



The Living Church.

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

VOL. XII. No. 8.

CHICAGO, SATURDAY, MAY 25, 1890.

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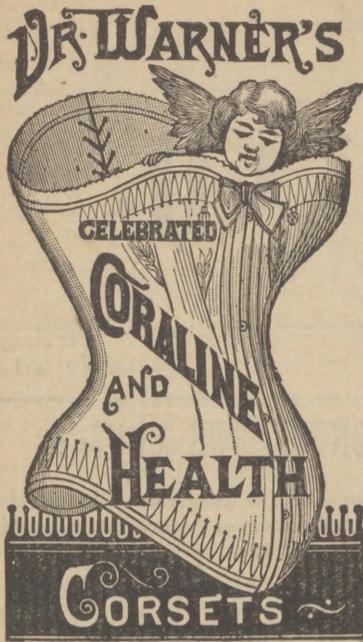
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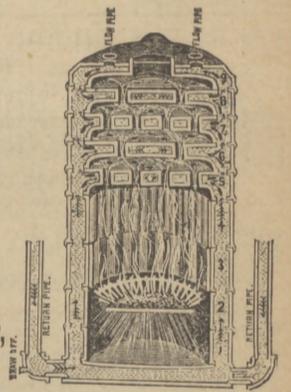
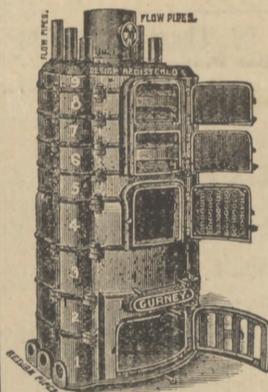
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The Living Church.

SATURDAY, MAY 25, 1889.

NEWS AND NOTES.

THE Archbishop of Canterbury has given his decision, affirming his own jurisdiction in the case of the Bishop of Lincoln. The trial will, therefore, go on in the Archbishop's court.

ON SS. Philip and James' day, the Archbishop of Canterbury consecrated the Rev. H. H. Montgomery to the Bishopric of Tasmania. The service was held in Westminster Abbey. The assisting prelates were the Bishops of Antigua, Moosonee, and Ballarat. Archdeacon Farrar preached the sermon. The date of the consecration of the Suffragans of York and Carlisle has not been fixed.

THERE are encouraging signs that a reaction has set in against tinkering the Prayer Book. The conventions of Pennsylvania and Iowa have adopted resolutions favoring the adoption of so many of the recommendations of the Revision Committee as will enable the General Convention to finally close the revision this fall, and issue a Centennial Standard Prayer Book.

BISHOP PARET confirmed, at St. John's chapel, Washington, a class which was unique. It consisted of nine colored candidates, and the sister-in-law of Postmaster General Wanamaker; the daughter of the late Justice Matthews, of the Supreme Court; the daughter of Secretary of State, James G. Blaine; and Justice Gray, of the United States Supreme Court.

AT the adjournment of the meeting of the General Synod of the Church of Ireland in Dublin, a deputation, representing the Churches of Ireland and England, and branches of the Anglican Communion in America and elsewhere, presented to the Lord Primate the arch-episcopal Palace of Armagh and its grounds free of rent, in celebration of the completion of the fortieth year of his episcopate.

AT the Norwich Diocesan Conference assembled under the presidency of the Bishop of Norwich, on Thursday, the 25th ult., there was taken into consideration a proposed division of the diocese of Norwich. The arrangements contemplated would have the effect of making Norfolk one diocese, Suffolk another, and Essex another; while Cambridgeshire and Huntingdonshire would be included in the diocese of Ely.

BISHOP DUDLEY on behalf of the Commission for Work among Colored People, makes a strong appeal for funds to meet obligations. The treasurer reports that \$10,000 are needed before Sept. 1st. The Bishop asks: "Shall we go up to General Convention with the report that our effort to rouse the Church has failed, with this evidence that our professed interest in the education and evangelization of the millions of our colored fellow-citizens is an unreality and a sham?"

ON Thursday, the 25th ult., the new vicar of Leeds, the Rev. Edward Stuart Talbot, who has lately resigned the wardenship of Keble College, Oxford, was presented with a testimonial by the members of the college. The testimonial comprised a personal present to Dr. and Mrs. Talbot, consisting of two

silver three-branched candlesticks, and a sum of £800, which is to be devoted to founding an Edward Talbot prize in the college for the encouragement of study amongst graduates. About 180 former members of the college were present.

IN his opening address at the General Synod of the Church of Ireland, the Primate spoke of the prosecution of the Bishop of Lincoln, and said he did not hold the views of that prelate nor follow his practices, but he sympathized with those who deplored this scandal and the narrowing down of the Catholic toleration which their Church's formalities admitted, and under the shadow of which from age to age since the Reformation, loyal Churchmen had lived and loved and worked together in the self-same Church without having the dead level of uniformity.

MR. BRIGHT, was at Rome in the days when Cardinal Manning was preaching his famous sermons at San Carlo, in the Corso, Manning at once caught sight of John Bright in the very thick of the vast congregation. Two years afterwards, in the tea-room of the House of Commons, Manning, addressing John Bright, said: "It was in a very different place I last saw you." "Yes," replied Mr. Bright, "it was in the church of San Carlo in Rome," and," he added, with his characteristic bluntness, "I liked everything there except what you said."

THE friends and parishioners of St. Paul's, Haggerston, presented the vicar, the Rev. S. J. Stone—well known as the author of the hymn, "The Church's one foundation"—with a purse of over 250 guineas, on St. Mark's Day, Mr. Stone's fiftieth birthday. It is understood that the vicar of St. Paul's has three times refused important preferment on the ground that his work in St. Paul's parish was not yet done. He has lately suffered in health from his devotion to his East End labors, and his friends hope that he may now be persuaded to take a long rest.

A PRETTY story is told as to the way in which the news of the safety of the *Dunmark* passengers was received at Copenhagen. Through some mistake the telegram was first received by the proprietor of a hotel, who forthwith rushed to the Royal Palace and communicated it. The King was delighted at this Easter surprise, and the news was posted up everywhere throughout the capital. Presently, however, his majesty remembered that the wife of the ship's surgeon lived in the country, and would probably not hear of the safety of her husband for some time to come. "The day is so fine, I should have driven out anyhow," said the King, so he had his carriage ordered at once, and took the happy news in person to the surgeon's wife.

