

The Living Church.

SATURDAY, MAY 18, 1889.

NEWS AND NOTES.

OVER three thousand new members have now joined the English Church Union since the beginning of this year.

BISHOP BEDELL has arrived in Paris on his homeward journey. He was very weak, but it was hoped that he would be able to sail for New York on Saturday.

It will be noted in the report of the Arkansas Council that a parish composed of colored people, with its rector, was admitted into union and to seats without a dissenting voice. South Carolina papers, please copy.

THE voluntary contributions to the Disestablished Irish Church for 1888, amounted to £148,000, an increase of £11,400 over the previous year. The total voluntary contributions since the disestablishment exceed £3,500,000.

THE cathedral, Albany, N. Y., has received from England a pair of brass candlesticks, made after the pattern of those in St. Paul's, London, which are in silver. They are massive and elegant, and hold one large candle each, which are lighted at Celebrations.

THE Salvation Army of London has established a cheap food depot at the East End, to relieve the distress which prevails there. For one penny an adult receives refreshment and a night's lodging, soup and bread. For a half-penny he gets either bread or soup.

THE death is announced of the Rev. Dr. Runcie, rector of Christ church, St. Joseph, Mo. For many years Dr. Runcie has devoted his great powers to the development of the Church in Missouri, declining all preferment to remain at the work he loved. His removal will be an almost irreparable loss.

A WITTY member of the Catholic Club narrowed up the feelings of a Roman brother the other day by applying the ancient saying so much delighted in by Latins: "*Ubi Petrus, ibi Ecclesia*" to the early Church after this fashion: "There's the Church, but where's Peter?"

IN spite of proof to the contrary, says a society paper, the witty parson seems to be a type that is not altogether extinct. Two well-known clergymen lately missed their train, upon which one of them took out his watch, and finding it to blame for the mishap, said he would no longer have any faith in it. "But," said the other, "isn't it a question, not of faith, but of good works?"

A CORRESPONDENT recently asked why *The Churchman* had no report of Bishop Knight's consecration. The apparent omission is explained by the fact that the report reached the office of our contemporary while the paper was on the press. The press was stopped and the report inserted, but as the earliest printed copies are sent to the more distant points, those in this part of the wild West did not contain the news.

PROBABLY the oldest candidate for Confirmation ever presented is John Newman, who received the laying on of hands at North Ormesby, in Yorkshire, a few days ago, at the age of ninety-eight. The aged catechumen

was not required by the Bishop, Dr. Bardsley, of Sodor and Man, to leave his seat, nor expected to remain throughout the service. His case naturally served to point a moral in the Bishop's subsequent address.

THE death is announced of the Rev. Walter Clark, head-master of Derby School. A correspondent writing to *The Guardian* pointed out that he was, in the writer's belief, the last male representative of Oliver Cromwell, being a descendant in the direct line of Richard Cromwell, the Protector's son, who, after his abdication, retired to the neighborhood of London and took the name of Clark. The number of Mr. Clark's scholars' honors was very large, amounting in all to 190. He was captain of Shrewsbury School under Dr. Kennedy, who pre-deceased him a few days.

THE long suspense in which the diocese of Arkansas has awaited the decision of its Bishop-elect, has at last been ended. Seventeen years ago the newly organized diocese elected the Right Rev. Dr. Pierce as its bishop. At the late council, he announced his acceptance of the office. This is an unprecedented instance of long and careful consideration of an episcopal election.

THE Rev. James Frederick Schon, D. D., who died in England recently, in the eighty-sixth year of his age, was for many years a missionary in West Africa. He published a journal of his Niger expedition (1842), and translated portions of the Bible into the Hausa and Mende languages. For works on the Hausa language he received the gold medal of the Institute of France, and for his general and valuable services in African missions was awarded in 1884 the honorary degree of D. D., by the University of Oxford.

THE Madrid correspondent of *The Standard*, in the course of a description of the Holy Week ceremonies performed by the Queen Regent of Spain, says: "One touching incident of the Mass in the chapel Royal on Good Friday is the moment when the Queen-Regent, during the elevation of the Host, is asked to commute the death sentences of several murderers, at the request of the Church, and as commemoration of the forgiveness which Christ on the Cross gave to the thief who was crucified with Him."

IN our school days we remember to have read a fable of a frog who was consumed with the notion that he could inflate himself to the size of a cow. The result was disastrous. But we see the folly repeating itself constantly, and markedly so in the case of men, who having attained notoriety, fancy that they have leaped to fame, and begin to pose as leaders in Church movements, and champions of principles. The Church may be amused as the process of inflation goes on, but it is well to remind the self-appointed "champion" that when David prevailed, he went forth to meet the Philistine with sling and stone, and did not sling mud at the leaders of the armies of Israel.

NEWS has just reached this country from Hawaii of the death of the Rev. Father Damien, the priest of Molokai,

the island of lepers. His death has long been expected. For some years that heroic priest has been dying by inches in the service of the disease-cursed colony for which he voluntarily labored. Father Damien deliberately gave his life in order to comfort the outcast lepers of that lonely island in the Pacific. In their service he contracted leprosy, and yet for long years he continued to manage the affairs of the strange community and to minister to the spiritual wants of his death-stricken congregation. Not the least interesting part of this story of heroic devotion is the circumstance that some months ago a brave young priest went to Hawaii to take up the work which Father Damien was soon to resign at the call of death. The nineteenth century has heroes as grand as any that ever lived.

THE Matthew Arnold Memorial Committee held a very unanimous meeting in the Jerusalem chamber, Westminster Abbey. £6,840 have been collected, including £1,000 from America; £680 are to be spent on a bust of the late poet and literary critic, and the remainder will be invested for the benefit of Mrs. Arnold. It was stated at the meeting that a very large number of quite small sums had been sent in, an enormous number of which were accompanied by grateful recognitions of the aid which the senders had derived from Mr. Arnold's writings.

It has been decided at a meeting in the Chapter House, St. Paul's, at the instance of Canon Scott Holland, to open a subscription for a permanent memorial of the late Dr. W. H. Monk, chief musical editor of "*Hymns Ancient and Modern*." The work attained probably the largest circulation on record, no fewer than twenty millions of copies of it having been sold within the first eighteen years. It is suggested that the memorial should consist of a monument, to be placed over Dr. Monk's grave at Highgate, and a marble slab to be fixed in the church of St. Matthias, Stoke Newington, where he was organist for upwards of thirty-five years.

THE meeting of the trustees of the General Theological Seminary in June will be of great importance, as two important chairs are to be filled, the Professorship of Systematic Divinity and the alumni Professorship of Evidences. For the latter, the alumni have renewed their nomination of the Rev. Dr. Hopkins, and for the credit of the institution it is to be hoped that the Trustees will no longer hesitate to confirm the nomination of one so highly qualified. For the chair of Systematic Divinity there is a long list of candidates, viz: the Rev. Drs. Clarke, Drowne, T. R. Harris, Egar, Douglas, Cady, Seibt, Hart, Davenport, Olsen, and Gibson, and the Rev. Messrs. Walter Mitchell, Bethune Baker, Frederick Watson, F. D. Hoskins, and G. H. S. Walpole. The last named is the incumbent of St. Mary's church, Auckland, New Zealand. He is strongly urged, it is said, by the Dean, and is highly spoken of as a most excellent man for the place.

THE Duke of Westminster recently introduced to the home secretary a deputation, under the auspices of the Church of England Funeral Reform

Association, asking for an inquiry into the condition of cemeteries and modes of burial, with a view to the consolidation and amendment of the Burial Laws, and the abolition of the power of selling the right of burial in perpetuity. The memorial, which declared the accumulation of vast masses of human remains near great populations to be destructive of public decency, utterly indefensible, and increasingly injurious to the public health, adduced evidence of such abuses in various large towns. Witnesses were present to prove the allegations. This memorial had been numerous and influentially signed by persons of position in England, Scotland, and Ireland. The home secretary replied that the subject should receive very careful consideration.

A MONUMENT to the late Lord Primate of Ireland has been erected in the cathedral, Armagh. The statue is made of the finest Carrara marble, and the body of the tomb of Sicilian marble, and it is all the work of Mr. John Taylor, of Longstone House, Armagh. The statue was modelled from a terra cotta bust of the deceased Primate, which is at present in the possession of his son, Mr. George D. Beresford, D. L., Castledillini House. The statue, which is recumbent, is placed under one of the arches in the north aisle, immediately opposite that of the late Lord John George Beresford. On the south side of the tomb is the inscription:

"In Memory of
Marcus Gervais Beresford, D. D.,
Archbishop of Armagh, and Primate of All Ireland,
Born 14th February, 1801;
Died 27th December, 1885."

On the north side of the tomb are the words:

"I have finished my course, I have kept the Faith."
II. Timothy, iv: 7.

CANADA.

THE weather on Easter Day in Montreal was unusually fair and warm. The early services at which Holy Communion was celebrated, were largely attended, and in many of the city churches the floral decorations were very beautiful. The merry chime of ten bells, just placed in the tower of St. James the Apostle, and rung for the first time on Easter morning, caused much delight in the neighborhood. The young son of Mr. Meneely was present to manipulate the bells which had been procured from the foundry of Meneely & Co., Troy, N. Y. Appropriate hymn tunes were played upon the bells for some time before each service. They were presented to the church by Mrs. Ann Phillips of Montreal. At Christ church, full cathedral service was rendered at eleven. Special pains had been taken with the musical part of the services in other churches in the city, one of which had font, desk, and pulpit hung with white and adorned with flowers. At Trinity church, the Bishop held a Confirmation in the evening, at which 41 were presented. The usual vestry meetings on Easter Monday appear to have passed over in special harmony and good will. The Dean of Montreal having intimated that he wished to visit Europe in the coming summer, the vestry of St. George's, of which he is rector, presented him with \$500 towards expenses. It is said that Dean Normal of Quebec, also intends to visit England shortly.

Bishop Lewis of Ontario, being still absent in Europe, the Bishop of Niagara has been holding Confirmations for him at Kingston; 44 candidates were presented in the recently renovated church of St. James; on the same day at the church of St. John, 10; and at St. Paul's, 26. There has been a suggestion that the synod of the diocese of Ontario shall meet twice a year in future, instead of once as has hitherto been the practice.

Many changes have recently taken place in the diocese of Niagara. Eight of the clergy are removing to other dioceses. Of these, two have accepted charges in Michigan, and one, the Rev. H. Carmichael, in Richmond, Va. Subscriptions are coming in for the Timmerman church, the appeal being endorsed by the Bishop of Niagara, and of Toronto also. Church members there have hitherto been obliged to hold public worship in the Temperance hall. The parish of St. Peter's, Cookshire, diocese of Quebec, has lost a warm friend and supporter in the death of the Hon. T. H. Pope. He has left by will \$4,000 to St. Peter's church. The chancellor of Bishop's College, Lennoxville, took notice on the occasion of the medical convocation of that institution, of the prosperous state of both school and college, the latter, he said, having at present the largest number of students ever in attendance. The dedication of the Sisters' new hospital of St. John, in Toronto, took place recently. [The Bishop celebrated the Holy Communion in the morning, and subsequently opened the hospital. In the same city, the mission church of St. Matthias, called St. Mary Magdalene, has been erected into a parish. It is understood that silver vessels for the Communion service are to be sent from England for this church.

In the diocese of Huron the church has made good progress in the past eight years, as shown by the "Synod Journal" of 1888. The debt on the Mission Fund, which amounted some years ago to \$10,000, is nearly paid off. The increase in voluntary subscriptions since 1880 is over \$31,700. There is an increase in the same time of 21 clergymen in active service, of 37 churches, of more than 3,000 communicants, and of nearly 3,000 officers, teachers, and Sunday school scholars.

In the diocese of Algoma, the church at Ullswater has just been furnished with seats, Bishop Sullivan gave four, the congregation providing the remainder. A donation of Bibles in English and Icelandic, has been sent to this place from London, Eng., given by the British and Foreign Bible Society. An interesting feature in a Confirmation service held recently by the Bishop of Algoma, at St. James' church, Gravenhurst, was the presentation of a Zulu as one of the candidates. He came from Port Natal, Africa. His preparation for the holy rite had been most careful and diligent.

In the diocese of New Westminster, the first church in the heart of the mountains, has lately been consecrated at Donald, by Bishop Sillitoe. It is free of debt, is well furnished, and much self-denial on the part of the parishioners has gone to making it as beautiful a place of worship as any in the diocese. The C. P. R. gave material assistance towards the building.

The Ontario branch of the Woman's Auxiliary held their annual meeting, April 30th, when Mrs. Twing, hon. secretary of the Woman's Auxiliary in the United States, was present.

CHICAGO.

CITY.—The first annual festival of the Chicago Diocesan Choir Association will be held in St. James' church, on Wednesday evening, May 22. This association was organized last winter for the purpose of promoting the efficiency of surpliced choirs. It is proposed to hold annual festivals, in which all the choirs of the diocese may take part. The officers for the present year, are the Rev. Dr. Locke, president; Mr. F. H. Wheeler, secretary and treasurer; executive committee, the Rev. L. Pardee, Messrs. Wm. Smedley, P. C. Lutkin, and H. B. Roney. Immediately after organization, preliminary arrangements were made for the first festival, and the following appointments were made: Programme committee, the Rev. J. H. Knowles, Wm. Smedley, G. Katzenberger; precentor, the Rev. E. A. Larrabee; conductor, Wm. Smedley; assistant, P. C. Lutkin; organist, C. E. Reynolds; master of ceremonies, H. B. Roney. The following programme has been arranged for the first festival:

Processional. Rejoice, ye pure in heart. Messiter
Choral Service. Tallis
Psalms 33, 47. Anglican Chants
Magnificat. J. Stainer
Nunc Dimittis. J. Stainer
Hymn 189. Gerard Cobb
Ascription, Gloria. Mendelssohn
Anthem, O Give Thanks. J. Goss
Anthem, Hallelujah Chorus. Handel
Recessional Hymn 422

The Rev. J. H. Knowles will deliver the address. Thirteen of the choirs of the diocese, about 500 voices, will take part. Each choir will be distinguished by its colored badge. The printed programme, containing the music, with a card of admission for \$1.00, has been placed on sale.

ROCKFORD.—Emmanuel church celebrated Easter in a manner that will long be remembered. At the first Celebration, which took place at 6:30 P.M., there were about 70 present, and the occasion was the more solemn inasmuch as it inaugurated the beautiful altar lights and the costly vestments consisting of cassock, embroidered surplice, and a complete set of stoles, all of which were presented by members of the congregation in memory of deceased relatives. The super-altar was adorned with lilies, and the dossal with festoons of smilax. The church was packed at the 10:30 service, which consisted of full choral Matins, and the Eucharist. The introduction of *Benedictus* after Trisagion, also the *Agnus Dei* after the Canon of Consecration, were notable features. The music was rendered by a choir of 40 voices, with Mr. C. E. Roberts, *Mus. B.*, as organist and choir-master, and was the theme of conversation on account of the admirable precision and solemnity with which everything was rendered. The outstanding parish debt of some \$1,300 was all pledged. At Evensong took place the presentation and consecration of the banners presented to the Sunday school. Altogether it may be said that Easter Sunday has revolutionized the order of things, and opened a new era of Churchly brightness in this parish.

EVANSTON.—On the second Sunday after Easter the Bishop made his visitation to St. Mark's, preached, and confirmed 40 persons presented by the rector, the Rev. Arthur W. Little. The church was filled to overflowing. The vestry has just bought the most desirable lot in the town, on the corner of Ridge Avenue and Grove Street, and proposes to build a handsome stone church, to be followed in due time with a rectory and parish building. This work ought to appeal to all American

Churchmen, as Evanston is the strongest centre of Methodism in the United States—being the seat of the North-Western University, which has some 1,400 students.

NEW YORK.

CITY.—The Rev. S. Gregory Lines became rector of the church of the Beloved Disciple six months ago, and on Thursday evening, May 2nd, presented to the Bishop a class of 63 for Confirmation. Such evident proof of the growth and prosperity of the parish drew from the Bishop words of congratulation. The church was beautified with flowers and lights, and was filled with a deeply interested congregation. The music, by large choir and orchestra, was hearty and inspiring. This parish has a chapter of the Brotherhood of St. Andrew of 25 members; a parish guild of 25 members; a junior guild of the Iron Cross of 20 members; and a chapter of the Daughters of the King of over 50 members.

