacific R. R. in the fertile Kittitas valley. It has a population of four thousand and is growing fast. It doubled last year in size. It is generally conceded that it will become the capital of the state of Washington. Real estate is rapidly advancing and opportunities for business and investments are very fine. Walters & Co. are the principal real estate firm of Ellensburg and Central Washington. They refer to the Ellensburg National Bank, and to Ben. C. Snipes & Co., bankers. Write them for full particulars.

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 or 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.

Rheumatism is caused by an acid in the blood; therefore, external treatment affords no permanent relief. To eliminate the poison and make a thorough cure of the disease, nothing else is so efficient as Ayer's Sarsaparilla. Give it a trial. Price \$1. Worth \$5 a bottle.

The Modes in Ladies' Shoes.

The prominence now given to proper and correct styles of ladies' shoes and slippers is fully equal to that of any portion of their dress. They must be perfect in fit, fashion, and color, and the exquisite taste for which our ladies are noted in combination suits has created a rivalry among prominent shoe manufacturers to secure artistic and novel styles suited to the demand. Weeks of study and care have been given to the designing of choice samples, and now that the season has opened, we propose to give credit to those who have made such progress as to meet the demands of those critical and exacting. The shoe of G. W. Ludlow & Co. has been noted for enterprise and the high standard of their work, which they have now advanced to a still higher grade, as they displayed to the wondering eyes of your correspondent several hundred samples of ladies' shoes and slippers. Little Oxford ties in various tints, suede kid, (a fine substitute for the calf,) dainty booties and solid foot-lets in the finest kinds of leather. This firm will not make a poor shoe at any price, for the name of Ludlow is too valuable as a trade-mark to allow anything but fine goods to bear its stamp. It is conceded by the trade that the Ludlow shoes approximate so closely to the work of the fashionable custom shoe-maker that the difference is not perceptible to any but the expert shoe-buyer. Their patterns are so perfect that it is impossible not to secure a very close fit for all, and one who desires the top of the mode, ease, comfort, and moderate prices combined, should by all means call for Ludlow's shoes, slippers or ties, at the prominent retail shoe stores.

HINTS TO HOUSEWIVES.

A REGISTER COVER.—Some registers have a way of refusing to shut tightly. Almost every house has one that is stiff in the joints, or which has lost the wheel, or knob, or bar that used to close it. When the furnace is shaken, the dust rises through the gaping seams; when you would turn off the heat in the sleeping-room, or throw it from one part of the house to the other, you are baffled. Make a wadded square, just the size of the delinquent cover, of carpeting or other heavy material; tuck stout loops to the corners, and when you would exclude cinder-dust and hot air, fasten these loops to hooks or brass buttons fixed in the wall or floor surrounding the register. For the drawing-room the outer side may be made of satin or plush, bound with ribbon or galloon.

A CLOTH BRUSH.—Black hair-cloth which is, used, or rather was once so much in vogue, for covering furniture, is the material of which these brushes are made; and they will be found serviceable not only for cloth, but any fabric for which a soft brush may be required. A strip of hair-cloth is cut eight inches wide and one yard long; each side is fringed out three inches deep, thus leaving a solid piece in the middle, two inches wide. Roll this fringed strip as tightly as possible, and sew it together with strong black thread. A satin ribbon is tied round the middle, with a full bow and ends, the ends of the ribbon fringed out about an inch and a half deep. A narrow satin ribbon eight inches long, is sewed beneath the bow, as a loop by which to hang the brush. Cardinal, scarlet, or blue, are pretty, or two shades of narrow ribbon tied in two bows, can be used; as, for instance, olive and shrimp pink, or olive and light blue. The hair-cloth must be purchased from an upholsterer, and the brushes, which are easily made, will prove both pretty and durable.

HOME-MADE PORTIERE.—Cut strips of cloth three inches wide (woolen cloth is best) and sew them together, making pieces about three yards in length, turn in the edges of each piece, and after folding the strips lengthwise through the centres, run the two edges of each piece together, thus making the strips much narrower; then select six strips and sew them together at one end, allowing the other ends to hang free; next separate this group into three parts of two strips each, and braid them together, being careful to keep the seams in toward the centre of the braid and have the work smooth and even. Make the strips of lengths to reach from the pole to within nine inches of the floor. On the end of each braid fasten a tassel made of worsted or very narrow strips of felt, or cloth that will not ravel. Cut the strips sixteen inches long; take a number of these and tie them together in the centre; then fold them over, and wind them with strong thread about two inches from where they are tied together; this will form a tassel nearly eight inches long. Any and all colors can be used in making the portiere. If the lighter pieces are sewed together, leaving the darker ones for other braids, alternate light and dark strips may be made by placing light colored braids between the darker ones, and with a little thought in the blending of the colors, handsome portieres can be manufactured in this way from scraps of cloth, which perhaps have been thrown aside as useless. Should a curtain pole and rings from the store be too expensive, use a rustic pole of any kind, and in this pole screw in a straight line as many screw eyes as there are braids; sew each braid to a screw eye; then fasten the pole up over the door by means of strong pliable bark or leather bands. The expense of the ornamental hangings need be only a few cents for the screw eyes. The portiere can be parted anywhere, like those of the Japanese made of bamboo and beads. It requires no looping as it looks best simply hanging straight.

A CHEAP BINDING.—Directions for a cheap binding for papers or magazines are thus given: Pack the papers smoothly, hold firmly, and drive a thin chisel through the pile, about half an inch from the back. Push a strong tape through and leave out about two inches, put three or four tapes through at even intervals. Cut common thick paper boards large enough to project a little everywhere, except that one edge must come front of the tapes. Draw the tapes tightly and glue down to the boards outside. Skive a piece of leather—common sheepskin will answer—wide enough to cover the back and come on the boards an inch or two, and long enough to project a couple of inches at the end. Paste the leather well; put it on the back; fold the ends in, so as to come over the boards on each side; and, lastly, paste the blank leaf down to the cover inside, and you have a presentable book and very durable. Trimming the edges can be easily done by clamping between boards and cutting the edges with a thin, sharp knife by a straight edge. Of course this is done before the boards are put on, after the tapes are in. This makes a flat-edge book, but for a thin book answers very well.



AFTERNOON TEA.

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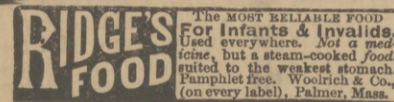


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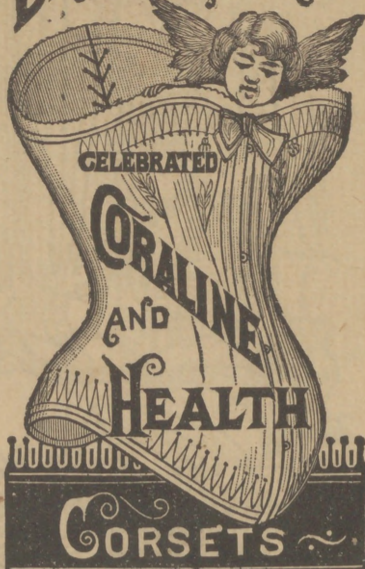


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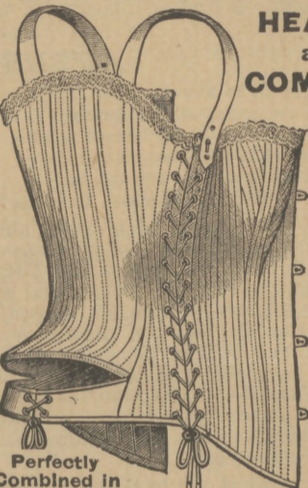
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