AUSTRALIA will be strangely denuded of its bishops. The Sydney correspondent of a weekly contemporary points out that of its thirteen sees no less than five are either really or practically vacant. The consecration of Mr. Montgomery to Tasmania was on May 1; but some time must elapse before he can reach his diocese. The

Bishop of Newcastle is mentally disqualified from performing his duties, and is not even competent to resign. The Bishop of Grafton and Armidale has just severed his connection with the diocese. The aged Bishop of Goulbourn is in very precarious health; and Sydney is waiting for Dr. Barry's successor. In addition to this, the Bishop of Ballarat has left for one of those prolonged visits to England which seem so necessary to recruit the health of colonial bishops. In the face of some recent events it is not surprising that Australian Churchmen should begin to feel very strongly the propriety of choosing bishops from among their own clergy.

THE diocese of Ohio has elected as its Bishop, the Rev. Wm. A. Leonard D. D., rector of St. John's church, Washington, D. C. Dr. Leonard was born in Southport, Conn., July 15th, 1848. He was educated at Phillips Academy, Andover, Mass., St. Stephen's College, Annandale, N. Y., and the Berkeley Divinity School, ordered deacon May 31st, 1871, and priest July 21, 1872. He began his ministry as assistant at Holy Trinity church, Brooklyn, of which his father is warden. In 1872 he became rector of the church of the Redeemer, Brooklyn. In 1880 he was elected by the House of Bishops, Missionary Bishop of Washington Territory, but declined. The following year he became rector of St. John's church, Washington, his present parish. Last year he was elected Assistant Bishop of Southern Ohio, but was unable to accept. It is believed that he will be able to accept the call of the convention of Ohio. If so, a prosperous future may be predicted for that diocese.

A PASTORAL staff has been presented to the Bishop of Wakefield by the laity of his diocese. The staff, which is of very beautiful design, is 5ft. 10in. in height. The crook is done in silver and silver gilt, and is so arranged as to enclose on one side the emblems of the four Evangelists with the divine dove in the centre, and on the other side the emblems of the Passion. Immediately underneath is a canopied octagon, the four main niches of which contain small figures of St. Andrew, St. Paul, St. Peter, and St. Barnabas. The four remaining niches are filled with shields charged with symbols, the whole is supported by handsome foliated work. Lower still is a shaft bearing the dedicatory inscription resting on an arrangement of eight shields charged with the coats of arms of the first bishop and of the seven most important towns in the diocese—namely, Wakefield, Huddersfield, Halifax, Barnsley, Dewsbury, Batley, and Morley—all depicted in proper heraldic colors. The whole is supported by a black reeded staff, divided half way down by a screw joint ornamented with jewels. The inscription, which is in Latin, is as follows: "Wilhelmo Walsham, Epo Wakefeldensi primo, et successoribus, ejus laici fideles, D.D., A.S., MDCCLXXXIX. 'Pascere Verbo, pascere Vita.'"

THE annual report of the Church Representative Body to the General Synod of the Irish Church, shows an increase of £11,417 in the subscriptions to the general funds of the Church over last year, when, however, they had sunk to

the lowest ebb. The total unbalanced, amounted to £148,808, which still remains much below the average of former years. The unrecovered balance due on land mortgages increased during the year by £8,071, and now amounts to the formidable figures of £84,977. This means, of course, so much loss of annual income, and actually imperils the stipends of the clergy. Dr. Galbraith, Senior Fellow, T. C. D., and an eminent financial authority, has circulated a paper on the subject, pointing out that the Church is overdrawing her income at present by several thousands a year, and that there is nothing for it but to reduce the incomes of the clergy, or draw on our capital and leave it to the next generation to bear the consequences. No doubt the question will be carefully debated in the synod. The sum of £104,468 was paid out in annuities, being £9,379 less than last year, a decrease of course largely created by the deaths of the annuitant clergy. The capital of the Church now stands at £7,358,730, of which £6,537,381 are invested in securities yielding £283,677 a year, being at the rate of £4. 7s. 5d. per cent. This available capital would only afford a stipend of £117 to each clergyman, and anything over this has to be met by the voluntary subscriptions of Church people. The entire yearly expenditure for the Church is estimated at £425,020.

CHICAGO.

The North-eastern Deanery met at St. Bartholomew's church, Englewood, May 7th and 8th, Dean Locke presiding. On Tuesday evening the service was rendered by the vested choir, and able addresses delivered by the Rev. Mr. DeWitt, of St. Andrew's church, the Rev. Mr. Ferguson, of All Saints', Ravenswood, and the Rev. Mr. Edsall, of St. Peter's, Lake View. On Wednesday, after the celebration of the Holy Communion by the Dean, the Rev. Dr. Delafield read a paper on "The Benefit conferred on the World by the Church." After the usual business meeting, a bounteous luncheon was served in the guild rooms by the ladies of St. Bartholomew's. There were present at the deanery meeting, the Dean, Dr. Locke; the Archdeacon, the Rev. E. R. Bishop; the rector, the Rev. Mr. Tate; the Rev. Messrs. De Witt, Ferguson, Edsall, Adams, Platt, Liwyd, Little, Stewart-Smith, Delafield, Rushton, Bixby, Kinney, Stone, Thompson, and Throop.

NEW YORK.

CITY.—It is understood that the cathedral ground will be paid for by special gifts, while it is hoped to raise \$5,000,000 from the income of which to build the cathedral, the trustees having been assured that not more than \$250,000 a year can be used to advantage. After the cathedral is completed, the fund will be available as an endowment. The ciphers which stand for the names of the architects who drew the four plans which have been preferred by the trustees, are A. M. D. G., Gerona, Jerusalem the Golden, and one consisting of three arabesque scrolls within a circle. The design marked "Jerusalem the Golden," is by William Halsey Wood, of Newark, N. J. It provides for a building 400 feet in