The 20th anniversary of the Sisterhood of the Good Shepherd was observed by divine service and the Holy Communion, at St. Ann's church, on May 2nd. The Bishop was prevented from being present by the funeral of the Rev. Dr. Barnard. The Bishop of Tennessee very kindly accepted an invitation to conduct the service and make an address. He was assisted in the service by the Rev. D. Parker Morgan, the Rev. Dr. Kranz, and the Rev. Dr. Galaudet, the pastor of the Sisterhood. The Sisterhood is working in five city parishes. One object constantly kept in mind in the tenement house work, is to teach the poor to help themselves, to be cleanly and industrious, and to take proper care of their children. The Sisters also visit in four of the city hospitals. They have a branch work in Wilmington, N. C., and in Nashville, Tenn. At the House of the Good Shepherd, Asbury Park, N. J., women and children are taken through the summer for rest and change. This opens the latter part of June. It has accommodations for 50 women and children. The cost for a woman is \$3 a week, a child, \$2.

We are informed that Father Huntington has not left the ministry or the Order of the Holy Cross. He expects to return to his work in New York in July.

The guild of St. Ignatius has been incorporated by half a dozen persons, including the rector of St. Ignatius' church, the Rev. Arthur Ritchie. It is instituted "for the purpose of improvement in religious knowledge and for the furtherance of religious opinion by the promulgation of the Catholic religion according to the doctrines of the Church of the United States of America, commonly called the Protestant Episcopal Church; and for missionary and literary purposes; and in furtherance of such purpose, to maintain a house, reading and recreation room, and to issue pamphlets, books and papers."

The semi-annual meeting of the Archdeaconry of New York was held in Calvary church on Tuesday, May 7th. There was a good attendance of the clergy, the Bishop presiding. Following the religious exercises, Archdeacon Mackay-Smith read his report. He spoke of what had been done, especially in erecting the chapel on Blackwell's Island, and made an earnest plea for more aggressive work on the part of the Church. Missions should be established in other parts of the city, and one, he thought, should be

started as soon as possible in the vicinity of the Tombs. At first it should take the form of a Sunday school, as here was an immense number of children, but in time it should try to make some provision for the multitudes who never entered a church. It was objected that such a mission would interfere with St. Paul's parish, but attention was called to the fact that St. Paul's chapel was half a mile away, and that the mission would have to do with people who, for the most part, never entered a church of any kind. The Archdeacon also recommended that young men about to enter the ministry should spend five years in mission work instead of becoming assistant ministers. They would thus come to know life as it is, instead of seeing things on the surface.

The address before the Associated Alumni of the Union Theological Seminary was delivered by the Rev. Dr. E. W. Donald, rector of the church of the Ascension. He began by saying that he came as a High Churchman to plead the cause of High Churchmanship. He then discussed what he conceived to be three distinct yet closely related tendencies of our time, viz., the exaltation of parochialism, the lust of entertainment, and the adoration of committee.

On Thursday afternoon, May 9th, the Ladies' Association of the House of Rest for Consumptives gave their 14th annual reception. The Rev. Dr. Peters, the president, read his report. The report said that it was now 20 years since the House was opened and from the first it had been steadily improving. The land and buildings had cost upwards of \$50,000, while the institution had in hand about the same sum as the beginning of an endowment. The buildings accommodate 52 patients, and it is proposed to care for a still larger number when the house come into possession of within the year, is put in order. The whole number cared for from the beginning has been 657. Dr. Peters said the House received patients without distinction and absolutely free of expense, and made an appeal to meet a deficit of \$6,000. At the services held in the chapel adjoining, addresses were made by Dr. DeCosta, the Rev. Mr. Treat, and others.

At the spring exhibition of the National Academy of Design, the Dodge prize for the best painting by a woman has been awarded to Ella Condie Lamb, wife of one of the younger members connected with the Messrs. J. & R. Lamb. The subject of the picture is "An Advent Angel." Mrs. Lamb, it may be added, though a young woman, has had the best advantages at home and abroad, and her success is due to undoubted talent coupled with toil and devotion.

At the meeting of the cathedral trustees on Thursday, May 9th, Profs. Ware and Babcock, and Mr. John Bgart, civil engineer, presented their reports upon the plans that had been submitted to them for consideration and criticism. Mr. Miller said that four of the plans had been selected for the second competition, and when the names of the architects were known, they would be asked to elaborate their plans, according to any suggestions that might be made by the committee on architecture. They may have to designate whether they want a large auditorium as in St. Paul's, where a multitude may be brought within the reach of a single person's voice, or whether space should be divided up as in Westminster.

ster Abbey, to accommodate a number of smaller congregations. The names of the four architects for the second competition are not yet known.

On Thursday evening, May 9th, the St. Michael's Chapter of the Brotherhood of St. Andrew celebrated its second anniversary at St. Michael's church, the Rev. Dr. Peters, rector. Addresses were made by the Rev. Dr. Van De Water, and the Rev. Mr. Adams, assistant minister in Trinity church, when a reception followed in the guild room.

An adjourned meeting of the Board of Trustees of the General Theological Seminary, for the purpose of receiving additional nominations for the Professorship of Systematic Divinity, was held in Sherred Hall, on Wednesday, May 9th, at 2 P. M. Very few members of the Board of Trustees were present, and only one Bishop (New York), who of course presided. The further nominations made were the Rev. F. D. Hoskins by the Bishop of Delaware; and the Rev. W. W. Olssen, D. D., of Annandale, N. Y., and the Rev. F. D. Gibson of Baltimore, Md., by the Rev. I. Leander Townsend, D. D., of Washington, D. C.

MISSOURI.

The annual convention meets next Tuesday, May 21. The convention sermon will be preached by the Rev. P. G. Robert. Many important questions will come up, but the absorbing topic will be the division of the diocese. There is but one opinion as to the necessity, the only question is that of an assured support for the new diocese, which will be satisfactory to the General Convention.

ST. LOUIS.—The Rev. Dr. Holland has been ordered by the physicians to take an absolute rest of at least three months, and his vestry have given him a five months' leave of absence. It is much to be hoped that rest will soon counteract the effect of over-work. The annual meeting of the Board of Managers of the Orphans' Home was held on Easter Tuesday in the guild room of St. George's. The treasurer's report showed a balance of \$600 over and above the current expenses. A bequest of \$5,000 has been received from the Gerard B. Allen estate. During the past year the number of children cared for in the home has been larger by twenty than in any previous year. The officers were re-elected for another year.

The Easter offering at the church of the Holy Communion, nearly \$4,500, was sufficient to pay off the remaining portion of the debt. The property has at once been deeded to the Parochial Trust Fund, and the Bishop has appointed the 6th day of June for the consecration of the church. This will mark in a fitting way the 20th anniversary of the rectorship of the present incumbent, the Rev. P. G. Robert. This parish has just met with a severe loss in the death of the esteemed senior warden, Mr. W. R. Pye. Among his bequests we note a gift of \$2,000 to St. Stephen's City Mission, and one of \$5,000 to the Bishop for the Clergy Fund.

The Centennial day was observed by the appointed services at Christ church cathedral. As the rectors and congregations of all the city parishes came, the attendance was large, the service was full and hearty. The Rev. Wm. Elmer preached, and the Rev. Dr. Berkeley read a portion of Washington's farewell address. The Rev. Carroll M. Davis, Archdeacon of the diocese has at the request of the Bishop and Chapter, accepted the office of senior assistant to the cathedral, to take

effect June 1. The Rev. G. B. D. Miller of Salt Lake, will take the place now filled by Mr. Davis.

KANSAS CITY.—The Easter offering at Grace church was sufficiently large to insure the building of the new parish house at a proposed cost of about \$20,000. The Rev. Cameron Mann, D. D., as secretary of the Committee on Division, has received encouraging pledges from most of the larger parishes in the proposed new diocese.

MILWAUKEE.
APPOINTMENTS FOR EPISCOPAL VISITATION.

- MAY.
17. Lancaster. 19. Mineral Point.
21. Trustees of St. John's Home.
22. Delavan. 24. Elkhorn.
26. Racine: A. M., St. Luke's; P. M., Emmanuel; P. M., Kenosha.
30. P. M., Waukesha.
- JUNE.
2. Whitewater.
4. Racine College Trustee Meeting.
5. Racine College Exhibition Day.
18. Milwaukee, Annual Council.

LAKE GENEVA.—A very general and hearty celebration of the inaugural centenary in this pretty little city was most appropriately and joyfully introduced by a service of *Te Deum* at 9 A. M., in the church of the Holy Communion. By invitation of the rector, all the congregations of the city, the mayor and common council, the Grand Army Post, the Masonic Orders, and citizens generally, assembled for a united service, the music being admirably rendered by the city Choral Union. The beautiful church edifice was brightly decked within and without with banners large and small, and 1789-1889, shone out on either side of the chancel. The rector, the Rev. W. W. Raymond, opened with the service well responded to, read President Harrison's proclamation, and made a brief address of welcome to all, and of tribute to the first President. Prof. J. H. Gould of the High School read Washington's inaugural address, and the first mayor of the city, J. B. Simmons, Esq., born in the place and continuously resident, made an excellent address in behalf of the citizens, on national citizenship after the example of Washington. The service from first to last was very spirited and greatly enjoyed by the throng of people present. A recessional of national airs on the full organ sent the people out to the farther festivities of the day with devout and jubilant spirits.

FOND DU LAC.
THE BISHOP'S APPOINTMENTS.

- MAY.
17. St. Paul's, Plymouth.
19. Christ church, Green Bay.
22. St. Andrew's, Ashland.
25. St. Peter's, Ripon.
30. Cathedral at Fond du Lac.

LONG ISLAND.

BROOKLYN.—The church of the Reformation, the Rev. J. G. Bacchus, rector, was much added to at Easter by a pulpit erected by Mrs. John P. Rutter, as a memorial of her husband. It is a combination of oak and brass, harmonious in color, and in its general treatment artistic and beautiful. The pulpit is octagonal in form, the central panel having a large floriated cross, around which is entwined the passion flower and ivy. The memorial inscription reads as follows:
"John P. Rutter, died November, 11887. In memoriam, 1889."

The work is by the Messrs. J. & R. Lamb, of New York.

The rector of St. Peter's, the Rev. Lindsay Parker, preached on May 5th, a sermon on its third anniversary as a free church. In May, 1886, he said the communicants numbered, by a liberal estimate, 278. To-day they numbered by careful scrutiny, 650. The Sunday school showed a corresponding increase,

being nearly twice as large as it was three years ago. In the same time the total amount of contributions in the parish would have been nearly \$50,000; with all the rest, instead of a handful scattered here and there, great congregations gathered within the church from Sunday to Sunday.

On Tuesday evening, May 7th, the Bishop confirmed a class of 21 persons at St. Chrysostom's church, known as Archdeacon Stevens' church. These included the members of St. Timothy's and St. Thomas', who united for the time being. On the Thursday evening following, the people gave the Archdeacon a reception, consisting of vocal and instrumental music, while the chapel was tastefully decorated with flags and bunting.

MANHASSET.—On Saturday night, May 4th, some unknown person entered Christ church, the Rev. Charles L. Newbold, rector, and took from the poor boxes some \$8. The Communion set and other valuable articles were left undisturbed on the altar, the thieves, it is thought, having been frightened away.

QUINCY.

WARSAW.—At St. Paul's church were the usual beautiful Easter services. The altar was radiant in its festive decorations. Incense was used, also for the first time a sanctuary lamp, which was given as a memorial of Mr. James B. Hill by his widow. The church was well filled at the early—7 o'clock—Celebration, when the greater number of the communicants received. The Three Hours' Service on Good Friday was better attended than ever before. St. Mark's Day was observed as the anniversary of the consecration of the church. At evening service the church was crowded.

VERMONT.

ARLINGTON.—The past season of Lent has been observed with much reverence and profit in St. James' parish. The number of services was more than in previous years, and they were very well attended. The efforts of the rector, the Rev. R. C. Searing, to present the example of Christ before the people, seemed to be productive of good, for the interest continued and increased through Holy Week, and especially in the four services on Good Friday, until the good work was attained on Easter morning of having the largest congregation that has come together for years, and the greatest number of communicants. At the morning service of that day, the offering was \$55 for the parish, and at the children's service, at 7, an offering was made of \$24.65 for general missions.

MASSACHUSETTS.

The 99th annual convention of the diocese will be held in Trinity chapel, Boston, on the fifth Wednesday after Easter, May 22nd, at 9 o'clock A. M. The appointed convention preacher is the Rev. Charles Arey, D. D., rector of St. Peter's church, Salem.

BOSTON.—Three of the leading clergymen of the diocese, the Rev. Father Hall, of St. John Evangelist; Dean Gray, of the Episcopal Theological School, at Cambridge; and the Rev. Dr. Arey, of St. Peter's, Salem, are very seriously ill. The Rev. Father Osborne has been obliged to relinquish his work for a time, and take a thorough rest. Both his arms have been affected from lead-poisoning. His physicians have imperatively ordered him South.

The Rev. Waldo Burnett, rector of St. Mark's, Southborough, at the request of the clergy of the diocese, col-

lected for Fond du Lac from clerical and lay friends of Father Grafton's, and from some parishes, the sum of \$640. A cheque for the amount was forwarded to Fond du Lac, and placed on the altar of the cathedral there on St. Mark's Day, at the Bishop's consecration. This large amount, together with nearly as much more received at the church of the Advent, Boston, on April 17th, at the farewell service, amounting in all to about \$1,200, will be a great help to the good Bishop, at this beginning of his work. It is to be distributed, at his discretion, among the poor parishes and missions of his diocese.

The children of Holy Trinity Sunday school, Marlborough, gave, as their Easter gift to the church, a large altar service book, conveniently printed and finely bound.

Mrs. W. B. Schermerhorn, of New York, presented to St. Mark's church, Southborough, the small branch candlesticks used on Easter Day, in memory of her son, who sang in the choir last year.

WORCESTER.—On Easter Day, the Rev. A. H. Vinton, rector of All Saints', received a very handsome gift from the boys of his choir—a gold pen in a silver holder, enclosed in a pretty plush case. The Easter Day services at All Saints', were more than well attended, commencing with the sunrise service, at 6 A. M., when the church was crowded, many standing in the aisles. At 7 A. M., the Holy Communion was administered, the rector being the Celebrant, 180 persons communicating. At 10:30 A. M. there was another Celebration, the rector's assistant being the Celebrant. The rector was the preacher. Holy Baptism was administered at 3 P. M. to six children. The children's Sunday school festival service was at 4 o'clock. After a short service and carol singing, the rector addressed the scholars on 'the subject of the Resurrection, and plants were given by the clergy to each member of the infant school. The offering given by the Sunday school, which is to be devoted to general missions, amounted to \$197.02; of which sum the infant school gave \$43.17. The treasurer reported that the whole offering weighed 46 pounds. After the children's service, the flowers used in the chancel were sent among the sick of the parish.

SOMERVILLE.—Bishop Paddock visited St. Thomas' church, on Sunday evening, May 5th, and confirmed 22 persons belonging to this parish. The Rev. G. W. Durell has been the rector 20 years, and in the last 14 years he has presented for Confirmation an average of 19.

WESTERN MICHIGAN.

The 30th semi-annual missionary meeting and diocesan Church conference was held at St. Paul's church, Muskegon, May 1st, 2nd, and 3rd. Besides Bishop Gillespie, 14 of the clergy were present, and the usual interest was kept up throughout the session.

A paper was read Wednesday P. M., by the Rev. H. E. S. Somerville of Manistee, purporting to answer the question: "Is the Church a voluntary society?" A general discussion followed. The Rev. E. D. Irvine followed with an excellent paper on the "Prayer Book of the Reformation." At the evening service, the subject of discussion was "The Lord's Day." A paper prepared by a lay woman of Allegan was read, on the "Intervals between the services," and elicited some discussion. The Sunday newspaper came in for its share of con-

sure, and the question of "How we may help others to keep the Lord's Day," brought out the opinion that Christians ask their servants to do unnecessary work on Sunday. A number of the clergy expressed their satisfaction at the move recently made by the Vanderbilt system and the postal authorities at Washington towards freeing employees on the Lord's Day.