length, with central tower and pinnacles, and two large spires above the south entrance. The style is early Gothic approaching the Romanesque. At the crossing between the nave, transept and chancel, stands the pulpit in full view of the congregation. The choir to seat 300, is placed above the main floor, with which it communicates by steps. Alcoves and niches abound throughout the interior to serve for monumental and memorial work. The plan marked "Gerona," and founded on the Gerona cathedral in Spain, was the joint production of William A. Potter and P. H. Robertson. The general style is Gothic, and cruciform. It gives a central space 86 feet square, with four adjoining spaces 44 feet square, all unobstructed by columns. By this arrangement 3,000 people could be seated within a radius of 115 feet, and within easy hearing of the preacher. At each corner of the central space, towers rise to the height of 430 feet. From the chancel arch to the central department, there are five steps, and five steps more from the main auditorium into the nave and transepts. The entrances are broad and high, with arched tops. The architects, who made use of the arabesque scrolls, are Messrs. Heins & La Farge, who associated with them W. W. Kent. Their design is of the Byzantine order, the general features comprising a large dome over an immense space where the nave, transepts, and choir meet. Smaller domes will rise over the arches of nave, transepts, and choir, somewhat after the order of St. Mark's, Venice. The architect "A. M. D. G." follows the usual plan of a cross church, crowned at the junction of nave and transept with a large central tower and spire. The interior arrangement gives accommodation to a large congregation within a small radius of the pulpit. The nave is 44 feet wide, and across the south end is the organ gallery. The whole internal area, south of the choir, including transepts and aisles, but exclusive of triforia, amounts to 36,000 feet, and will accommodate over 4,000 persons. The plans embrace two elaborate chapels, clergy and choir vestries, and a chapter house. The principal entrances are at the south end and the east transept. The four plans were selected after careful study, and the judgement of the trustees is supported by that of the architects and engineer who acted as experts. Mr. Richard Auchmuty, the secretary of the trustees, would at once inform the architects of their success, and the trustees would then draw up a circular letter to the architects specifying what would be desired of them in elaborating the plans. It is thought that by November next, the perfected plans will be handed in, so that the trustees can make the final choice. Any one of the plans will give one of the finest cathedrals in the world. All are more or less planned according to the idea that a nineteenth century cathedral has needs and requirements of its own, and that it must meet the changed conditions of the time. For instance, it must make adequate provision for preaching, and have an unobstructed space in which to suitably present the ritual of the Church. It may be added that while half a dozen architects were to receive each \$500 whether their plans were accepted or not, at least two of the successful parties are not of the number.

On Friday, May 17th, the Sheltering Arms had its 25th anniversary, the

president, the Rev. Dr. Peters, reading his annual report. In this time 1,800 children have been cared for, while the present number of inmates is 160. The number of applications for the year have been 320. The boys and girls are educated in the public school across the way from the institution, while they are religiously instructed in the cottages and in the church adjoining. Their industrial education is also carefully attended to. In the Furniss cottage, some of the boys are taught carpentry, while others are taught to sew and make their own garments. In the Little May cottage, the girls do all the house work, and also make their own clothing. The permanent fund amounts to \$104,000. At the conclusion of the report, the Rev. Arthur Brooks made an address, when a collation was served in one of the cottages.

The Bishop has addressed a letter to the Rev. Dr. Shackelford, rector of the church of the Redeemer, enclosing an additional subscription of \$50 towards building the new church. He spoke of the case as one of especial hardship in consequence of the desire of a hostile religious Communion to get possession of what by every rightful construction was the property of the church, and they were now compelled to pay thousands of dollars for continued possession of it.

The whole history of this business, so far as it relates to those who have been striving to dispossess you, is a thoroughly discreditable one and it ought to awaken the generous resentment of every friend of religious liberty. For certainly it is a grave infringement of such liberty that any religious sect should be allowed to avail itself of a legal technicality in order to get possession, whether for so-called religious or other purposes, of that which is not their own. And the conspicuous inconsistency of this action with that taken in the interests of those who have fattened upon State and municipal gifts and grants would seem to indicate that Protestantism has a *raison d'être*, and that Protestants may find in your case an object worthy, whatever their religious convictions, of their substantial sympathy."

He concludes by saying:

I venture to think that your fellow-citizens of many names will not withhold the expression of such sympathy, and I desire as a token of my own, to add to my previous subscription the sum of \$50 for the special purpose of enabling you to hasten the erection of the substantial stone church building, which you have already begun. With its completion you will be enabled, I hope, to put your parish work upon a permanent basis, a result which, without it, will be rendered extremely difficult, if not impossible. But you must not be discouraged. You have a strong cause, and I believe that every friend of fair play, will not only desire that you may not be defeated, but will lend a hand by which to prevent it.

The Bishop's letter to Dr. Shackelford has been replied to by Mgr. Farley, while he is replied to by Dr. Shackelford. The latter shows that the Roman Catholic divine knows little of what he is talking about in regard to the ground so long occupied by the church of the Redeemer. The sum of it all is that the Sisters got their land for 99 years in consideration of \$1.00, while at the end of 25 years the church of the Redeemer is required to pay \$67,000 for the want of formal documents which in all that time the church was never asked for. It is a gnat of this sort which the city authorities so strain at. Dr. Shackelford, after stating the facts as against Mgr. Farley's fancies, concludes by saying: "The good Bishop does not condemn the Roman Catholic Church, but its grasping policy, of which we are constantly receiving illustrations."

EDGEWATER.—At St. Paul's memorial church, the Rev. Henry N. Wayne, rector, on 'he Sunday after Easter, a special offering was made of an unusual character in this church, the proceeds of which are to be devoted to the building of the long-wished and worked-for parish house. Each person in the parish was asked to contribute some article of gold, silver, or precious stones, and the result was that with few exceptions all present offered something, and the basons were heaped with the gifts. During the incumbency of the present rector, which dates from 1882, this church has demonstrated what it is possible to do, without any material increase in means, but with those at hand fully employed, for while the church has increased in the number of souls within it, changes of a local nature have rather steadily decreased than increased its material wealth, yet a bonded debt of \$5,000 on the rectory has been paid off after some 17 years' existence, new property has been acquired, and nearly \$4,000 are in hand, towards the parish building, the first part of which it is expected to commence soon. In addition to this, valuable and appropriate gifts and memorials have been placed in the church, including among them a jewelled brass altar cross, handsome brass vases, Eucharistic candlesticks, vesper and five-branch lights, processional cross, and alms bason, all of which added to the beautiful windows, and other memorials in the church, makes it an unusually well equipped and beautiful place of worship, while the frequent Celebrations and services make its influence felt in the neighborhood. The second Sunday after Easter, Bishop Seymour, acting for the Bishop of the diocese, confirmed a class of some 23 adults and children, and addressed them, as only the Bishop of Springfield can.

PELHAM.—At a fully attended meeting of the vestry of Christ church, the Rev. Charles Higbee, rector, a most satisfactory treasurer's report was read, and the affairs of the parish were found to be more prosperous than ever before. Every pew in the church is let, and many applicants for pews cannot be accommodated. During the past year over \$1,500 were spent in improving the rectory. The parish is free from debt, and has a balance in the treasury. The rector, who has served this people faithfully for nearly 20 years, has had \$600 added to his yearly stipend. Mr. Charles F. Roper, for many years choir-master of the church of the Holy Communion, New York, has been engaged as organist. The Sunday school is in a flourishing condition. The Ladies' Guild is doing a good work. Amongst other things it has provided a Brussels carpet for the church. Perfect harmony and a hopeful, progressive spirit prevails.

LONG ISLAND.

BROOKLYN.—The rector of Christ church, the Rev. Dr. L. W. Bancroft, has tendered his resignation, to take effect immediately. He has suffered a long time from nervous exhaustion, which trips abroad and to the South have failed to cure. The vestry and congregation greatly regret this step, and would gladly give him longer periods of rest, but his action is final and will not be recalled. His last sermon probably, though no formal farewell, was preached in the church on Sunday, May 12th. Dr. Bancroft became rector of Christ church in 1869, and under his ministry it has ever been one of the

largest and most influential. The edifice erected in 1842, cost \$100,000, and the church now numbers nearly 600 communicants. His influence with young men especially has been very great, and nearly all have become connected with the Church. He was never married and intends to make his home at present with his sister at Worcester, Mass., where he was born in 1827.

A short time since the Bishop visited Christ church chapel in charge of the Rev. James B. Neis, and confirmed a class of 77 persons, many of whom were adults. The Bishop followed with an address to the candidates, in which he expressed himself as deeply moved by such a sight, and heartily complimented the minister in charge.

On Sunday morning, May 12th, the Bishop visited the church of the Reformation, the Rev. Dr. J. G. Bacchus, rector, and confirmed a class of 30. In the evening Mr. Everett P. Wheeler, president of the Church Club, New York, delivered a lecture on "The Beauties of Citizenship." The Easter offerings, including the pulpit as a memorial of the late John P. Rutter, amounted to \$1,500. This church has not had a quarrel in 20 years, nor in the past 15 years has lost more than two per cent. of all the money raised by subscription. Such an instance of harmony and integrity in a church is rare to find.

On Easter Day a handsome stained glass window as a memorial of the mother of the present rector of St. Ann's, the Rev. Dr. Alsop, was unveiled for the first time. The window is placed on the north side of the church, above the gallery and next to the memorial of Mrs. Anna P. Schenck, to which it is similar. It bears an inscription as follows:

Erected in loving memory of Maria F. Alsop, died A. D. 1888, by her son, the rector of this church.

A short time since the deaf-mutes of Brooklyn held their first afternoon service at St. Mark's church, which Archdeacon Stevens had selected as their place of meeting. The work is conducted in the sign language by the Rev. Anson T. Colt, assisted by Mr. Albert A. Barnes, a deaf-mute lay reader of the diocese.

The Rev. H. D. Waller, rector of the church at Hazelwood, near Pittsburgh, has received and accepted an invitation to St. George's, Flushing. At the same time the Rev. Reuben Riley, some 27 years rector of St. Mark's church, Islip, has tendered his resignation to take effect June 1st.

The annual convention of the diocese was to be held in the cathedral of the Incarnation, Garden City, May 21st.

KENTUCKY.

LEXINGTON.—Bishop Dudley visited St. John's church on the second Sunday after Easter and confirmed a class of 17 persons. Seven of the eight men were choristers. The women wore veils. This new parish seems to have entered upon a prosperous career under the rectorship of the Rev. S. J. French.

SOUTH DAKOTA.

WATERTOWN.—A beautifully decorated church, a grand and impressive service, with elegant music and a very large congregation characterized the Easter service of this growing parish. The Easter offering for which special efforts were made amounted to \$711.71. The amount, though gratifying, is not sufficient to carry out the contemplated construction of a parish house so much needed. It is felt, however, that the enterprise is delayed only for a short time.

CONNECTICUT.

We regret to learn of the continued indisposition of the Rev. Dr. Tatlock, Archdeacon of Fairfield County. He has recently gone for change of air to Colorado and we trust will return thoroughly restored to health.

The Bishop is engaged in visiting various parishes. He reports the number of confirmees larger than in former years.

The building of the new organ for St. Mark's church, New Canaan, has been entrusted to the Messrs. Odell, of New York. The interior of the church is undergoing extensive repairs.

It is understood that the Rev. C. M. Selleck will accept the call to the rectorship of St. Paul's church, Norwalk, a position which he formerly held and resigned in order to devote himself to the work of education.

SPRINGFIELD.

ALTON.—Easter was a happy day for this flourishing parish. The church was beautifully decorated, with rarest and choicest flowers, their beauty culminating in the sanctuary and on the altar. The Easter music at the second Celebration was of rare excellence. At this service the spacious church was filled to overflowing. Bishop Seymour preached a grand and eloquent sermon, taking for his text the opening sentences of the Burial Office. After the sermon, the rector, Archdeacon F. M. S. Taylor, presented to the Bishop for Confirmation one of the largest and most representative classes ever formed in the parish although the one last year contained 24 adults. The class this year consisted of 29 persons, all but five being adults, containing many of the most prominent ladies and gentlemen in the social and commercial circles of the city; giving under God's blessing a strength and weight to the parish over which all rejoice. With such an outcome of parish work as this it is not to be wondered that the people of St. Paul's congratulate themselves that their rector did not yield to the tempting calls which came to him during Lent, but remained with them.

EASTON.

The Northern convocation met in Shrewsbury parish, Kent Co., May 7th and 8th. The topic of the first evening, "The Lord's Day," was discussed by the Rev. Dr. Duncan and the Rev. Messrs. Ware and Munford. On the second evening, missionary reports were presented by the Rev. Messrs. Meares, Miller, Schouler, Munford, and Batte. The preacher at the Wednesday morning service, which included the celebration of the Holy Communion, was the Rev. Wm. Munford. At the business meeting subsequently held, the Rev. Wm. Schouler was re-nominated to the Bishop for the office of Dean, and the Rev. Thos. Duncan, D. D., was re-elected vice-president; the Rev. A. de R. Meares being elected secretary and treasurer. This convocation embraces the counties of Cecil and Kent.