Thursday, service was said at an early hour, and reports were made from various theological schools and from colleges. Communion was celebrated at 10:30. The Rev. Dr. Thrall preached the sermon *ad clerum* from Acts vi: 3. Thursday afternoon, the Rev. Wm. Ball Wright, for nine years a missionary to Japan, under the commission from the S. P. G. of England, gave a very interesting talk concerning the people and their religions. At the evening service, the Rev. R. E. Jones of Kalamazoo, read a paper (written by the Rev. A. L. Frazier) on "Reading for the Busy." Following the discussion on this subject, the Rev. A. P. Greenleaf read an amusing paper on "So-called Christian Science," in which he reviewed Mrs. Eddy's book on Science and Health.

Friday morning, after a visit to the High School, and Morning Prayer, a conference of the clergy was held. An adjournment to the chapel was had, to partake of a bountiful lunch prepared by the ladies. At 4:15 P. M., the Rev. W. P. Law addressed the children. Subject, "Hands."

BENTON HARBOR.—At Holy Trinity church on Easter Day, the Eucharist was celebrated at 9 A. M., and a goodly number participated. Appropriate music was well rendered by the choir at all the services. Baptism was administered to one child at Morning Prayer. The aged rector, after a few informal remarks upon the benefits of preserving the great historic landmarks of Christianity, exhorted the congregation to make a liberal offering for paying off a debt upon the church of \$500. At the close of the service it was found that, reckoning in the noble gift in memory of Miss Mary King, the daughter of Mrs. S. F. Heath, by the relative at whose home in Albany she departed this life, the sum was sufficient to extinguish all indebtedness and leave a balance for other church objects. The choir then chanted the 103d Psalm, in which many joined with voices tremulous with thankful joy that another temple could in the near future be consecrated to the worship of the risen Saviour.

PETOSKEY.—The year's work in this mission field has been blessed in many ways. The attendance has been large at all the services, especially so during Lent; great unity of purpose and action has prevailed, and much spiritual interest been aroused. Bishop Gillespie made his visitation on Palm Sunday and confirmed a class of 21, nearly all being adults. At Harbor Springs, two were confirmed on Monday evening, a large congregation being present, one being a young man who has taken charge of the Sunday school. At Petoskey, work on the new church is beginning, and it is hoped to have it along far enough to use this summer. The little band of people are doing nobly in money and work, but a few hundred dollars more are needed in order to have no debt. There is a field 150 miles long by 50 wide that can be worked from Petoskey as a centre, when the Church is firmly established here, and the means to extend the services.

TEXAS.

MARSHALL.—The services on Easter-Sunday at Trinity church were very bright and attractive, beginning with an early celebration of the Holy Eucharist; Matins, and address to the children at 10 A. M.; choral Celebration at 11 A. M.; services for the colored children at 4 P. M., and Evensong at 8 o'clock. The church was crowded, many being unable to gain admission. The floral decoration of the altar and the chancel, under the direction of Mr. Frank A. Carnel, organist and choir master, and that of the baptismal font (a memorial to the Rev. E. A. Wagner), was very chaste and beautiful. The music, rendered by a mixed choir and vested boy choir, made every heart present feel a deeper meaning in the holy feast of the Resurrection.

SAN ANTONIO.—At St. Mark's church, on Easter Day, the first Celebration was at 7:30 A. M.; Morning Prayer and choral celebration at 11 A. M. when the musical part of the services included Pastorale (Sonata in A minor), Rheinberger; special anthem—"Christ our Passover," Savage; *Te Deum Jubilate*, *Kyrie Eleison*, and *Gloria Tibi*, in F, Tours; Offertory—"I know that my Redeemer liveth," Handel, and Communion service, in F, Tours. At Evensong, at 8 P. M., Stainer's *Magnificat* and *Nunc Dimittis* in E, and an anthem from Handel's "Messiah" were sung.

KANSAS.

The third convocation of the deanery of North-eastern Kansas was held at St. Paul's church, Kansas City, April 30th and May 1st, and proved remarkably successful in every way. Bishop Thomas was present. Tuesday, at 8 P. M., there was Evening Prayer and sermon by the Rev. Dr. T. C. Tupper, dean. Wednesday, at 9:30, Holy Communion was celebrated by the rector, the Rev. John Bennett; 10:20, business meeting; 11:15, paper by the Rev. I. T. Bagnall on "The Signs of the Times—-theologically and socially," 2 P. M., general discussion on the paper presented in the morning. Nearly every clergyman present spoke on the questions raised by the essay; 3 P. M., paper by the Rev. F. K. Brooke on "The Church's best Method in reaching the Masses," followed by a public debate in which good things without number were said. Indeed it was quite safe to venture the statement that the discussions of this convocation were seldom surpassed in breadth, force, and aptness; 8 P. M., Evening Prayer, Confirmation, and sermon by the Assistant Bishop. The subject of the sermon was "The Free and Fettered Will," and led the Bishop into a definition of the grounds and limits of human responsibility. At 9 P. M., convocation adjourned *sine die*.

The social features of the convocation were delightful, and reflect great credit on the rector of the parish and on the ladies whose hospitality and good management gave grace to one of the most satisfactory convocations ever held in Kansas.

LEAVENWORTH.—At St. John's, besides Matins, first Vespers, and Vespers, there were on Easter Day three choral celebrations of the Holy Communion. Nearly every communicant of the parish received at the early Celebration. At the first Vespers, the sacrament of Holy Baptism was administered to 12 children. The Easter meeting was held at 11 o'clock, Easter Monday, after the Holy Communion had been celebrated. The treasurer in reading his report showed the parish to have given for mission work in and

out of the diocese, in the neighborhood of \$500, and to have in the treasury, all debts being paid, nearly \$200. The Assistant-Bishop made his visitation Easter Monday night, and confirmed a very interesting class of 16.

NEW JERSEY.

RANCOCAS.—The Easter service in St. Peter's church was noteworthy from the fact that it included the benediction of a new altar which had just been erected and paid for by the offerings of the congregation. An altar rail, stalls, and prayer desk, to match the altar, were also in position, the money to purchase them being contributed by the Bishop of the diocese and friends of the church residing in Burlington. The service consisted of Morning Prayer by the lay reader, Mr. Herbert S. Wells, followed by the benediction of the altar and celebration of the Holy Communion by the Rev. P. W. Stryker, priest-in-charge, who preached an admirable Easter sermon. The music was in charge of a delegation from the choir of the church at Riverside and was well sustained throughout.

CONNECTICUT.

HARTFORD.—The plans for the proposed remodeling of Trinity church are completed and a parish meeting is to be held soon to carefully consider the project and make provision for the same. Though the seating capacity is limited, and should be enlarged, a parish house or room is very much needed. The Sunday school having no room for itself has to meet in the church proper, and the classes are very much deterred in their work. The ladies also should have a suitable place to meet for work. During the last four or five years Trinity parish has increased wonderfully and it is hoped that the idea of a parish house will be thought of very seriously by all interested in the parish.

ANSONIA.—This parish has been fortunate in the recent gift of several needed and beautiful memorials. One of them is a beautiful brass cross given in memory of the late John Lindley, presented by the wife of the deceased. Another is an altar desk and vases of brass, memorials of Mrs. Auguste Tomlinson, the gift of Edwin H. Tomlinson. Still another memorial, a sterling silver Communion set, has been received. The small paten was given by the Sunday school, a memorial of all its members who have fallen asleep. One of the chalices is the gift of the people in memory of all who have died in the parish. The other Communion vessels required to complete the set, a large paten, chalice, flagon, and spoon, were presented by Miss May W. Farrel, a memorial of Mrs. Julia L. Farrel and Alton Farrel. Still more recently the sum of \$1 000 has been given by Mrs. Alton Farrel to "The Alton Farrel Memorial Fund." These gifts are the fitting memorials of the noble lives and services of the parish's loved and honored dead, and they shall speak to men of other days of the faithful lives that have passed on before.

OHIO.

STREUBENVILLE.—On the first Sunday after Easter, the rector of St. Paul's, the Rev. R. W. Grange, who came to this parish in Nov. 1880, preached his farewell sermon. Many eyes were dim and many hearts were touched during its delivery. In it he stated his official acts during the rectorship of eight-and-one-half years, to be Baptisms, 172; Confirmations, 180; Marriages, 75, and burials, 149. These largely exceed in

number those of any equal period in the history of the parish. On Tuesday, April 30th, a farewell reception was given by the members of the parish at a private residence, in honor of the retiring rector and his family. A purse containing \$250 was presented to him as a last token of the warm love which the members of St. Paul's feel for him. Last week he also received a purse of \$250 in gold from three brothers, who were attached to him in an especial manner. Mr. Grange goes from here to Pittsburgh, where he becomes the first rector of the newly organized parish of the Ascension at Shady-side. He leaves a prosperous and harmonious parish, all of whose members pray that equal success may attend him in the larger field to which he goes.

ASHTABULA.—At the beginning of Lent, each member of St. Peter's Sunday school was provided with a mite box and given five cents as a talent to improve. The object in view was to make a payment on the parish debt. All took hold with a will, and set about doing something for their mite chest. Work of the most varied character was done by the children. As a result 105 boxes yielded at Easter \$90.

MISSISSIPPI.

OXFORD.—Easter services in St. Peter's parish began this year with a celebration of the Holy Communion at 7 A. M. At 11 A. M. the church was crowded beyond its capacity. The decorations about the altar consisted of cut flowers, roses, lilies, and great clustering masses of snow ball. Two large pyramids of calla lilies with 45 blooms were on either side of the lectern, while a magnificent Marechal Niel rose covered with blossoms glorified the lectern itself. The choir was supported by an orchestra of six instruments, and under the efficient directorship of Mr. W. Bogardus Strong, rendered the services with unusual beauty and spirit. The processional hymn 284 was sung to the German national air. The *Te Deum* was Hayter's arrangement from Haydn's 1st Mass, and was magnificently rendered. The offertory was sung by Mr. Chas. E. McLean, "The Lord is Risen" from Arthur Sullivan's oratorio, "The Light of Asia." The offering \$108 is the largest in the history of the parish. At 5 P. M., the Sunday school celebrated its festival. The service consisted of a shortened form of Evening Prayer with Easter carols by the children, and an address from the rector. At the conclusion two children from each class came forward with class banner and offering, and together repeated the class text. The offerings amounted to \$48.61. St. Peter's parish shows a fine record for so small a number of communicants.

VICKSBURG.—The Easter celebration by the classes of Christ church Sunday school has always been noted for its beauty and perfect appointment, and that of Sunday evening, April 28, was, if anything, more brilliant than any of its predecessors. At 4:30 o'clock, led by the honored rector of the church, the classes, having formed in line in the school-room, marched around to the entrance of the stately edifice, with their beautiful banners flying. In the line were 175 scholars and 20 teachers. As the procession reached the portals, the processional carol, "Easter Day has come again," pealed forth from the deep-toned organ, and fresh young voices sent out the notes from scores of happy throats. The carol, "There's a beautiful story the angels all sing," pre-

ceded a short lesson on the Resurrection from Matthew xxviii, delivered in the full-toned voice of Judge Frederic Speed, which was succeeded by the carol, "Jesus lives, oh, day of days." The Apostles' Creed was then given by the children and members of the congregation in monotone, the organ playing a beautiful accompaniment. The Lord's prayer followed by a few short prayers, to which were chanted "amens", preceded one of the grandest of carols, "Easter Bells," in which the children acquitted themselves with marked honor.

Since the death of Mr. N. G. Bryson, the school has been without a regular superintendent, the pastor, Dr. Henry Sansom, filling all the duties, opening and closing the exercises, conducting the catechism and generally overlooking every feature of its working. The report he made shows a most gratifying increase over previous years and some points are of interest. The attendance has been 94 girls and 76 boys, divided into 16 classes. The treasurer reported weekly offerings of the classes \$253.65, the largest in many years, to which added last Easter offerings of \$547.35, makes a total of \$701. During the offerings the bouquet-bearers passed up their flowers and a bare green cross, by the time all had been given, was transformed into a mass of living flowers. After the presentation of the offerings the school retired, singing the recessional hymn, "Christ is Risen."

MARYLAND.

The Maryland diocesan convention will meet on May 23, in the church of the Epiphany, Washington, D. C.

The convocation of Baltimore held its annual session May 1st, in the chapel of Grace church. Bishop Paret presided. The Rev. A. J. Rich, the dean, and the Rev. Edw. A. Colburn, the secretary, were re-elected. Papers were read by the Rev. J. E. Grammar, on "Sunday school Work," by the Rev. Frederick Gibson on "Catechetical Instruction," and on "Opening of Mission Work," by the Rev. R. A. Mayo. Dean Rich in his report stated that a new church has been erected at The Rocks, Harford Co., costing \$4,500, and all but \$500 paid. A lot for a church at Delta has been purchased. A lot has been given at Steelton by the Company there, and a chapel building, costing \$3,500, of which \$3,175 is provided. For mission work \$5,405 had been assessed to the convocation, of which \$1,465 is unpaid. Bishop Paret said that a gentleman in Washington, D. C., has offered to give a lot for a new church on Massachusetts Ave., worth \$28,000 and to give \$2,500 besides. Another gentleman has offered a lot and \$1,000 in another part of that city. The Bishop made his personal and official request of the clergy that each rector request subscriptions of \$10 a year from all willing to contribute to establish a Church Extension fund. This was accepted in lieu of other propositions for the same object offered by Dr. Grammar, Mr. Colburn and others. The Rev. Dr. J. H. Eccleston preached at night, closing the convocation.

BALTIMORE.—The Rev. Dr. J. H. Eccleston has about \$4,500 pledged towards the parish building of Emmanuel church, which with \$1,600 collected, makes a total of \$6,100 raised for that purpose.

The festival service of the Guild of the Iron Cross was held May 2d, at St. Andrew's church, the Rev. Page Dyer, rector. There was a procession headed by cross-bearer, and composed of clergy and choristers, carrying banners. The

Rev. Francis H. Stubbs, of St. John's, Waverly, preached the sermon of the occasion.

The use of old St. Stephen's church, Hanover Street, near Conway, one of the oldest in the city, will be given to the Rev. Dr. Lewis De Lew, as headquarters for mission work in South Baltimore.

ANNAPOLIS.—Offerings were made by the congregation of St. Ann's church, this place, at the special services on April 30th, towards building a memorial church for Bishop Pinckney, at Hyattsville, Prince George Co.

Bishop Paret confirmed a class of nine persons at Christ church, Rockville. The Bishop also confirmed a class at Ascension chapel, Gaithersburg.

LOUISIANA
BISHOP'S APPOINTMENTS.

- MAY.**
- 19. Epiphany, New Iberia; Zion, St. Martinsville.
 - 26. Christ, Napoleonville
 - 30. St. John's, Thibodeaux.
 - 31. Mission, Gibson City.
- JUNE.**
- 1. Mission, Terrebonne.
 - 2. St. Matthew's, Houma.
 - 4. St. James', Alexandria.
 - 6. New Orleans, (consecration of Christ church memorial chapel.
 - 9. St. Mark's, Shreveport.
 - 11. Redeemer, Oak Ridge.
 - 12. St. Andrew's, Mer Rouge.
 - 13. Christ, Bastrop.
 - 16. Grace, Monroe.
 - 18. Trinity, Tallulah.
 - 23. Grace, Lake Providence.
 - 26. Christ, St. Joseph.
 - 30. Grace, St. Francisville; St. John's, Laurel Hill.
- JULY.**
- 4. St. Stephen's, Williamsport.
 - 7. St. Mary's, West Feliciana.

NEW ORLEANS.—On the 5th Sunday in Lent, the Bishop paid his annual visit to St. George's parish and confirmed a class of 15 presented by the rector, the Rev. A. J. Tardv, which, with three candidates confirmed at Christ church on the Sunday after Easter, makes the total Confirmations of this parish for the council year, 18, the largest number confirmed during the present rectorship, and for several years, in the parish. The Easter celebration of the Sunday school was the most interesting and pleasing that has ever taken place. The Lenten offering of the children were exceedingly liberal. On Low Sunday, the mission Sunday school had their first Easter celebration, which passed off most pleasantly. A pleasing incident of the occasion was the presentation of the rector of a lovely basket of flowers as an Easter offering from the teachers and scholars.

NEBRASKA.

CHADRON.—May 3rd will long be remembered as a bright day in the history of Grace Mission, inasmuch as the beautiful stone church, one of the finest in this truly missionary diocese, was duly consecrated by the Rt. Rev. Dr. Worthington. The request for consecration was read by Judge Shelton; the sentence of consecration by the priest in charge, the Rev. J. Norton Chesnutt. The Rev. W. T. Whitmarsh, of Norfolk, preached the sermon, one of great power and beauty. The Bishop celebrated; a goodly number of the faithful received; the whole congregation, including the Congregational and Methodist ministers, remaining throughout the service. At Evening song the Bishop was the preacher. Before the sermon he, as only the great-hearted can, lovingly thanked the priest and people for zeal and devotion to the Lord and His Church. However, none has been more generous in this enterprise, as in all others in the diocese, than the good Bishop himself, his name standing before the largest subscription, besides presenting the complete sanctuary furniture, save the rector's

chair which came from friends in London, England. The Rev. John Williams gave the Eucharistic lights, and Churchmen in Omaha over \$500. And thus in less than two years from its inception in a new town on the frontier, in the midst of trying circumstances, among a poor people, but with strong faith, this wee bud on the great tree of the Church has blossomed and borne fruit.

CALIFORNIA.

SACRAMENTO.—St. Paul's church was filled to overflowing Easter Day at all the services. In addition to the frescoing and the magnificent new windows put into the church recently by Mrs. Charles Crocker and Creed Haymond, the church was adorned by great festoons of roses, smilax, and all the lovely lilies for which Sacramento is noted. The whole front of the chancel was a net work of flowers and garlands. The newly frescoed church is rich in gold and carmine. Over each door and apex of the larger windows are crosses and crowns in blue and gold and silver. The chancel is a most perfect piece of artistic frescoing, the principal color being damask, with a border of blue, gold, and crimson. Upon each side of the ceiling of the chancel are figures of angels to represent praise and adoration. These figures are the work of a master artist. There are two beautiful memorial windows. The one consisting of three panels, in the chancel in the northern end of the church, is a rich and tasteful design. In the centre panel stands a representation in colored glass of Santa Maria. To the left is a representation of Hope, a saintly, graceful womanly figure. To the right is a figure representing Charity, a mother with two children of tender years. The whole variegated surface is illuminated with raised jewels of different colors and the effect as the sunlight is seen in the background through the window, is brilliant and beautiful. This window is the gift of Mrs. Chas. Crocker in memory of the wife of Col. C. F. Crocker. The west wall is beautified by a most effective memorial window, the gift of Colonel Creed Haymond. The central figure represents St. Cecilia, the patron saint of music, surrounded by cherub faces and, all together engaged in an angelic symphony. In the panels to the right and left are seen a confusion of a myriad of musical instruments, the whole emblazoned with jewels and producing an effect at once rich and beautiful. The Rev. John Herrlich states that including the memorial windows, over \$7,000 has been expended in improvements.

At the morning service the Rev. Mr. Herrlich, the rector, preached an eloquent extemporaneous sermon. At the evening service the church was packed, many failing to gain admittance. Bishop Wingfield confirmed 80 candidates. The music at both services, under the direction of Mrs. Pirkham, was very elaborate and excellent. It consisted of a choir of men and boys numbering about 35. Bishop Wingfield spoke of the occasion as being one seldom witnessed, and urged the parish to go on in the power and strength of the last year's effort.

IOWA.

KEOKUK.—The only colored mission in the diocese, St. Mary the Virgin's, on Good Friday at 12 o'clock, was thronged with an attentive and devout congregation. The dossal was one solid draping of black, the veiled cross, and Eucharistic lights, with the altar also vested in black, together with a wooden

cross ten feet high, made of undressed wood, stood in the chancel. The Re-proches were chanted. In direct contrast to this, the sun cast his beams Easter morn, at 7 A. M. on no brighter altar than St. Mary the Virgin's, the black of the dossal had given place to pure white, the altar with lovely flowers, purchased with the pennies given at the daily services during Lent, the blaze of lights, a lovely frontal of lace, the gift of a loving heart, and the well drilled choir, the special work of the rector's wife, all in their way helped to make the service of the Holy Sacrifice bright and beautiful. The Woodward service was sung in a finished manner, the creed being specially smooth; the *Agnus Dei*, by Caryl Florio, was taken as a duett by two brothers, who sang it beautifully; 76 received at this Celebration, the two classes, one belonging to the mission and the other to the parish of the Holy Cross, both in charge of the Rev. E. A. Bazett Jones, made their first Communion. The mission is not quite two years old, and numbers 47 communicants. The providing of means to build a church is much desired; they have a piece of land in view, but no money to purchase, it takes nearly all their offerings to pay the rent; they are poor, with little means, but willing hands and hearts.

DES MOINES.—Lenten services in the church of the Good Shepherd were unusually well attended. On the evening of Palm Sunday the Bishop made his annual visitation. The church was crowded to its utmost capacity, standing room not being obtainable. After an eloquent and instructive sermon by the Bishop, 14 candidates for the laying on of hands were presented by the rector, the Rev. J. Evans Ryan. After they were confirmed, the Bishop addressed them. Easter Sunday, the church was well filled with a devout congregation. The number of communicants was the largest in the history of the parish. In the evening, the children of the Sunday school held their Easter festival. The church was crowded to its utmost capacity. The festival was pronounced a complete success.

BOONE.—Grace parish spent a happy Easter. The music conducted by Miss Mary Bibbs, was unusually good. The Universalist house of worship, used by this parish for services, was made bright with flowers. The offerings for the new church were nearly \$75. A service for the children was held at 3:30 P. M., at which Holy Baptism was administered by the rector, the Rev. S. C. Gaynor. The senior warden, Mr. C. A. Sherman, and the junior warden, Mr. S. J. Mills, made excellent addresses. The children's Easter offering amounting to \$14, was for font and chancel window. The Lenten offerings of the Sunday school for the general missionary work of the Church, amounted to \$4. On Easter Monday, at the parish meeting, a committee of six, were appointed to solicit subscriptions for the new church building, the parish having decided to go ahead at once and build on the lot purchased two years ago. From the report of the finance committee it appeared that the parish was free from debt.

JEFFERSON.—The Rev. Peter Fox held services at the mission of the Ascension, on the evening of Thursday before Easter, on Good Friday evening, and on the evening of Easter Day. This is a new field and the work is meeting with encouragement.

The Living Church.

Chicago, Saturday, May 18, 1889.

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

WE are glad to note the extension of the movement among the railroads to curtail the Sunday traffic. The C. B. & Q. road, and perhaps some others west of Chicago, have lately reduced both passenger and freight trains on Sunday, and now the great Vanderbilt combination east of Chicago takes off all Sunday freights except those of necessity. Now let the passenger trains be reduced to one each way, on Sunday, which would provide for all who might suffer by detention on a long journey. There can be no plea of necessity or mercy for the running of local trains on Sunday, or for the running of many express trains. Employees should have rest, and the community should be spared the continual rush and clangor of Sunday railroading. In six days the railroads could do all the business they have been doing in seven; save money, save wear of men and machinery, and save the Lord's Day from the desecration of noisy excursionists.

The independent and the religious papers of the country are generally outspoken in praise of the timely address of the Bishop of New York, delivered at the centennial service and published in our columns last week. One conspicuous exception to this unanimity of expression is the paper that bears the name of "Independent" and claims to be an unsectarian religious weekly. This journal assumes to rebuke Bishop Potter for discourtesy towards the President. It is said that as the President was a guest, no criticisms of political methods should have been made which might be interpreted as applying to him; that the Bishop not only made such but afterwards applied them to Mr. Harrison. It is *The Independent* that has applied the Bishop's criticisms of political methods to the President. If there is discourtesy to him, it is on the part of those who assume that he

personally represents the baneful tendencies of "practical politics" at this time. Bishop Potter did not intimate that the chief executive was responsible for, or in sympathy with, the corruptions and abuses of party politics. He could give no greater honor and do no better service to the President, than by uttering the prophet's warning in the house of God against the evils which threaten the Republic and make it almost impossible for the President to discharge his duty to the whole nation of which he is the head. *The Independent* has put Mr. Harrison in a false light before the country by reading its own suspicions between the lines of Bishop Potter's address. It is the "galled jade" that winces. The words which were spoken in St. Paul's church on that memorable occasion, were words which the nation needed to hear. They will strengthen the President's hands, they will revive the nation's honorable pride, they will touch the conscience of the people. The speaker showed himself equal to the occasion, and that occasion was such as only a century can bring forth. He showed himself superior to all temptation to sycophancy and sensationalism, a true patriot who could not overlook threatened calamities in the midst of confident rejoicings over the prosperity of his country.

As noted elsewhere in this issue of *THE LIVING CHURCH*, the Rev. Dr. B. T. Noakes, of Cleveland, has abandoned our ministry, and has joined the Reformed Episcopalians. Dr. Noakes may be remembered as a speaker at the Louisville Church Congress in 1887, who prophesied a schism as the result of the controversy about the change of the name of the Protestant Episcopal Church in the United States of America. The name has not been changed, but Dr. Noakes will have his schism all the same. Taking with him a number of disaffected members of the parish of which he was lately the rector, he has organized a congregation which finds itself in accord with R. E. principles, which, says a local paper, "are just what Dr. Noakes has been expounding to them for thirteen years, and just what the congregation was best prepared by religious training to accept."

The result is just what we expected when that prophecy was uttered in the Louisville opera house, and the speaker, vehemently gesticulating towards the stage scenery, thanked God that there was no altar and no place for an altar, in this Church. The result is the logical outcome of the teaching that there is no priest, no sacrament, no divine order in the Church of God, and that every man may make a Church

to suit himself. Much as we regret the departure from the fold of any who love the Lord Jesus Christ in sincerity, we cannot believe that the secession of teachers who deny Church principles is any real loss to the Church. While the charity which suffereth long and is kind would not drive them out, their withdrawal tends to the greater unity and solidarity of the body, and removes an element of irreconcilable discord.

According to the Cleveland papers, the secession was not altogether a "case of conscience." It seems that the late rector of Emmanuel parish and certain parishioners were bent upon organizing a new parish upon such lines as failed to command the consent of the ecclesiastical authorities. They were determined to have their own way, even if that way led to schism. They would change the parish even if they had to change the Church.

THE REPORT OF THE REVISION COMMITTEE.

The preliminary report of the committee of fifteen on Liturgical Revision, appointed at the Convention of 1886, has come to hand. This committee, it will be remembered, had two tasks assigned to it, first to prepare a Book of Offices to supply needs not provided for in the Prayer Book; and, secondly, to take into consideration proposals which were before the Convention of 1886, but which were either postponed or not fully considered for lack of time. The committee, however, has gone further than this, and assuming to be a committee on revision in the fullest sense, presents in this report a considerable number of new proposals not heretofore considered. This course they defend in the preface to the present edition of the report, chiefly on the ground that if any part of their work outside the Book of Offices is accepted by the next General Convention it will involve a postponement of final action until 1892, and that we might as well introduce some other desirable things while we are about it. For our own part we think it unfortunate that committees should think it a proper thing to go beyond the limits of their commission when those limits are clearly defined, as in this case they are. While we are glad to see that the preface admits that it is desirable to bring the business of revision to a close in 1892, we are inclined to think that the introduction of important new proposals which call for careful consideration and some of which will undoubtedly arouse heated discussion, will rather tend to delay the consummation so much to be desired.

Taking this report upon its merits, we have two remarks to make

at this time. In the first place, we think it will be evident to all competent critics, that in respect to liturgical knowledge and feeling, this document is much in advance of anything so far presented to the General Convention. In this is seen the educating effect of the long agitation upon this subject. Much more is undoubtedly known about the proper principles of liturgics, and the true method of revision, than was the case ten years ago. Then, too, it is probably the fact that a larger proportion of the present committee of fifteen are men known to have some special knowledge of the subject with which they were dealing than was the case with the committee of 1880. Thus we find in this report, so far as it relates to alterations and additions in the Prayer Book, very little evidence of the play of individual fancy. For the most part good and solid precedents have been followed, and methods have been applied in harmony with those of the best liturgical revisions of past times. The few important exceptions to this statement we reserve for future consideration.

The other remark which we have to make is of a somewhat serious character. When the work of revision was first entered upon, it was certainly recognized as in the highest degree desirable that it should be kept outside the arena of party strife, that it should not, unhappily, be made the means through the predominating influence in it of one faction or another, of gaining party victories. It could not help being seen that this principle might involve considerable self-denial on all sides. And it might well appear to be true that in some cases it would seem a very favorable opportunity, by means of rubrical changes, to strike at real abuses or check questionable tendencies. Nevertheless, nothing is more certain than that the work of revision would never have been entered upon by this Church, if there had not been a clear understanding that in such matters there would be complete self-denial. Now the gravest fault we have to find with this report is the clear indication that this original understanding has not been fully kept in mind. Certain rubrics of the gravest importance are here proposed with direct reference to controversies and perhaps abuses of the day. We shall pay further attention to these points hereafter. It is enough to say here, that while such rubrics may or may not have the direct effect intended, there is great danger that they may cut much wider and infringe upon principles of worship and even of theology, which while they may not be prominent or well understood at present, are certain at some time to rise into im-

portance. The safer plan in dealing with ill-advised or presumptuous developments in the Anglican Communion, is not legislation which may turn out to be premature and fatally one-sided, but the time-honored way of fair and free discussion, in which in process of time the correct principles and their proper application are sure to prevail. To this may be added the better apprehension of the principle of loyalty and obedience to authority, which there are many reasons for believing, is coming to have more and more influence with all men of sound Catholic instincts.

The Book of Offices appended to this report will also call for careful consideration, though the fact that its use or the use of any part of it will depend upon the license of the bishop of each diocese, makes it a matter of much less importance than the proposed alterations in the Prayer Book itself, of which it will form no part. It certainly exhibits a good deal of liturgical knowledge and much of the enthusiasm which so naturally arises in the mind of the student of the old Breviaries. Perhaps for this very reason it is not, in all its parts, a perfectly practical book. It hardly seems probable, for instance, that the offices for "early morning," "noon, and other hours," etc., could ever come into general use, nor can we imagine some of the Litanies which are appended, exactly meeting any probable needs. "An Office of Intercession for Unity," which fills some nine pages, is the product of the present prominence of that subject, and while it strikes a popular chord, will hardly amount to more than a sign of the times. There is even greater necessity for an "Office for the clearer Apprehension of Catholic Truth," or for "Moral Reform." We commend the office here given, however, to the favorable attention of the "Association for the Promotion of the Unity of Christendom." A form for "A Commemoration of the Three Hours' Agony" is hardly called for. Of all forms of devotion this is pre-eminently one in which experience shows the necessity of leaving as wide discretion as possible. For true effectiveness, the slight amount of form employed must be strictly adapted to the character of the congregation. Nevertheless, there may be cases, where it is useful to have a form at hand, and for such cases the one given here may be as good as any.

There are, however, several forms contained in the book, which are of undoubted utility. Such are the Compline, and the forms for days of special Thanksgiving, of Fasting, Harvest Home, and the Penitential Office for Lent. These all supply real needs and where they may be licensed, will do a good work in

superseding the dreary and ill-constructed productions which have too often been set forth for such occasions, or devised by well-meaning priests ignorant of the first principles which should guide the construction of devotional offices. It seems unfortunate for the usefulness of this book, that it was considered best not to provide any offices for the use of bishops. We thus miss several much-needed forms, some of which might be used by delegation, by priests as well as bishops. Thus we have no forms for Laying a Foundation Stone, for the Consecration of a Cemetery, for Re-opening a Church after repairs or enlargement, for the Admission of a Reader, etc. There seems no convincing reason why such a book should not have a division of the nature of a pontifical, devoted to offices of this kind. It is a matter of course, that any bishop may set forth such offices for himself, but a few good models would be a real boon to many. It remains to say that the report has been published at the low price of fifty cents, and that it ought to be in every body's hands before the meetings of the diocesan councils.