ELKTON.—An interesting feature in connection with the Easter services at Trinity church was the presentation and use for the first time, of two memorial silver alms basons, the gift of the widows of the deceased Wm. Ward Henderson and Richard G. Reese, at the time of their departure occupying the position of senior warden of the parish for many years, earnestly devoted to its interests, and their names held in affectionate remembrance by their former associates.

GEORGIA.

ROME.—An era was marked in the history of St. Peter's church, by the introduction on Easter Day of a vested choir of 21 men and boys. The large congregation usual on that festival, was manifestly pleased with the Churchly way in which the choral portions of the service were rendered by the choir. The children's Sunday school festival was held at 3:30 P. M., the vested choir heading the procession from the school room to the church, where for the second time that day the church was well filled. The children's Easter offerings were large, and much interest was manifested by all. The parish is having a healthy growth under the rectorship of the Rev. Chas. H. Hudgins, having purchased a lot on which to soon build a new church; also it is hoped that funds can be raised to purchase the present church building for a colored mission.

ALBANY.

TROY.—A Mission has recently been held in St. Luke's parish, by the Rev. G. A. Carstensen. The services occupied ten days, from April 30th to May 9th. Morning and Evening Prayer with address and Mission service every night, gave an unusual opportunity to the people. In the evenings the congregations were large; in the day time, except on Sunday, it was difficult to be present because of household cares or daily work in mill or factory. There was a general quietness of tone about the Mission which indicated deep interest, and much has since been said proving the same thing. The results of the wise and eloquent words of the missionary will not stop with the present Confirmation class. The interest is partly shown by the resolution cards signed, by the Bible Reading Circle started, by the gathering of a few young men into St. Andrew's Brotherhood, and by an offering taken at the close of the Mission which was very large for the parish. The general feeling is gratitude for the unusual privilege, mingled with serious purposes for the future.

SARATOGA.—On Tuesday, April 30th, the 100th anniversary of the inauguration of the first President of the United States, Bishop Doane visited Bethesda parish. The music at the service was rendered in the most splendid manner by the regular choir of 47 men and boys. This choir has the reputation of being the finest vested choir in the State north of the city of New York. The Bishop confirmed a class of 67 presented by the energetic rector, the Rev. Dr. J. Carey. This parish has now over 700 communicants, and a fine property. Recently the church was enlarged and beautified, and can now accommodate about 1,500 persons. The Rev. Dr. Carey has built up this parish to be the first in the diocese. Some time since Mr. Spencer Trask, who has given largely to the parish, presented to the Bishop a large stone mansion surrounded by fine grounds in Saratoga, for a branch of the Child's Hospital in Albany. It was a most suitable gift, and many children are cared for within its walls.

TEXAS.

BRENHAM.—There were daily Lenten services in St. Peter's church every evening. During Holy Week there was a daily Eucharist, with the exception of Friday, at 10 A. M., with other services. On Easter Day, notwithstanding the showery weather, the services were well attended. The church was prettily decorated with flowers of vari-

ous kinds. There was a Celebration (plain) at 8 A. M. and at 11 A. M. High Celebration with sermon, when there was an unusually large congregation. The music was well rendered by the choir who sang among other pieces Gilbert's *Nicene Creed*, also the *Benedictus* and *Agnus Dei*. There was Evening and sermon at 8:30.

TYLER.—Easter in Tyler brought together an overflowing large congregation at the second Celebration at Christ church, of which the Rev. C. B. H. Turner is rector. The floral decorations were elaborate, and the Easter music rendered by an increased choir. Many of those present were, as always and everywhere, from sectarian societies, but, who it may be hoped, carry away some other impressions than the mere outward ones of flowers and lights and music, however beautiful these may be. The usual services were held throughout Holy Week. At the early celebration on Maundy Thursday, there was a large attendance of the parishioners. On Good Friday the Three Hours' devotions were held.

MASSACHUSETTS.

ASCENSION AND TRINITY VISITATIONS.

- MAY.
- 26. A. M., Grace, Lawrence; P. M., St. Thomas, Methuen; evening, St. John's, Lawrence.
 - 27. P. M., Calvary, Danvers; evening, St. Paul's, Peabody.
 - 28. Evening, Trinity, Canton.
 - 29. " Epiphany, Walpole.
 - 30. P. M., Christ church, Medway; evening, Trinity, Milford.
 - 31. P. M., St. Anne's, South Lincoln; evening, Trinity, Concord.
- JUNE.
- 1. Evening, St. Andrew's, Chestnut Hill.
 - 2. A. M., St. Mary's, Newton Lower Falls; P. M., Messiah, Auburndale; evening, Grace, Newton.
 - 3. Evening, St. Luke's, Linden.
 - 5. " Grace, Amherst.
 - 6. " St. John's, Northampton.
 - 7. " St. Philip's, Easthampton.
 - 8. P. M., St. John's, Ashfield.
 - 9. A. M., Emmanuel, Shelburne Falls; evening, St. James', Greenfield.
 - 11. General Theological Seminary, New York.
 - 12-13. General Convention Committees, New York.
 - 14. A. M., Ordination of Priests.
 - 15. Evening, Grace, Chicopee.
 - 16. A. M., Christ church, Springfield; evening, Atonement, Westfield.
 - 17. Evening, Trinity, Ware.
 - 19. A. M., Commencement and Ordination of Deacons, Episcopal Theological School, Cambridge.
 - 20. Evening, St. John's, Saugus.
 - 21. P. M., St. John Evangelist, Duxbury; evening, Christ church, Plymouth.
 - 22. P. M., St. Andrew's, Hanover.
 - 23. A. M., St. Paul's, Brockton; evening, Trinity, Bridgewater.
 - 24. Evening, St. Paul's, North Andover.
 - 26-27. Trinity College: Trustees; Commencement.
 - 30. A. M., Good Shepherd, Wareham; P. M., St. Gabriel's, Marion.
- JULY.
- 1. P. M., Barnstable; evening, St. John's, Sandwich.
 - 2. A. M., Messiah, Wood's Holl, Consecration.
 - 3. Evening, St. Paul's, Nantucket.
 - 4. " St. Philip's, Mattapoisett.
 - 5. " St. Barnabas, Falmouth.
 - 7. A. M., Trinity, Cottage City; P. M., Grace, Vineyard Haven.
 - 8. Evening, Emmanuel, Manchester.