BRIEF MENTION.

"Moral improvement," says *The Sanitarian*, "must keep pace with physical progress, or else the march of intellect, as some one has said, will be the Rogue's March."—*The Church Year* has our thanks for a kind explanation of what seemed an unfriendly allusion to this journal in its publisher's department. *The Church Year* has and deserves to have the respect of all its contemporaries and the enthusiastic support of a large circle of readers.—The new and enlarged edition of Hymns Ancient and Modern is having an immense sale. On the first day of its publication one million copies were sent out to fill advance orders.—Our own proposed new Hymnal is undergoing the ordeal of public criticism. Correspondence is invited. This is one of the most practical and important subjects before the Church.—We are pleased to note that the reverent observance of Holy Week as well as of Easter is increasing among the descendants of the Puritans, to whom even the celebration of the Nativity was an abomination. We have before us an announcement of four services at a village church in Massachusetts during "Passion Week," with preaching by four Congregational ministers.—As most of our readers are aware, it is now customary to call the week preceding Easter "Holy Week," while that preceding Palm Sunday is called "Passion Week."—From an account of the late

Pan-Anglican council we quote the following: "Among the great names announced was the 'Lord Bishop of Niger Territory,' and on looking up, our American bishops beheld a perfectly black African, with a head of white wool, dressed in the official costume of English bishops—purple coat, knee breeches, silk stockings and purple garters. His sable lordship was both dignified and learned, and seemed not unworthy of his ecclesiastical rank."—*The Church Chronicle*, speaking of the good work of a boy choir, says: "One of its highest advantages is the interest and pride which the young men and boys take in it. It is very common to find this class generally absent from our congregations altogether. But the vested choir proves a charm and works a revolution. The boys feel a dignity and noble pride when, like the boy Samuel, they are permitted to 'minister before the Lord in an ephod.'"—The Committee on Revision of the Hymnal, appointed by the last General Convention, was composed of the Bishops of Albany and Massachusetts; the Rev. Drs. Courtney of Massachusetts, Benedict of Ohio, Gray of Racine, Nelson of New York; and Messrs. Coppee, Biddle, and Ackerman. Dr. Courtney has removed from the country, and is now Bishop of Nova Scotia; Dr. Gray was not spared to see the completion of the work to which his rare poetical gifts must have been most helpful.—"Send me your paper no more," writes a clerical brother whose contribution was declined. "We like your paper and its fair treatment of subjects discussed, although we are not members of the Episcopal Church," writes a subscriber in Indiana, enclosing renewal. The latter is more than an offset to the former.—*The Church Times* says that the Roman Church in England is steadily retrograding in proportion to the population; that it grows at only one-third of the rate of the growth of the nation.—Some one says that our communicants are like verbs; regular, irregular, and defective; and that three-fourths of them are irregular.—*The Lutheran* reproves the pastors of its denomination who invite to their pulpits ministers of the Methodist persuasion. A correspondent shows that the Methodists are spending vast sums to convert Lutherans and other Protestants.—*The Iowa Churchman* says: "We cannot too plainly or too frequently emphasize the fact that it should be one mark of a consistent Churchman or Churchwoman never to give, and always to decline, an invitation to any entertainment, public or private, on any fast day of the Church. All Fridays are fasts, and so are the Ember and Rogation days, and the days in Lent,

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

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

VII. *Intellectus*.—THE GIFT OF UNDERSTANDING.

For this cause we also do not cease to pray for you and to desire that ye might be filled with the knowledge of His Will in all wisdom and spiritual understanding.—Col. 1: 9.

We have now considered knowledge and counsel, the two gifts of the Spirit that touch the practical intellect. We have now to deal with the gift of understanding, which, with the gift of wisdom, governs the speculative intellect. And first we must remember that the natural gift of intellect, in its varied degrees, is God's gift to the whole human race. It is a part of the equipment of man as framed in the image of God. As we consider man's tripartite nature in its divisions of body, soul, and spirit, we see that the reasoning faculty falls naturally into the second of these divisions. The intellect works in the sphere of the *anima rationalis*, the "reasonable soul" of the Athanasian Creed. But the spiritual gift of understanding sanctifies the natural gift of intellect, just as we have seen that the spiritual gift of strength supplements the natural virtue of fortitude.

I. The human intellect reached its highest possible development in the perfect manhood of Christ. We are apt to miss the true consequence of this most fruitful fact, and we do not realize that in Him are hidden all the treasures of wisdom and knowledge. Because these treasures are hidden they are none the less real. Hidden in the perfect intellect of our Blessed Lord as man, are all the treasures of art, literature, and science. Every possibility of glorious and perfect conception and execution in statuary or painting which could be achieved by the nature of man were latent in the Perfect Man. All the powers of the soul were His in absolute fulness, which make the orator, the poet, and the man of letters. His recorded utterances are sublime in their dignity and simplicity. "Never man spake like this Man," is no mere oriental hyperbole, but a truth forced from the lips of His hearers, of a far-reaching application, which they, least of all, fully realized. All that is possible to the man of science was His, too. Every discovery that has been achieved by human knowledge, through the slow process of induction from a long series of observed facts, was open to His perfect intellect as man, who had framed the universe as the Eternal Word. The man of science has to revise his theories by the light of newly-observed facts, and the science of today supersedes the science of 50 years ago. But all the treasures of science lay open before the Son of Man. He framed His Gospel and built His Church in the full consciousness of every scientific discovery of the after years. Does not the perfect knowledge of the Perfect Man stay our doubts and satisfy our intellectual difficulties? If we are logical in our hold upon the Creed of Christendom we shall rest upon the perfect human knowledge of our Blessed Lord, and we shall tell those who bid us give up the pith and essence of our faith at the imperious behest of our modern scientific infidels, that every scientific doubt and difficulty they have suggested was anticipated more than 1800 years ago by the perfect intellect of the Incarnate Son of God,

Modern scientific discoveries may seem hard to reconcile with the Creed of Christendom. But the difficulty lies with us and our imperfect knowledge. If any modern scientific discovery really ran counter to the Faith or to the Bible we trust that our Lord's perfect knowledge would have provided against the clashing of scientific and religious truth. "If it were not so, I would have told you." He would have told us if the Old Testament needed modifying to suit modern scientific discoveries. He would have told us if miracles were impossible. He would have told us if the "Faith once delivered to the saints" needed re-delivering to suit nineteenth century exigencies. But He has not told us anything of the kind. We trust His perfect human intellect and lean upon it amidst the warring chaos of human intellects confessedly imperfect. We know that He knew all truth, religious or scientific. All truth is of God, and it is impossible for scientific truth to jar with religious truth. A time will come when our imperfect knowledge will pass away and the harmony of all the truth of God, scientific and religious, will be manifest. As members of Christ we shall share in His perfect intellect. Our souls, gradually illuminated by the Spirit of understanding, will one day shine even as His. "We know not what we shall be, we know that we shall be like Him."

II. In the Church the spiritual gift of understanding is manifested as the gift of the science of God—scientific theology. This is no science of logomachies or hairsplittings, and scientific theology never loses itself in attempts to be "wise above what is written," or to define what may not be defined. Whenever theologians have done this they have degraded the "Queen of Science." The science of God is too dignified and noble to brook the trivialities that, amidst much noble work, defaced the scholastic theology of the Middle Ages. Men busied themselves with these trivialities rather than with central truths such as Aquinas dealt with in his wonderful "Summa Theologia." And so the leaders of the Reformation in great measure lost their hold on the "proportion of the Faith." They were brought up upon the subtleties of scholastic theology, and had never realized the scientific theology of the Catholic Faith. Hence the errors of Luther, Calvin, Zwingle, and others who have torn to shreds the seamless Robe of Christ. The gift of understanding has been specially exercised in the Oecumenical Councils of the Church. There the science of God taught the Church to define and teach clearly what had been taught from the beginning and what could be proved out of Holy Writ. Every sect comes from the exaggeration of some truth held in the Catholic Church. The Quaker exaggerates spirituality and abolishes the Sacraments. The Baptist exaggerates the importance of immersion and is led into a quasi-Calvinistic denial of Infant Baptism. The Independent exaggerates the due influence of the laity until each congregation becomes a tiny religious republic. We might multiply instances, but the fact remains that the due balance of the Faith, and the due harmony between the correlative truths of Christianity, are to be found in the teaching of the Catholic Church alone.

III. What is the due place of intellect in ourselves and how are we sanctified by the heavenly gift of understanding? To begin with, we must avoid the danger of worshipping intellect and

genius and forming a wrong estimate of the value of these natural gifts of God. The gift of natural intellect is a noble thing, and so, in a lesser degree, is the gift of physical strength. But we must not forget that a man is acceptable in the sight of God, even if he has neither intellectual power nor physical strength. The cultus of mere cleverness and ability will land us ultimately in devil-worship. The intellectual genius of Satan far surpasses the power of any human brain, for Plato, Aristotle, Newton or Pascal, must yield the palm to the fallen archangel in a comparison of sheer power of intellect. We are responsible to God for intellectual talent, just as we are for other talents committed to us, and we have to watch lest the perilous gift of high intellect draws us away from the simplicity of the faith of Christ. Every thought must be brought into obedience to the yoke of Christ. But this subjection of the human intellect to the claims of Christ is no dwarfing or stunting of its powers. Our intellectual power is God-given and must be used to the full in His service. When the intellect has made its generous and ungrudging venture of faith it receives its true development and awakens to higher possibilities than it knew before. The spiritual gift of understanding comes to sanctify and guide the intellect and thus are caused its highest triumphs. The religion of Christ has caused the noblest intellectual developments the world has yet seen. Place the noblest names of pagan philosophy side by side with the great theologians of the Church and we see that St. Augustine and St. Thomas Aquinas are greater than Plato and Aristotle. Take art, and we see that Leonardo da Vinci, Michael Angelo and Raphael are greater than Phidias, Praxiteles, and Apelles. The Light of Christ has illuminated the intellects of Christian artists and caused powers to be developed which the art of Greece never touched. The pagan Greek perfected the form of beauty. Christian art put life and noble expression into the soulless forms of ancient art. Take literature. Dante and Shakespeare are greater than Homer and Eschylus. Analyze the cause of this and you will find that the souls of Dante and Shakespeare were "touched to finer issues" than the pagan poets by the influence of the Cross upon their intellects. We thank God for all that rings true and noble in the poetry and art of the world before Christ. But we thank God still more for the light shed upon Christian art and letters by the intellectual power and mighty influence of the Cross. Apelles never painted upon his knees like Fra Angelico. And herein lies the real difference between pagan and Christian art. We realize then that the spiritual gift of intellect raises and ennobles all the natural powers of the soul. We must pray for its development within us that we may grasp the meaning of the Catholic Faith, and illuminate our understandings with it. "Open Thou mine eyes, O Lord, that I may see the wondrous things of Thy law." Here is the receptive heart crying to God for understanding, to know the Faith, and to study the Holy Writ to the soul's profit. The spirit of understanding is necessary, if our devotional study of the Holy Scripture is to be in any degree real and true. A man who has no natural ability can be graced by this holy gift with powers of realizing the Catholic Faith and understanding the Word of God when it is denied to a proud intellect that tries to

stand alone. The blessing of the "pure in heart" must dwell within all souls desiring to be filled with spiritual understanding. Self-denial must uproot the deadly sin of bodily self-indulgence, if the soul is to be free to receive the heavenly gift. So shall we pray in faith: "Give me understanding that I may learn Thy commandments."

(To be continued.)

SPECIAL COMBINATION OFFER.

Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below. The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

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Address THE LIVING CHURCH,

162 Washington St., Chicago, Ill.

PERSONAL MENTION

The Rev. C. E. Fessenden of Summit Hill, Pa., is booked to sail from Boston on the 18th inst. on the steamer Cephalonia, of the Cunard Line, for a bicycle tour of Europe, to include England, Ireland, Scotland, France, Switzerland, Germany, Holland, Sweden, and Norway. Tour will occupy four or five months. Mr. Fessenden has resigned St. Philip's church, Summit Hill, Carbon Co., Pa.

By reason of extension of free delivery, the address of the Rev. Henderson Judd is changed from Wright's Grove, Ill., to 1851 Aldine Street, Chicago, Ill.

The Rev. J. B. Williams of Columbia, Mo., has accepted a call to Decatur, Ala.

The address of H. M. Congdon, architect, is changed from 111 to 31 Broadway, New York City.

The Rev. William R. Alger has resigned the rectorship of St. John's, Melville, Mass.

The address of the Rev. Wm. C. McCracken is St. James' rectory, 323 E. 5th St., Fremont, Neb.

The address of the Rev. C. H. De Garmo for the summer is No. 383 Benefit St., Providence, R. I.

The Rev. Henry D. Stebbins has accepted a call to Emmanuel church, Norwich, N. Y. The change of residence should be noted by correspondents.

It is reported that the Rev. B. W. Maturin, S. S. J. E., has been transferred to Africa by the Father Superior of the Order.

The Rev. James S. Stone, D. D., rector of Grace church, Philadelphia, has been commissioned Chaplain of the Third Regiment, National Guards of Pennsylvania.

The Rev. R. W. Grange has entered upon his duties as rector of the new parish of the Ascension, Pittsburgh, Pa. His present address is Aiken Ave., Shady Side, Pittsburgh, Pa.

TO CORRESPONDENTS.

E. F. E.—The first Sunday after Easter is often called Low Sunday, as being the octave of the high feast of Easter.

SUBSCRIBER.—The quotation "God tempers the wind to the shorn lamb," is from Lawrence Sterne.

WAVERLY.—It is true that the rubric prescribes standing at the Gloria in Excelsis, and it is also true that the custom has obtained to remain kneeling at a low celebration, for the reason that very often one verse of a hymn is used at that point as the rubric allows.

O. P. A.—We send the paper one year and "Little's Reasons." We cannot publish appeals for raising money unless they are endorsed by the Bishop. We make a charge for such appeals.

OFFICIAL.

The annual re-union of graduates of Kemper Hall, Kenosha, will take place on Founder's Day, Friday, 24th inst. Holy Communion at 7 A. M., High Celebration at 10:30, Evening song with sermon at 2:30. The Bishop of Milwaukee will probably be the preacher. The Rev. clergy are cordially invited, and are requested to bring surplice and white stole.

The Rev. Mother of the Community of St. Mary arrived at Kemper Hall from New York, on Wednesday, the 8th, and will remain over Founder's Day.

E. J. H. VAN DERLIN,
Chaplain of Kemper Hall.

GIRLS' FRIENDLY SOCIETY.

MASSACHUSETTS DIOCESAN ORGANIZATION.

The annual meeting will be held at St. Paul's church, Boston, on Thursday, May 17th, 9:30 A. M., celebration of the Holy Communion; 10:30 A. M., business meeting and reports; 3 P. M., conference of associates; 6:30 to 7:30 P. M., tea and social gathering for members and associates; 7:45 P. M., Evening Prayer, with sermon. The reverend clergy and all associates and friends of the G. F. S., are cordially invited.

EDITH LOMBARDO,
Secretary Mass. Diocesan Organization.

Hotel Pelham, Boston, May 1, 1889.

OBITUARY.

VARNEY.—Entered life eternal, Ann M. Varney born in the town of Fairfield, Herk. Co., N. Y. Feb. 16, 1811, daughter of Col. Chas. Willard, one of the pioneer Churchmen of Herkimer Co., N. Y. married Feb. 3, 1841, the late Dr. A. B. Varney, and since resided in Middleville, said county; died April 13, 1889, of pneumonia.

She was a devout woman, given to all good works, and gave liberally of her substance to the support of the parish church. She has left a sweet memory of a holy life, and to her Church, family, and the community her loss will be irreplaceable. R. I. P.

AFFAIRS.

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

ACKNOWLEDGEMENTS.