The 209th meeting of the Southern Convocation took place at the Church Rooms, in Boston, on Monday, May 13th. The following corps of officers was elected: Dean, the Rev. Dr. Brooks; secretary, the Rev. W. F. Cheney. The next meeting will take place at New Bedford, on June 11th.

The Massachusetts Branch of the Church Temperance Society met at the Church Rooms, on Tuesday, May 14th, pursuant to the call of the executive committee, who had been, at a previous general meeting, instructed to consider the practicability and advisability of forming the New England Department of the Church Temperance Society. The reports of the recording and the organizing secretaries were received and accepted. It was then voted to merge the Massachusetts Branch of the Church Temperance Society into the New England Department, and to adjourn *sine die*. Delegates being present from the dioceses of Maine and

Rhode Island, they, with the Massachusetts members, proceeded to its organization. The proposed constitution was submitted, amended, and adopted as amended. The officers of this Department, which includes the dioceses of Massachusetts, New Hampshire, Vermont, Maine, and Rhode Island, consist of the president, who shall be a bishop of one of the dioceses included in this Department, and who shall be elected annually; the vice-presidents shall be such bishops of the other dioceses included in this Department as shall express their willingness to accept the office, and not less than sixteen members elected annually, of whom not less than four shall be from the dioceses other than Massachusetts. These officers shall form the executive committee of the Department. The executive committee shall elect from their number, a chairman and a treasurer of the Department. They shall appoint a Department secretary, who shall have a seat at the meetings of the committee, but not a vote, and who shall be *ex-officio* secretary of the executive committee. The members of the Department then proceeded to the election of a corps of officers for the ensuing year: President, the Bishop of Massachusetts; Vice-Presidents, the Bishops of New Hampshire and Rhode Island. The executive committee went into session immediately upon the adjournment of the meeting of the Department, and elected the Rev. Edward W. Osborne, chairman, and Mr. George S. Parker, Department treasurer. They then appointed the Rev. S. H. Hilliard, Department secretary. The sum of about \$650 as held by the treasurer of the Massachusetts Branch was ordered to be turned into the treasury of the Department. Thus the newly organized New England Department starts out on a firm financial basis, for which it is indebted to the Massachusetts Branch of the Church Temperance Society.

FALL RIVER.—At 3:15 o'clock Sunday, April 28, the teachers and scholars of St. John's Sunday school, with the rector and officers of the parish, marched from the old church on South Main St. to the new lot just purchased on Middle St., facing the park, and broke the sod, preparatory to the building of a new St. John's. The proper spot was chosen, and on it the rector laid a small wooden cross. A hymn was sung; the creed recited with selected prayers. The rector cut the outlines of a cross on the ground declaring that "in the name of the Father and of the Son and of the Holy Ghost," he broke the sod for the erection of a church to the glory of the Ever-blessed Trinity and the worship of Almighty God according to the doctrines and ceremonies of the Protestant Episcopal Church. The rector's wife then lifted the first sod. She was followed by the wives of the officers of the parish in order. Each sod was carefully wrapped in paper and given to the lady who raised it, to be carried home. "The Church's one foundation," was sung and the procession returned to the Sunday school room. Fully 500 persons participated in this interesting and appropriate service.

MARYLAND.

BALTIMORE.—The vestry of Grace church will build a handsome stone parish house on Charles street, near Ostend, in connection with the work of the Advent chapel. The lot on which the building will be erected was presented some years ago by a well-known gentleman of Baltimore.

INDIANA.

NEW ALBANY.—The Rev. Frank J. Mallett closed his labors in St. Paul's parish, the first Sunday after Easter. He assumed charge in Lent 1888, during which time 29 persons were baptized, and 24 were presented for Holy Confirmation. A Ladies' Altar Guild was organized, and has done excellent work, and a guild for girls is also in active operation. The Easter offerings of the Sunday school amounting to \$20 were for the Diocesan Orphanage Fund. Mr. Mallett left St. Paul's with many practical tokens of the good-will and esteem of the parishioners. He took charge of Emmanuel church, Garrett, Ind., on the second Sunday after Easter.

TERRE HAUTE.—Easter Day was indeed a joyful day for St. Stephen's parish. Life from the dead was in the Word. The treasurer of the parish was enabled to report that the parish debt was lifted, and the quota of the fund for the endowment of the episcopate was raised. Surely the earnest and faithful rector, the Rev. Mr. Stanley, must be encouraged, and his arm strengthened, at the happy result of his work, and the hearty co-operation of his people; \$7,000 represented the Easter result of this year's work.

On the 2nd Sunday after Easter, Bishop Knickerbacker made his visitation of the parish. At the morning service, besides the Bishop and the rector, the Rev. Mr. MacLean, of Bay City, Mich., who as a Sunday school scholar went from St. Stephen's parish to study for the ministry, was in the chancel. The Bishop preached an earnest and comforting sermon from the text: "Come unto me, all ye who travail and are heavy laden, and I will give you rest." A very beautiful custom prevails in Indiana of calling the roll of honor of the Sunday school, and presenting the scholars thus honored to the Bishop. The rector presented a class of 29 persons for Confirmation, and at the celebration of the Holy Communion, a very large number communicated. Peace is within the walls of this Jerusalem, and plentousness within her dwelling places.

MILWAUKEE.

WAUWATOSA.—The Bishop visited Trinity parish on May 5th, in the afternoon, preaching an eloquent and instructive sermon, after which five persons received the rite of Confirmation. The congregation under the spiritual care of the Rev. E. P. Wright, D.D., is worshipping in the upper room of the town hall, but negotiations are pending for the erection of a neat chapel, and it is hoped that by fall the church building will be nearing completion in this encouraging and important field.

WEST BEND.—Confirmation was held in St. James' church on Monday evening, May 6, a large congregation being present, and nine persons confirmed. The church was beautifully decked with flowers, and the service was very hearty. After service a reception was tendered the Bishop at the residence of Mr. S. S. Barney, where the members of the congregation had the opportunity of meeting Bishop Knight.

CITY.—At St. Luke's church, the Bishop made his visitation in the morning of the second Sunday after Easter, addressing and confirming a class of 11. The Bishop celebrated the Holy Communion and administered to an unusually large number of the faithful. The vested choir rendered the music, the Communion service having been composed especially for their use;

it was well sung. The Rev. Dr. Wright is in charge of this congregation, as well as those at Wauwatosa and West Bend.

FOND DU LAC.

Bishop Grafton visited the church of the Intercession, Stevens Point, the Rev. W. Henry Watts, rector, on the third Sunday after Easter. A reception was given the Bishop on the previous Saturday evening, which was very largely attended. Sunday, he preached twice, to large congregations. A class of 24 persons was confirmed, many of them prominent professional and business men.

OSHKOSH.—Bishop Grafton preached Sunday morning, May 5th, at Trinity, and in the evening at the same place confirmed a large class. The church on both occasions was packed to its utmost capacity, and many people remained standing throughout the services. A large number were not even able to obtain standing room. The Bishop preached in the morning from the text: "For, as in Adam all die, even so in Christ shall all be made alive." His sermon was clear and logical, and he displays wonderful eloquence. He speaks very rapidly, in a splendid voice, which shows careful training, and his gestures rather help than impede his delivery. He speaks without notes. At the close of the morning service he made an address to the children of the Sunday school. In the evening the Bishop confirmed a class of 31, and at the close made them an address, a simple, plain, practical talk, much like a father advising his children. He appeared in three lights, in the morning being the preacher, at Sunday school the teacher, and in the evening the Bishop talking to his own people, showing how admirably he filled all the positions. The impression he left on the people of Oshkosh was of the most agreeable character.

OCONTO.—The Rt. Rev. C. C. Grafton made his first visitation of the mission on Wednesday, May 1st, and administered Confirmation to a class of 20 persons, adults and children. Before coming to Oconto, the Bishop had confirmed one person in private; but it was the privilege of the mission to have the honor of presenting to him the first class for the public administration of the apostolic rite. In commemoration of this event, and also of his first visitation, the Bishop gave to the pastor, the Rev. L. D. Hopkins, a sum of money—equal to that given to him by the mission—for the purchase of a ciborium for the credence table.

WYOMING.

CARBON.—The opening of the new church on Sunday, March 31st, was looked forward to with no little pleasure and interest by the people of this town, nor were any disappointed, as the services were most inspiring. The church was opened for divine worship by the Bishop, who was attended on the occasion by his assistant, Archdeacon Plant, and his examining chaplains, the Rev. Dr. Huntington and the Rev. Allen Judd; the missionary in charge also taking part in the services. At 10 o'clock the children of the Sunday school assembled in the church to hear an address from the Bishop who, having catechized them, congratulated them on their appearance, conduct, and answering. At the morning service, 11 A. M., a large congregation assembled. Five children were baptized and the Holy Communion was celebrated. Archdeacon Plant preached an appropriate, earnest, and eloquent sermon.

He also conducted a special service for children at 3 o'clock in the afternoon. In the evening the church was crowded. After a hearty service the Bishop delivered a very able sermon, after which 12 children and two adults received Confirmation.

In a letter of recent date from the missionary, it was very gratifying, and also encouraging, to learn that in spite of every effort made by a theatre troupe to secure an audience for a Sunday evening performance, they entirely failed. The company attended service at St. Thomas' church. A year ago they would have secured a large attendance. So much for the Church's influence in this mining town.

WESTERN MICHIGAN.

GRAND RAPIDS.—Easter services were observed at Grace church with more spiritual enjoyment than ever before. The sun-rise celebration of the Holy Eucharist was observed by a large number of communicants, and many more at the high Celebration at noon. The church was tastefully and appropriately decorated. At the children's festival, in the afternoon, 14 were received into the Church and made children of God by Holy Baptism, administered by the Rev. Dr. Knapp, and at Evensong 9 adults received the same blessed rite. At each of the three services the church was filled to overflowing. On the first Sunday after Easter Bishop Gillespie visited the church and administered Confirmation to 21 adults, composed mostly of husbands and wives, making 31 by Confirmation, 35 by Baptism, and 23 by letter within the past twelve months. Grace church is gradually coming to the front rank and taking her stand among the strong, efficient churches in working for, and advancing the cause of our Blessed Redeemer.

OHIO.

SANDUSKY.—Grace church has enjoyed the most brilliant Easter service. Its floral decorations comprised rich memorials from over 40 families, on behalf of as many of the departed, so that the chancel was well filled with the most beautiful designs. The offerings amounted to \$7,033.71, of which \$5,000 were from Mrs. W. G. Lane, as a memorial of her husband, the late Judge Lane. The music was exquisite, the sermon, by the Rev. R. L. Howell, was in his happiest vein. The 3 P. M. festival brought together over 600 teachers and pupils, including the Sunday schools from Grace, St. John's, and St. Luke's, besides a crowd of friends. Report showed that Grace Sunday school has gained greatly during the year, having over 200 pupils, and having contributed over \$200. Besides this, birthday boxes have brought in \$85 for the improvement of the Sunday school rooms. It is expected that the room will be enlarged and improved this summer.

MINNESOTA.

MINNEAPOLIS.—Sunday, May 5th, the venerable Bishop visited St. Paul's parish and confirmed a class of 33, presented by the rector, the Rev. Frank R. Millsbaugh. This was one of three parishes visited by Bishop Whipple on the same day, preaching each time and confirming, besides confirming one in private.

SHAKOPEE.—Easter Day will long be remembered in St. Peter's parish. The services were of an unusually interesting character. There was an early Celebration, and 23 persons were present. Morning Prayer and a second Celebration took place at 11 o'clock, a

very large congregation being in attendance. At the children's festival in the afternoon, two children received Holy Baptism; a number of Easter carols were very well sung, and there was an address by the rector, the Rev. F. H. Potts. The decorations though simple, were very beautiful. A lovely cross of white roses, the gift of Mrs. G. F. Strait, a former member of the parish, adorned the altar; while another beautified the lectern, and was the offering of the St. Agnes' Guild. The offerings during the day amounted to \$72, \$10 of this being the children's offering for missions.

KANSAS.

DWIGHT.—Bishop Thomas visited St. Paul's Mission, the Rev. Oliver Wilson, rector, Wednesday, May 8th, preached a very edifying sermon to the good and attentive congregation, and confirmed two persons. Since his previous visit, the chapel has been improved by the addition of an altar, chancel rail, carpet, curtains, a Bible given by a kind friend in Philadelphia, and a handsome silver Communion set given by kind friends in Rochester, N. Y. It has been favored also by the gifts of a stole, surplice, and handsome book-marks by kind Church workers in Kansas City. The Ladies' Guild have done good work. This place will also soon present a candidate for Holy Orders.

PENNSYLVANIA.