THE LIVING CHURCH acknowledges with thanks the receipt of the following sums from Mrs. C. H. For "B." \$2; for the Rev. J. J. Emmegahbrow, \$2; and for "A." \$1.

ORPHANAGE OF THE HOLY CHILD, SPRINGFIELD, ILL.—APRIL 1889.

CASH. Mrs. Jared Smith, Osso, Ill., \$5; Mrs. J. B. Wakefield, San Jose, Cal., \$5; Mrs. Julia Kowalski, Fond du Lac, Wis.; Epiphany Guild, Chicago, \$5; Grace P. Lindsley, New York \$5.

BOXES, PROVISIONS, ETC.—Carrollton Ill. The Ministering Children's League; Galena, Ill. Grace church; Bay City, Mich., per Mrs. Temple Emery; Decatur, Ill., St. John's S. S.; Kankakee, Ill., St. Paul's; Wyoming, Illinois, Robert Hoagland; La Grange, Ill., Emmanuel, Woman's Auxiliary; Springfield, Ill., St. Agatha's School, the Rev. G. P. Wido, Mrs. A. B. Bentley, Mrs. W. P. Thayer, Mrs. F. M. S. Taylor, Mrs. E. B. Hyde.

THE CHINESE CHURCH LEAGUE.

Mrs. J. S. Coleman, Blissfield, Mich., \$1; Miss Marion Peck, Groton, Conn., \$1; Phil. K. Kelly, Washington, D. C., \$3; Charles A. Grummon, Newark, N. J., \$2; M. R. F. and H. F. C., \$20; M. B. C., \$1; Christ church, Elizabeth City, N. C., \$2 25; Miss A. Gallendar, New York, \$3; L. Pusey, Philadelphia, \$1; J. A. Chase, Boston, \$5; Mrs. Geo. H. Evans, Bladensburg, Md., \$3; F. E. Wallis, New York, \$2; M. P. \$2; A Friend of the work, New York, \$5; Mrs. Taylor, Fond du Lac, Wis., \$1; P. M. R., \$2; the Rev. John Benson, Peoria, Ill., \$1; the Rev. G. C. Carter, Nashville, \$5; the Rev. H. W. Nancrede, New York, \$5; K. and T., \$2; the Rev. J. Abercrombie, Martinez, Cal., \$5; E. G. Hamick, Galindo, Texas, \$3; Mrs. E. T. Wilson, Taunton, Mass., \$1; J. W. White, Irving Park, Ill., \$2; F. K. Collins, Cleveland, O., \$4; M. J. Mettke, Faribault, Minn., \$2; R. H. Thornton, Portland, Oregon, \$10; the Rev. B. S. Sanderson, New Hartford, N. Y., \$2 50; St. Mary's School, Knoxville, Ill., \$13.58; the Rev. R. G. Osborn, Schenectady, N. Y., \$5; Christ church, Napoleonville, La., per the Rev. U. B. Bowden, \$32; St. James' church, Great Barrington, Mass., \$5; Miss Gulon, New York \$5; the Rev. F. W. Taylor, Springfield, Ill., \$10; the Rev. A. W. Little, Evanston, Ill., \$15; For Chinese Churchman, 70c.; Total \$183.03. Amount previously acknowledged, Jan. 5, 1889, \$735.93; total received to April 29, 1889, \$918.96.

P. S.—Too late for remitting with the above: The Rev. A. Bannister, Alamosa, Colo., \$2; Mrs. E. Gay, Rockland, Me., \$1.

THE CONFRATERNITY OF THE BLESSED SACRAMENT.

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

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

MISCELLANEOUS.

WANTED.—By a member of next year's senior class Theological Seminary, place for the summer, either to assist or to conduct services in rector's absence. Address CANDIDATUS, care THE LIVING CHURCH.

WANTED.—Thoroughly competent, working housekeeper, for girls' school in the West. Family about 80. Good health, experience, references required. PRINCIPAL, care LIVING CHURCH office.

WANTED.—By a young priest, who has highest recommendations both as a worker and a preacher, a parish with a living salary. High Churchman. Address "M. A.," care THE LIVING CHURCH.

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. MARGARET'S SCHOOL OF EMBROIDERY, removed to 23 Chestnut St., Boston, Mass. Orders taken for Eucharistic vestments, altar cloths, alms bags, surplices, cassocks, hangings, banners, etc. Less'n's 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.

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, Coaticook, 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.

FIGHT THE GOOD FIGHT.

BY J. J. L. ENGLAND.

Soldiers of Jesus with your banners marching,
Forward, still forward, let your watchword be,
Where leads your captain, there He bids you follow,
Strong in His strength, march on to victory!

Forward, ye soldiers! He who leads is mighty,
He nerves your arm to overcome each foe;
Gird your bright armor on; forward! He lead-
eth!
See o'er your heads the mystic cross doth glow!

Symbol of victory! take it for your omen,
Signed on your brow it made you His alone,
And when the fight is fierce, soldiers of Jesus,
Be not afraid, He careth for his own!

Forward, ye soldiers! though by foes surround-
ed,
Only through battle, can the crown be won.
He who is faithful e'en in death shall conquer,
He that endureth shall hear the glad "Well done!"

Forward, ye soldiers! Tho' earth's sun is
sinking,
Vanquished each foe, the cross still shines
before;
Out of the twilight shades angels appearing,
Beckon ye on to rest for evermore!

Far in the distance see the heavenly Syon,
Clothed in its beauty wide its gates unfold,
Through the blest portals pass to rest eternal,
There to receive the victor's crown of gold!

COUNT OSWALD.

BY T. M. BROWNE,

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

CHAPTER VIII.

When Oswald von Falkenburg had parted from Adele and her uncle, he walked mechanically forward, only vaguely conscious of the destination which he had in view. Adele's face, so full of love and grief, as it had been turned towards him at the last, was the one thing distinct to his mind and heart. As I have said, it was more to satisfy her passionate desire that he should fly from the danger which threatened him than from personal anxiety about himself, that he went at all. True he had not intended that they should meet, but having met her and having seen, beyond a possibility of doubt, what were her feelings regarding him, it had been well-nigh impossible to exile himself from what would have been so sweet a solace in the cruel disappointment and defeat which had overtaken him.

Familiar as he had been from earliest boyhood with the woods and mountains about Falkenburg, he almost instinctively struck into a road which led through the forest in the direction of a small town situated on the railway to Strassburg. The station was not the nearest to Falkenburg and for that reason it was best that he should start from thence upon his journey.

The day-light faded and the moon, near the full, rose out of a bank of cloud, sometimes shining unobscured upon the grassy, little frequented road, sometimes struggling through dense over-hanging foliage. Mile after mile Oswald pursued his solitary way. He was a trained pedestrian, and in his youth and splendid vigor, could have continued for hours unconscious of fatigue. There was something wierd and unnatural in this flight from his home and from all that lay closest to his heart, and though not fully realizing it at the time, it would return to him again and again in after-times and haunt his memory throughout his life like a strange, half-remembered dream. Why was he flying thus like a criminal in the dead hours of night from home and kin-

dred and beloved? Why was he turning his back upon all the fair prospects which had opened before him, yielding up, without a struggle, high social rank and affluence and all that is most coveted in the world?

"Fool! fool!" a mocking voice seemed to call after him out of the shadows, "thou hast sold all for a dream, a delusion. Dreamer who thought to set the world right, what do thy utopian fancies avail thee now?"

Sometimes it was the voice of Heimburg, his opponent in every effort to instil a spirit of justice and moderation into the society of "reformers" at Heidelberg, and who, Oswald felt persuaded, had been guided by the most ignoble personal motives in his efforts to influence and embitter the members against the government. Heimburg's harsh resonant laugh seemed to break the profound stillness of the night. "Ha, ha! my fine aristocrat! better to have held fast by your own than to have mixed yourself up with the classes you could not sympathize with as one of them, or better to have known how to turn events to your advantage as I have done!" In the strange mental condition in which he found himself, Oswald did not pause to think whether these voices were merely tricks of his imagination or realities. They seemed no less so than that he, Oswald von Falkenburg, should be flying like a criminal from justice, through his native woods at midnight.

But one thought came to him, clear and distinct, and with such force as sent a glow of burning indignation through every fibre of his being. When a man was hunted and hounded for having, as in the sight of God, tried to better and ennoble the condition of his fellow-men, did not outraged humanity cry out for justice? More than ever did he feel with an intensity of conviction, that the cause in which he had risked and lost all was a righteous cause.

The moon had set, and the first, faint-creeping light of dawn had stolen in upon the darkness. The little town of Zulzen still lay in deepest slumber when the night express from Mannheim, after a prolonged shriek, panted into the station. Five minutes before, Oswald von Falkenburg had entered the waiting room and bought a ticket to Strassburg from the drowsy official, who had however been aroused to a certain amount of curiosity at the sight of the young stranger, evidently from his look and bearing, belonging to the upper class, and yet unattended and without luggage. Who was he? what was he doing at Zulzen? For Zulzen was wholly plebeian, boasting no castle or noble family and therefore none whom this distinguished-looking stranger could have visited. The ticket-man was still puzzling over the problem, when the distant rumble of the train became audible and Oswald had passed out upon the platform.

The train had few passengers and these were for the most part, half or wholly asleep. One or two looked up at the newcomer as he passed to his seat, then subsided into the most comfortable attitudes they could assume. As for Oswald, his walk of twenty miles or more had resulted in a natural weariness, the best antidote for the mental strain which, for many nights past, had rendered sleep impossible. Hardly had the train, with an angry snort or two, rushed on its way, before, his head pillowed on his arm, he had fallen into the most profound of slumber.

Shortly before the express train was due at Wildbad, a couple of *gens d'armes*, in their stiff, half-military uniform, might have been seen scanning the different groups upon the platform, in the half-suspicious, half-insolent manner which government officials in those days were wont to assume. In passing them, people drew themselves together, checked themselves in their conversation, in some cases even felt a touch of unreasoning anxiety, lest they should have anything to do with the presence of these representatives of the law. Recent events had cowed even the most cheery and independent-minded citizens and had once more crushed the most outspoken admirers of liberal principles into abject silence.

It was edifying to see the two *gens d'armes* put their heads together in a mysterious consultation which might or might not refer to some of the citizens within reach and it was, without doubt, a source of much gratification to those important personages to know that they inspired a feeling of wholesome dread in their surroundings.

It was with a more definite purpose however than merely to strike awe into beholders that these government officials were waiting the arrival of the train. Intelligence had been received by the Chief of police that one or more leaders in the recent movement at Heidelberg might be looked for on the train to Strassburg. Armed with an exact description of these dangerous persons and fully alive to the importance of their mission, our *gens d'armes*, as the moment of the train's arrival drew near, were prepared to concentrate their attention upon it.

Oswald von Falkenburg had hitherto pursued his journey unmolested. His pilgrimage on foot to Falkenburg had thrown the police off the track, and but for the suggestion of Heimburg, who was in fact their agent, that the young *Graf* had probably in the first instance gone to take leave of his family, he would in all likelihood have succeeded in reaching the frontier without misadventure. That suggestion however had given the authorities a clue which they were successfully following up. From Falkenburg he would naturally take that line of railroad passing by Wildbad, and on the chance of this the Chief of police in that town had been put on the alert.

Among the passengers who stepped upon the platform from the express, Oswald von Falkenburg was conspicuous no less by the striking beauty and nobility of his face, than by the stern, set expression which had drawn upon him the attention of his fellow-travellers.

The train was to remain about half an hour at Wildbad and the young nobleman, to pass the weary time, began pacing the platform, seeing, yet scarcely conscious, of the people about him. He was well aware of the risk he ran, that at any moment, till he should stand beyond the frontier, he was liable to be arrested, and to be treated with ignominy or severity.

But he knew also that his chances of escape would be no greater were he to remain in the railway carriage, which was liable to be carefully inspected at any station along the line. Having come so far without any molestation he had unconsciously grown more sanguine however. A few hours more and, though an exile, he would at least be free.

Without any attempt at concealment therefore, he walked in the noon sun-light which shone upon his beautiful, stern face, showing its unwonted pallor, and threw golden gleams among his disordered hair.

The two *gens d'armes* withdrew a few paces and intently watched the passengers as they left the train; as keenly on the alert as two hounds on the scent of some exciting game, they stood close together, passing in rapid but eager review each individual traveller. Simultaneously they caught sight of Oswald and by one accord took a step in his direction. One drew a likeness from his pocket, and without a word, but with a significant look, showed it to his companion. Then they too began to pace the platform, keeping a wary watch upon the young noble. By degrees one by-stander after another of those who were simply loitering round the station, without any special object, became conscious of the scene which was being enacted before their eyes, and, one after another, they fell back, until gradually they formed a wide semi-circle about the space occupied by the three actors in the drama. Still the solitary figure of Oswald, so noble in its unconsciousness, paced to and fro with the far-off gaze of one whose whole mind was pre-occupied with thoughts remote from its present surroundings, and still the two *gens d'armes*, with a sort of crouching tread, followed him watching. Never before had it been their lot to exercise their authority in the case of one so far

removed from themselves socially, and whose very presence seemed to rebuke any attempt at violence. Never before had they found it so difficult a task to carry out their instructions. Already the first signal for the departure of the train had sounded, and the passengers were making their way towards it. Oswald too turned back, he had walked to the extreme end of the platform, and somewhat quickened his steps in the direction of the train.

Already he had placed his foot upon the steps of his compartment, when a hand roughly caught him by the shoulder, and as he turned swiftly, the blood mounting to his forehead with a rush, as he realized in an instant his situation, his hands were grasped violently and manacled.

The by-standers never to the end of their lives forgot the face he turned towards them. There was the agony of outraged honor, an appeal to God and man against the indignity he had to endure, there was the nobility and purity which seemed to make criminals of the men who assailed him, and beyond all this, the anguish of heart of one who sees the deepest, holiest purpose of his life utterly brought to naught.

In spite of all the wholesome awe of the government, which the recent discomfiture of the reform party had fostered, a stormy murmur of indignation passed through the crowd of on-lookers, and a word from Oswald might have made them throw prudence to the winds.

But the word was not spoken. The *gens d'armes* seemed, however, intuitively to know that their position was a somewhat precarious one. As they took their place on each side of Oswald, each drew the sharp, short sword, which hung at his belt, and at the same time they sounded their whistles loudly.

"There is no need of this," said Oswald, "you need not fear these good people; they will let you do your duty unmolested. I am quite prepared to follow you."

The crimson wave had ebbed away from his face, leaving it as colorless as marble.

A woman standing nearest sobbed aloud, and, as he moved away between the *gens d'armes*, he turned towards her with a faint, tender smile, which lingered forever in her memory.

(To be continued.)

THE WASHINGTON FAMILY.

Invitations were sent to the following persons as living representatives of the families of George Washington and Martha Washington:

Mrs. Britannia W. Kennan, nee Peter, widow of Commodore Kennan of the United States navy, who was killed by the explosion of the big gun on Capt. Stockton's ship Princeton on the Potomac, during the presidency of John Tyler. She is the oldest descendant of Martha Washington.

Edmund Law Rogers, brigadier and quarter-master-general of the Maryland national guard, is the only grandson of Col. Nicholas Rogers aide-de-camp of Maj-Gen. Du Coudray, and the oldest male descendant of Martha Washington, being the great grandson of her only son, John Parke Custis, who was the aide-de-camp of his step-father, Gen. Washington, both in the lines before Washington and at the siege of Yorktown.

Mrs. George R. Goldsborough, only surviving son of Edmund Law Rogers.

Mrs. Ella B. Washington and Mrs. Charles T. Mitchell, great-granddaughters of the only sister of Gen. Washington (Mrs. Fielding Lewis) and of the only sister of Mrs. Washington, (Anna Maria Dandridge) who married Col. Burwell Basset of Eltham.

William Dell Washington, son of Mrs. Ella B. Washington.

Mr. and Mrs. Irvine Keyser and Mr. and Mrs. E. Glenn Perine, daughters of Col. Lewis Washington, a great-grandson of Gen. Washington's brother.

James B. Washington and family, brother of Mrs. Irvine Keyser and Mrs. E. Glenn Perine.

Mrs. Annie Washington Brown, great-granddaughter of Col. Samuel Washington, brother of Gen. Washington.

Mr. and Mrs. Richard B. Washington, great-grandchildren of Gen. Washington's brother.

Mrs. Fielding Lewis and daughters, widow of great-grandson of Gen. Washington's only sister.

Mr. and Baingerfield Lewis, Col and Mrs. Edward Parke Custis Lewis, (Col Lewis, late United States minister to Portugal); brothers and great-grandsons of John Parke

Custis, (step-son of Washington), and son of Lorenzo Lewis (great-nephew of Washington), and also great-grandsons of Elizabeth Washington, the sister of the general, who married Fielding Lewis.

Prof. Chapman Maupin, Mrs. Wager Swayne, Hon. William Peter, State Senator, Mr. and Mrs. Mackubin, Mrs. Louisa Lewis, Gen. George Washington Custis Lee, Capt. Robert Edward Lee, Gen. and Mrs. William Henry Fitzhugh Lee, Miss Mary Custis Lee, Miss Mildred C. Lee.

CONCERNING THE REPORT OF THE COMMITTEE ON THE HYMNAL.

It is a fatal error in the constitution of the Hymnal Committee that there is not a single educated musician in the list of its members. People seem never to have suspected that the first, second, and third use of a hymn is its lyric use; that in the hymnals it is to be used exclusively for singing; and in the determination of such questions, other things being equal, the educated musician is much more vital to the successful compilation of a proper hymnal than the ripest hymnologist and *belles lettres* scholar. If a hymn is not "singable," it is simply so much rubbish in a hymnal. No musician can accept the newly reported hymnal as either practicable or satisfactory. When such cultured musicians, as Dr. J. S. B. Hodges, Prof. Sigismund Lasar, S. B. Whitney, Dr. Shackelford, Dr. J. I. Tucker, and scores of others, are available, and masters of the situation, it is an inexplicable mystery that a board of musical laymen should have been pitched upon for the discharge of what must necessarily be musicianly functions.

The hymnal is in no sense to be a thesaurus of merely beautiful, religious verses. Pure lyric, metric form is absolutely and primarily indispensable. There are scores of hymns in this "Report" that literally set a musician's teeth on edge. There have always been such. These broken, limping, abnormal lines of perverted impossible accents, may be counted, literally, by the hundred. In the development of the classic metrical forms out of our rugged, accentuated English verse, came the development of rhythmic exactions and completeness, especially when the Gregorian tones were displaced by metric tunes and chords, and the recitative in turn gave place to the metrical hymn. Rhythmic exactions are simply inexorable and tolerate no violations. The models are the great Latin hymns which preceded vernacular hymns. While it may be justly claimed that the Latin and Greek languages were cast in perfect prosodial moulds, both literal and syllabic, as well as verbal, and that the English is restive and impatient of prosodial limitations, it nevertheless remains true that perfect verses can be made in English, and that enough of them can be collected to constitute an immaculate and sufficient hymnal.

It is an indispensable condition to the success of this reported hymnal that it be submitted to a competent body of Church musicians, lay or cleric, for a searching revision, in order that unsingable hymns and verses may be detected, corrected if practicable, or else got rid of. This revision is much more vital and important than an appeal to the hymnologists and theologians. Take, e. g., hymn 188 of the present book, which figures as 410 in the Report, saving the slight matter of a stanza-decapitation. Here are five stanzas, and among these, four amorphous lines are found:

"One family, we dwell in Him."

"Part of the host have crossed the flood,"

"Waiting their call to rest."

"Jesus, be Thou our constant guide."

The new hymns, 402 and 403, fairly bristle with such monstrous verses; in 402, with five stanzas, there are eight of them, and here they are:

"Spirit divine, attend our prayers,"

"Come as the light; to us reveal!

"And lead us in those paths of life,"

"Come as the fire and purge our hearts."

"Come as the dove and spread Thy wings."

"Blest as the Church above."

"Spirit divine, attend our prayers,

"Make a lost world Thy home."

In the 403, out of four stanzas, the first three reiterate the following rhythmic falsity in the first lines:

"Praises to Him, Whose love has given."

That is, "Praises to Him," is the first member of these three initial lines; not to note the falsification in the two first line-endings (a L. M. hymn!):

"Praises to Him, Whose love has given
In Christ, His Son, the Life of heaven."

This is nothing more than illiterate verse-making, discreditable even to the lowest form of any respectable grammar school or village academy. There were far too many of these malformations in the current hymnal. Their suppression or correction in desirable hymns should have been the first duty of the committee, before the introduction of fresh matter, and every fresh candidate for admission should have undergone stringent prosodial inspection, and all club-footed lines been rejected. It should be carefully borne in mind that the presence of such lines or verses in a hymnal is not merely a matter of taste; it is a confession of illiteracy, both an offence to cultivated tastes and a depraving influence among the defectively educated. The singing of falsified metres dishonours and degrades public worship quite as surely as solecisms and grammatical errors impair the dignity and due impressiveness of preaching. Churchmen have no right to offer such slovenly verses as a "praise offering" in the Lord's house. There are immaculate hymns to be had, more than enough to meet all the requirements of our liturgic worship. But it should be borne in mind that no hymn is fit for divine worship that does not suggest some congenital relation with the *Te Deum*, the *Trisagion* and the *Gloria in Excelsis*. We can better do without additional hymns, beyond those which by ancient use have found a lodgement in the Liturgy, than affront its solemnities with feeble, frivolous, amorphous verses of modern growth, scores of which may be found in this dismal volume.

HYMNUS ECCLESIAE.

LETTERS TO THE EDITOR.

CLERGY RELIEF.

To the Editor of *The Living Church*:

I was very glad to see your article on the question of clergy relief. If there is one subject in the whole Church that requires ventilation it is this: That there must be something radically wrong in our treatment of it, is plain to everyone. While I have been specially interested in one plan of clergy relief, yet my sympathy is with every movement to better the present condition, nor do I think any one conflicts with others. The one I represent at present, is really a "sustentation fund" for old clergymen. It includes the pension idea, all the rest comes under the head of charities and should be treated as such. Our "aged and infirm clergy" funds are all based upon the same, to my mind mistaken, principle, namely,

that of creating a fund in each diocese, the interest of which it is hoped will some day be sufficient to relieve the needs of those who are deserving of such help. Only one diocese has as yet solved the problem, and shaken off the incubus of a bad precedent. The diocese of Western New York distributes annually all that is collected, among deserving clergy, their widows, and minor children. This is as it should be.

If at each annual convention a full report was read of what had been done, and an estimate made of what would be required for the ensuing year, more and larger offerings would be received from the parishes. There should be but one fund as a charity, and this should cover the whole ground of clergy relief, for that diocese, including clergymen's families, or their widows and children, who are entitled to relief. As it is now, in most dioceses, the clergy are lukewarm upon the subject because they do not know what amount of money is required, nor can they inform their people what is expected of them. The General Fund, to which you refer, is also necessary to supplement diocesan weakness, and to provide for the unattached or such as are disqualified from receiving on account of recent changes, and for those engaged in the work of missions.

There is room and necessity for this general society, and the Convention did well to organize it. In order that this society may succeed however, it is necessary that it be treated as all our general societies are treated. Some one must look after its interest. It is too general in its character to run itself, just as our Church Building Fund and our general missionary societies are carried on. Must it be carried on? As it is, no one is responsible for its success. In the very nature of things it must be so; once it had Bishop Lay and Dr. Schenck, to champion its interests, but they have gone to their rest and no one has risen to take their places, and urge its claims. We have machinery enough, but it is not worked effectively, indeed it seems not to be worked at all; once a year we have a report of money received and paid out, but no details, and now and then an acknowledgment of sums received. Such treatment will gradually kill out any, even the most deserving, cause. The Gospel of glad tidings itself would disappear from the earth if there were not those whose especial duty is to preach and publish it from the house-tops. Our mean economies destroy our business, and our want of enterprise and faith forbid success. As we are now at the worst, perhaps we shall soon begin to amend our ways. Let us hope the General Convention will find a solution of the difficulty. Meanwhile agitate, ventilate, discuss the subject, and some good providence will surely bring us to "the haven where we would be."

THEO. I. HOLCOMBE,

Gen. Sec., C. R. F. S.

SAVE YOUR PAPERS.

To the Editor of *The Living Church*:

It was with a very feeble hope of doing good that I advised my son to advertise his last year's set of *Youth's Companion* for the benefit of any Church guild or reading room for boys; but the response in these past few days has been so numerous—coming from all parts of the country, even from Canada—that it has opened my eyes to a crying evil. From all points comes the same cry: "We are so short of reading matter we will be most grateful

for *The Companion*." There are thousands of Church families who take the *Youth's Companion* and other like papers, allowing them to lie unused when read, or worse still, to be torn up and destroyed. Should not this need be brought before them, that when read at home, they may send them forth on their errands of love to other boys less fortunate than theirs, but equally needing the controlling minds of our best writers, to keep them from the pernicious influence of "dime literature?" We could only decide to send to the first applicant, wishing we had it in our power to help all.

I. F. DILLON.

"MERELY PERMISSIVE."

To the Editor of *The Living Church*:

The editor of *The Church Eclectic* informs its readers in the current number, that the new rubric permitting a pause after the Prayer for Christ's Church, as proposed by the Prayer Book Revision Committee, "is merely permissive" (p. 191) and also gives the wording, presumably in full, as follows, i. e.:

Here the priest shall pause for a space in order that such as are so minded may withdraw. (Italics by writer.)

This is certainly the very opposite from permission for the priest, and I fear just such permission as the laity require to continue their present exodus from so many of our churches.

It is a permission very different from the answer given by *The Church Times* to a correspondent. "A clergyman is not forbidden to play foot-ball, or to ride a bicycle, but he must on no account do both at the same time." Poor priest, good people! W. C. D.

OPINIONS OF THE PRESS

N. Y. *Evening Post*.

A REMARKABLE ADDRESS.—Bishop Potter's address at St. Paul's, Tuesday, was remarkable in two ways. It was the first, and, indeed, we may say the only public and official attempt to call attention to the moral lessons of the occasion. It was he only who reminded the public that the Constitution was not an automatic thing; that it did not work of itself; that the manner of its working and the results of its working depended on the moral and intellectual quality of the men behind it; that in a voyage in the "Ship of State" we are as much dependent for a happy and prosperous issue on the men who watch and steer, as in a voyage in one of the "ocean greyhounds." All or nearly all other commentators on the great anniversary have told us over and over how rich we have grown under the Constitution; how many miles of railroad we have made; what the increase in hogs, cattle, grain, banks, and coasting steamers has been since George Washington assumed the presidency. Bishop Potter took on himself the solemn and salutary duty of asking whether, besides growing in wealth, we had in the last hundred years grown in grace; whether the statesmen of to-day were of the same type as those of Washington's day; whether they were living up to the standard of public duty which Washington set up; and in short, whether the Government was really travelling in the road on which the framers of the Constitution started it?

The Springfield Republican.

The address of Bishop Henry C. Potter in old St. Paul's chapel, at New York, Tuesday morning, embodied a sober and profound warning, conceived

in patriotism and uttered with all the solemnity that the occasion and the position of the speaker in the church of which Washington was a devout member, lent to his words. It was well that there should be qualification of the eloquent optimism of Depew, and it was especially fitting that this serious recognition of dangers that threaten the future of the republic, should come from an eminent religious teacher. There is much to invite attention in the contrast between the simple and lofty way in which Washington regarded his supreme trust, and the methods by which the presidency is now achieved, and the standard of action which prevails to so great an extent in public life to-day. It is a time for thought that goes deeper than mere glorification, and the opportunity was not neglected by the man who spoke on the spot where the first President knelt to consecrate himself to the great task that was before him.

The Churchman.

The Bishop has been faulted because he said precisely what it was specially fitting that he should say to that congregation. A certain predicaster thinks that the Bishop might have uttered every word of his sermon with entire propriety anywhere else; but that it was improper for him to preach it to the men to whom, of all men, it must most peculiarly apply! On the same principle, if the Bishop were preaching in the penitentiary at Sing Sing, it would be rude to say anything about the ten commandments! Thank God, the Bishop does not so understand his office as a preacher of God's truth. As he understands it, that duty is to speak the word and will of God to the men whom at any given time he has before him, and with special reference to the occasion which calls them together. It is an ill compliment to the distinguished men who were present in that congregation, to Mr. Hayes, to Mr. Cleveland, and to President Harrison, to fancy that the Bishop's observations on these subjects could offend them. They could offend no man who was not guilty of some high crime against the honor, the safety, or the dignity of the republic. So far as the president is concerned, those words might convey a warning or an exhortation, but not a rebuke. He had not yet been long enough in office to show what his mark upon the history of the United States is to be. Even so strong and vigorous an advocate of the reform of the civil service as Mr. Curtis admits that no verdict can yet be rendered on that subject. When any one, therefore, pretends that the warnings of the Bishop could offend Mr. Harrison, he only proves that they offend himself; that is to say, that he resents the conservatism, the purity, and the dignity which the Bishop commends. Such censure is a brevet of honor.

The Christian at Work.

EVEN the most careful efforts of the tongue or pen give occasion for misconception, and it is not surprising if the splendid address of Bishop Potter, on which we comment elsewhere, should not be wholly free from ambiguity. And such an occasion seems to have arisen when the Bishop said:

We have changed the Washingtonian dignity for the Jeffersonian simplicity, which was, in truth, only another name for the Jacksonian vulgarity, and what have we got in exchange for it?

This language has been widely understood as constituting a personal attack upon the characters of Jefferson and Jackson, and has consequently evoked wide discussion. In fact, it is the sen-

sation of the day, and the Bishop has been taken sharply to task for making such an utterance on such an occasion. It seems though that the Bishop has been wholly misunderstood. To a *World* reporter Bishop Potter explained that his expressions, "Jeffersonian simplicity" and "Jacksonian vulgarity," were applied not to the distinguished men themselves, but to the "political atmosphere" of the times. "There is," said the Bishop, "an ellipsis in the sentence as spoken, but I took for granted that the connection, the context, would interpret my full meaning." In reply to the remark: "Then you had no thought of assailing the personal character of Andrew Jackson?" the Bishop replied: "Not in the slightest, and I regret that such an inference has been made." We are very glad to print the Bishop's explanation of his language, not chosen, we think, with the Bishop's usual felicity; the explanation is eminently characteristic of the inherent manliness of the man. With this explanation, the Bishop says he stands by every word he said. And assuredly, as explained, the overwhelming mass of intelligent public opinion of the country stands by the Bishop and heartily approves his courageous and incisive utterances.

The Standard of the Cross.

WASHINGTON AS A COMMUNICANT.—Washington was no doubt a communicant of the Protestant Episcopal Church. Bishop White was unable from his own observation to confirm the fact that he received Communion, and honestly confessed this inability. But there is other testimony equally good, upon which the statement of Irving, "He and his wife were both communicants," and that of Lossing, "He was a member in full communion of the Protestant Episcopal Church, and a vestryman of Truro and Fairfax parishes," may safely rest. The original sources of this testimony are referred to in Dr. Philip Slaughter's discourse, "Christianity the Key to the Character and Career of Washington," delivered before the ladies of the Mt. Vernon Association of the Union at Pohick church, Truro parish, Fairfax county, Virginia, on the 30th of May, 1886, and published by Thomas Whittaker, New York. This discourse, by the way, is the souvenir of the Centennial Anniversary of the Inauguration which Christians and Churchmen should most desire to possess and circulate. Among the sentences bearing upon the particular point disputed are these: "Bishop Mead, who was intimate at Mt. Vernon and with Mr. Massey's family, says that they affirmed that 'Washington was a communicant.' . . . Miss Custis, a member of the family, attests that 'her grandmother, Mrs. Washington, had frequently told her that General Washington always communed with her before the Revolution.' . . . The express declaration of General Potterfield to General Samuel Lewis, both of whom were known by many persons now living to have been men of spotless truth: 'General Washington was a pious man, a member of the Episcopal Church. I saw him myself on his knees receive the Lord's Supper at Philadelphia.' Potterfield being brigade-inspector, often waited upon Washington in the army, and going once without warning to Washington's headquarters, he says: 'I found him on his knees at his morning devotions.' He added: 'I was often in Washington's company under very exciting circumstances and never heard him swear or profane the name of God in any way.'"

BOOK NOTICES.

BEECHCROFT AT ROCKSTONE. By Charlotte M. Yonge. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Price, \$1.50.

Miss Yonge has delighted and educated more than one generation of young people, and added not a little to the pleasure of all who appreciate a quiet and pure home story. At four-score years her mind retains its vigor, and her new "Beechcroft" will delight many who made friends a score of years ago with the Mohuns of Beechcroft. They will find the younger generation just as charming as the older, with the sisters Jane and Ada Mohun become charming maiden aunts. Miss Yonge is a keen student of human nature, who has watched closely the changes in social and domestic life in the last quarter of a century with the complications unknown a generation ago, and adapts her story to the social needs. It contains suggestions which thoughtful mothers and teachers will not fail to take to themselves.

THE GREAT VALUE AND SUCCESS OF FOREIGN MISSIONS. Proved by distinguished witnesses, being the Testimony of Diplomatic Ministers, Consuls, Naval Officers, and scientific, and other travellers in Heathen and Mohammedan countries; together with that of English Vicarages, Governors, and Military Officers, in India and in the British Colonies. Also leading facts and late statistics of the Missions. By the Rev. John Liggins. With an introduction by the Rev. Arthur T. Pierson, D. D. New York: The Baker & Taylor Company.

This crowded title page gives an excellent summary of the contents of the volume, and from this its worth is easily estimated. It will be seen to be an array of facts, not of theories. It is testimony, not argument, which the world wants at this date, concerning missions, and here we have that want supplied. Doubtless there has been much misdirected effort in foreign missions, but we have here abundant evidence that the work has not been in vain in the Lord. This book is of value not only as giving proofs of success achieved, but also in stating clearly and fairly the obstacles that have been overcome by the missionaries of the Cross.

THE HYMNAL REVISED AND ENLARGED. Being the Preliminary Report of the Committee on the Hymnal, appointed by the General Convention of 1886. 8vo. Pp. 227.

Messrs. Potts & Co. have brought out for the committee in good season, the new Hymnal, as they hope and expect it to be approved and adopted. Every member of the Church ought, if possible, to get and study this volume. It will be found to be very full, containing no less than 688 hymns and spiritual songs, some, if not all, the very best in our language. They are arranged, of course, to suit the Christian Year and Church seasons and appointments, together with nearly 200 placed under the heading, "General." Whatever may be the ultimate decision of the General Convention, there is no question as to the diligence and faithfulness of the committee in their part of the work.

THE same publishers have brought out the preliminary report of the Liturgical Committee, 1889, (pp. 101). It contains the proposed alterations and additions in the Book of Common Prayer; and the proposed Book of Offices. We urge every Churchman to note well what it is which is here sought to be accomplished. When we touch the Prayer Book we necessarily go to the very foundations of the Church's life and progress in America.

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DIOCESAN CONVENTIONS.

NEW JERSEY.

The 105th convention was held in St. John's church, Elizabeth, the Rev. Otis A. Glazebrook, rector, on Tuesday 7th, and Wednesday 8th. Matins were said at 9:15 A. M. and at 10:39 there was a celebration of the Holy Eucharist. The Bishop was Celebrant, the Rev. T. Logan Murphy preacher from Acts xix: 20. "So mightily grew the word of God and prevailed."

The convention organized immediately after the service, and after the appointment of the Rev. Edwin K. Smith as secretary, and some routine business, took a recess of an hour, for luncheon, after which the Bishop read his annual address. He made very affecting allusions to those members of the convention who during the past year have entered into rest, especially noting the Rev. Drs. Goldsborough and Weld, and the Rev. Messrs. John Rowland and Ezra Isaac, an aged presbyter long connected with the diocese, and one or two prominent laymen. The Bishop spoke of his visit to England, and attendance at the Lambeth Conference, answering some objections to the needlessness of such meetings on account of the expense, the loss of time, and the mere discussion of questions of vital interest, without what might be called practical results. He also briefly touched upon the case of the Bishop of Lincoln, and of the grave difficulty of the Church of England specially as to the union of Church and State, and as regards the matter of disestablishment if that was to be attended with "the spoiling of her goods." The Bishop's enumeration of official acts, etc., was as follows: Ordinations, priests 4, deacons 2; Confirmations 892; sermons and addresses 255; Holy Communion, (one in private) 61; Baptisms, (one at sea) 4; burials, (one at sea) 3; marriages 1; opened 1 new church; dedicated 1 parish building; laid 1 corner-stone.

A committee appointed at the last convention on the subject of representation in the General Convention, made a report in which they judged it inexpedient to make any change at present but on account of the unwieldiness of the house of clerical deputies, at some future time, such a reduction might be wise, and suggested that two clerical and two lay deputies might be found sufficient. On motion it was resolved to make the number, 3 of each, and the report was accepted with the preferred alteration. The only other business really important was the defeat of an attempt to go back again to a method of business in diocesan missions that had only been adopted last year.

The members of the Standing Committee are: Clerical—The Rev. Messrs. J. F. Garrison, D. D., L. W. Norton, A. B. Baker, C. M. Perkins; Lay—Messrs. R. S. Conover, McRee Swift, J. B. Woodward, J. Howard Pugh, M. D. Deputies to the General Convention: Clerical—The Rev. Drs. J. F. Garrison, G. Morgan Hills, and B. Franklin, the Rev. Otis A. Glazebrook; Lay—Messrs. R. S. Conover, H. J. Pugh, M. D., C. S. Sims, John Carpenter; Supplemental—the Rev. Messrs. C. M. Murray, A. B. Baker, E. K. Smith, T. A. Tidball, D. D.; Messrs. Francis Many, Howard Richards, McRee Swift, and J. B. Dumont.

ARKANSAS.

The 17th annual council assembled in Christ church, Little Rock, on Thursday, May 2. All the clergy of the diocese were present, and a larger number of lay delegates than ever before in the history of the diocese. The Holy Communion was celebrated by the Bishop, after which he proceeded to read his annual address. The principal feature was his allusion to the episcopate of Arkansas, to which he had been elected 17 years ago, and which he now for the first time formally accepted. The Bishop said it was a mistake to suppose that the Church had been specially generous to Arkansas in supporting its Bishop so many years, as that was simply the fulfilment of the contract under which he had received his appointment. The canon provided that on accepting the episcopate of the see which had been erected out of his missionary jurisdiction he was not obliged to give up his missionary appointment, and he had no intention of doing so. In the afternoon, the council proceeded to organize. The delegates from Christ church, Little Rock, refused to pay the annual assessment made upon the par-

ish, on the ground that it was unconstitutional, and they were therefore excluded from the floor of the council, in accordance with the diocesan canon on that subject. As this is the largest parish in the diocese, the matter excited considerable feeling, and the debate upon it occupied all the afternoon. Evensong was said at the night session, the Rev. C. A. Bruce being the preacher. Immediately after the service, the rector and people of Christ church gave a public reception to the members of the council, which was largely attended and was of a very pleasant character.

On Friday, a resolution was introduced recommending that the assessment on Christ church be remitted, since they objected to its payment on conscientious grounds. This again excited warm debate, but in the interest of peace it was adopted, though the council re-affirmed its opinion that the canon imposing the assessment was perfectly in accord with the constitution. The delegates from Christ church then took their seats, representing the only parish in the diocese that had not paid in full its quota toward the expenses of the council and the Episcopate Fund. Two new parishes were admitted to union with the council, the church of the Redeemer, Nashville, and St. Philip's, Little Rock. The latter is composed of colored people, and its rector and delegates took their seats without a word of objection. The trustees of the Episcopate Fund reported that the late James McMurray, of Pine Bluff, had devised to that fund his estate, valued at \$3,000. The total assets of the fund were now \$4,369.66. The treasurer of the diocese reported all debts paid and a balance in the treasury of \$473.79. Col. Logan H. Roots was re-elected to this office. The following were elected on the Standing Committee: The Rev. Messrs. I. O. Adams, W. J. Miller, J. J. Vaulx, and Messrs. M. L. Bell and P. K. Roots. A proposed amendment to the canons, requiring all vestrymen to be communicants, was, after considerable discussion, rejected by the council. The report of the committee on the State of the Church called attention to its remarkable growth during the past year, which had far exceeded that of any previous year in its history. Special mention was made of three new missions in the city of Little Rock, one of which had developed into a parish, and of the successful establishment of St. John's Hospital, Fort Smith.

On Friday night, at Evensong, the council sermon was preached by the Rev. George F. Degen, of Fort Smith. Saturday was a very busy day. A resolution expressing profound sympathy with the Bishop of Lincoln was adopted. In the afternoon, the Bishop and Mrs. Pierce entertained the clergy at dinner, and this occasion of social and fraternal intercourse was the most delightful feature of the council. At the night session, the principal feature was the election of deputies to the General Convention, which resulted in the following choice: *Clerical*—The Rev. Messrs. I. O. Adams, J. J. Vaulx, W. J. Miller, C. H. Procter; *Lay*—Messrs. L. H. Roots, Geo W. Caruth, John D. Adams, and H. P. Rodgers. Alternates: *Clerical*—The Rev. Messrs. Geo. F. Degen, D. L. Trimble, J. E. Curzon, C. A. Bruce; *Lay*—Messrs. G. H. Van Etten, Blecker Luce, R. V. McCracken, and H. M. Grant.

On Sunday, services were held at all three churches, the main service of the day being the grand choral celebration at the cathedral, which now has an exceptionally fine vested choir of 40 members, the result of the indefatigable labors of the Dean, the Very Rev. C. H. Procter. At night, the whole council united in a missionary meeting at Christ church, at which some stirring addresses were made by several of the clergy. The council then adjourned *sine die*.

SOUTH CAROLINA.

The 99th annual convention was assembled in St. Thaddeus church, Aiken, at 10:30, May 8th. After the regular services, the Rev. J. M. Green preached. The Holy Communion was celebrated by the Rt. Rev. W. B. W. Howe, D. D. The convention was called to order at 1 P. M. A quorum was found to be present. Mr. Pringle Smith of St. Philip's church, asked permission to read a paper. The convention granted the privilege. Mr. Smith was one of

the gentlemen who withdrew from the convention in 1887. The substance of the paper was that the withdrawers from the convention of 1887, would waive the question of the legality of the convention, and would take their seats upon the assurance that a separate organization for the two races would be accomplished. This statement was only received as information. The commission appointed at the last convention made the following recommendations as to the changes to be made to the Constitution of the diocese:

Article 3rd. section 1: The convention shall be composed of clergymen and laymen.

Section 2nd: The bishop, the assistant bishop (when there is one), and every other clergyman who has been actually as well as canonically resident within the diocese for the space of twelve calendar months next before the meeting of the convention, and has for the same period been discharging the duties of his station as rector, minister or assistant minister of an organized parish that is or has been, or hereafter may be in union with this convention, or who after a continued membership of at least twenty years in convention, is incapacitated by the infirmities of health or age for further active duties of the ministry, and has presented his annual report to the ecclesiastical authority, shall be entitled to all the privileges of the convention, provided, that no presbyter who is entitled to a seat and to a vote, or to a seat only, in the annual convention of this diocese held in May, 1882, shall be deprived of his rights and privileges in subsequent conventions by reason of anything in this section contained, but such rights and privileges shall be determined by the terms of this article as if it was of force on May 1st, 1889. There was much discussion on this article, the purport of which is to prevent the rectors of colored churches from being members of the convention, as it is necessary for a rector's congregation to be in union with the convention before he can have the rights and privileges of convention. The amended article was favorably considered, a majority voting in its favor. If it shall be passed by a two-thirds vote of the next Convention (1890) it will become a part of the Constitution. The Standing Committee was elected: *Clerical*—The Rev. Drs. C. C. Pinckney, A. Toomer Porter, and Robt. Wilson, the Rev. Messrs. John Johnson and John Kershaw; *Lay*—Messrs. H. P. Archer, Henry Fios, F. A. Mitchell, John Gadsden, and A. M. Lee. Deputies to General Convention: *Clerical*—The Rev. Drs. C. C. Pinckney, and A. Toomer Porter, the Rev. Messrs. John Johnson and J. D. McCollough; *Lay*—Messrs. H. C. Markley, Robt. Shand, E. McCrady, Jr., W. H. Parker. Alternates: *Clerical*—The Rev. Messrs. John Kershaw, Robt. Wilson, D. D., J. M. Stone, and W. H. Hanckel; *Lay*—Messrs. J. R. London, A. M. Lee, John Gadsden, and S. P. Pickens.

The convention was very quiet and satisfactory this year. The gentlemen who withdrew from the convention in 1887 have returned, and have decided to try to settle the questions which have troubled the diocese, in the convention and not out of it. The changes proposed to be made to the Constitution so as to prevent presbyters whose congregations are not in union with convention from having a seat in that body, only put the Constitution in agreement with that of the diocese of New York. All congregations are hence on the same footing, and it opens the door to any congregations when the convention sees fit and proper. The routine business of the diocese was satisfactorily gotten through with. The Board of Missions had their meeting and stated the affairs of the diocese to be in a more favorable condition than for a long time, and the outlook for the diocese is hopeful.

MISSISSIPPI.

The 62nd annual council met in St. Andrew's church, Jackson, May 7th, at 10 o'clock A. M. Morning Prayer was read by the Rev. Frank Hallam and the Rev. N. Logan. The Rev. F. A. DeRosset preached the sermon, an able and frank presentation of the claims of the Church to be the witness and keeper of the Faith. Holy Communion was celebrated by the Bishop.

After service the Bishop called the council to order, the Rev. N. Logan

was elected secretary. Mr. Chas H. Cocke, the assistant. The committee upon credentials reported a full representation of the clergy and a larger attendance than usual of the lay delegates. The council adjourned until 3 P. M. Business was resumed at that hour, and the following committees elected: Standing Committee, *Clerical*—The Rev. Messrs. Sansom, D. D., Nowell Logan, Frank Hallam, and F. A. De Rosset; *Lay*—Messrs. P. H. Bailey, G. W. Howard, M. Green, G. M. Marshall; Registrar—The Rev. N. Logan; Deputies to the General Convention were elected as follows: *Clerical*—The Rev. Messrs. Nowell Logan, George H. Edwards, F. A. De Rosset, and H. Sansom; *Lay*—Messrs. Q. O. Eckford, C. H. Cocke, P. H. Bailey, and F. Speed. Alternates, *Clerical*—The Rev. Messrs. Wm. Cross, W. P. Brown, R. G. Noland, and T. B. Lawson. *Lay*—Messrs. A. M. Leigh, G. M. Marshall, G. F. Green, W. A. Pollock. After Morning Prayer Wednesday, the Bishop delivered his annual address. Mr. L. M. Tucker was elected treasurer of the diocese, and the Hon. W. G. Yerger was appointed chancellor.

Wednesday night, a large and enthusiastic missionary meeting was held in the church, and after various stirring speeches, pledges were taken from the different parishes, mission stations, and individuals, to the amount of \$2,300, an increase of \$300 over last year. This goes to the diocesan missionary work. When Bishop Thompson first came into the diocese there was no attempt made to raise a fund of this kind. By his own efforts he raised \$700 the first year. Now there is never less than \$2,000 pledged annually. The various committees rendered their reports Thursday morning. That on the State of the Church showed signs of hopeful increase in many parts of the diocese. The fund for the endowment of the episcopate has increased to \$7,000, a sixth of the amount required. The following resolution was passed unanimously:

That the Deputies to the General Convention be instructed if opportunity occurs, to request that body to devise some means to stop the evil of frequent clerical changes.

The council adjourned after a most harmonious and satisfactory session, to meet in Jackson, the first Tuesday in May, 1890.

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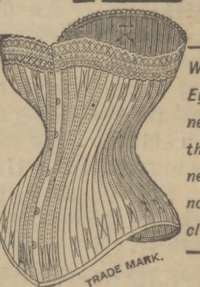
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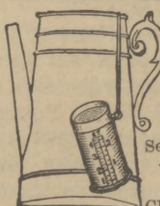
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