On Sunday, April 28th, several hundred members of the Sons of St. George attended service in old Christ church, Philadelphia, to whom the rector, the Rev. Dr. Foggo, preached a sermon in anticipation of the Washington Centennial. It should be noted that the preacher and his congregation are all native-born Englishmen.

COLLINGDALE.—The interest in the mission of Christ church continues unabated. Palm Sunday was well observed. The altar was beautifully decorated with genuine palms which were distributed to the congregation, numbering over 50 persons, at the close of the services. Easter services were held at 6 o'clock and 10:30, the Rev. J. L. Heisinger being the Celebrant at both services. At the early service over 40 persons were present, and 11 communed. At 10:30 the hall was densely packed and 11 communed. The altar and chancel were beautiful with Easter flowers. A beautiful cross, the gift of the lay reader in charge, Mr. J. A. Fields, was used for the first time. When it is remembered that this is the result of six months' labors of a layman in a public hall hired for the purpose, in a small village of about 200 persons, should not the Church encourage laymen to fill up her waste places, where clergymen cannot be had?

TENNESSEE.

The convocation of Memphis met in Calvary church, Memphis, April 24th, the Rev. Geo. Patterson, D.D., Dean, in the chair. The Holy Communion was celebrated. Sermons were delivered by the Rev. Messrs. Klein, Wooten, and McGlohon. The report from the missions was favorable. Some parishes pledged definite amounts towards convocation work. It is thus hoped that the services of a regular missionary can be obtained and the waste places reclaimed. The prayers of the convocation at Holy Communion were made for the Bishop of Fond du Lac, and a resolution wishing him Godspeed was telegraphed. The convocation meets again at Pulaski during the diocesan convention.

For Diocesan Councils, see pages 124, 126 and 1

THE NEW COMMANDMENT.

BY M. W. BEAUCHAMP.

Hearts, full of envy and of pride,
Of malice, and of scorn,
Ye are not Christ's, ye cannot be,
Till in His likeness born,
The stamp of the great foe of man
Marks each unloving soul;
He, as his servants, claims all those
Who bend to his control.

The word unkind, the cruel sneer,
The cold, averted eye,
The taunting laugh, the mocking jeer,
The short and gruff reply—
These, and a thousand minor stings,
Embitter human life:
They show the spirit's hidden springs
With deadly poison rife.

The heart that loveth God, that love
By love to man must prove;
Goodness and grace cannot exist
Without the warmth of love.
Only by loving hearts, the bliss
Of pardon can be known,
For Christ hath said, that as we love
Shall love to us be shown.

Love, the beginning and the end
Of all our duty here;
Love, that our dying Lord enjoined
Upon His children dear:
No better way is there our share
In His rich gifts to prove,
The sign that we belong to Him,
Whom, though unseen, we love.
Skaneateles, N. Y., 1889.

NEEDED TRUTHS PLAINLY
SPOKEN.

It was a remarkable address which the Bishop of New York delivered at the special thanksgiving service held in St. Paul's chapel on the morning of Tuesday, April 30, remarkable because of its tone and spirit, and because of the time and the place where it was given.

For these utterances the Bishop has been denounced as an alarmist and a pessimist, as one who mourns because the aristocratic spirit and fashion of the earlier time has passed away. We are not worse but better than they were in the old days, it is angrily asserted, and our public men are just as unselfish and high-minded as they were at any period of our history. A true citizen and patriot would not be found crying down the times in which he lives. As to all this it may be said, that there was nothing in the address of the Bishop to justify such charges as these. It was not the plaint of a pessimist, or the peevish utterance of a misanthrope, but the voice of a brave, earnest, high-minded, and noble-hearted man, lifted up in solemn protest against the crying evils of modern politics. To others was left the pleasant duty of dwelling upon the glorious achievements of the century, of the marvellous heights attained by the nation in wealth and power. One was called to speak in warning tones of the errors of his day and time, of the wrongs that needed righting, of the dangers that threaten our happiness and peace. It was well there was some one to speak of these things.

And it was not only well that some one should speak of them, but it is well that we should think of them. It is not in stolid self-complacency, not in self-adulation, not in the resolving of ourselves into mutual admiration societies, that we are to find a stimulus for growth in the best and noblest things, an incentive to larger tasks and grander achievements. It is rather by scrupulous self-examination, by wise and earnest endeavors to improve upon the past, by repentance for wrong-doing, by striving after truth and righteousness. This is as true of nations as it is of individuals. Nothing can be gained but much lost by a refusal to recognize the existence of such evils as are charged against us by the eloquent Bishop of New York. To at least one count in the indictment which he has brought, the plea of guilty must be entered. It is that of the base and sordid principle which rules the action of government officials from the highest to the lowest in the matter of appointments to office. In some large and definite ways we have doubtless improved upon the political

methods and usages of the earlier day, but if there has been any considerable advancement in the direction of a more independent, dignified, and rational treatment of the question of filling offices under the Government, we have failed to see the evidence of it. After a hundred years of trial and experience, we still appear to cling as tenaciously as ever to the vicious and degrading idea that public offices are the legitimate prey of victorious parties, to be filled, not according to the real merit or fitness of applicants, but according to the measure of their partisan services. No feature of our political life so militates against democratic government, against the government of the people, so offends the mind and conscience of every right-thinking man, alien or native, so disheartens and disgusts men of high and noble ideals, as the unseemly, disgraceful, and contemptible wranglings and disputings of a set of wolfish politicians over the dispensation of public patronage, the spoils of office. Until this monstrous evil has been eliminated from our political system, we cannot respect ourselves nor gain the respect of others, neither can we set before the eyes of other nations a true example of the benefits of a free and popular government.—*Christian at Work.*

THE ASCENSION.

BY E. O. P.

Jesus, Lord of life eternal,
Taking those He loved the best,
Stood upon the mount of Olives,
And His own the last time blest.
Then, though He had never left it,
Sought again His Father's breast.
Know, O world, this highest festal,
Floods and oceans clap your hands!
Angels raise the song of triumph;
Make response, ye distant lands;
For our flesh is knit to Godhead,
Knit in everlasting bands.

—*St. Joseph of the Studium.*

The chief cupola of a Greek church is usually assigned to the subject of the Ascension. The figure of the Christ is seen in the very highest centre, where the perspective of the building lends effect, and true to Greek prescriptions He is pictured resting upon clouds, where angels with musical instruments are welcoming Him. Also it is in accordance with Eastern art canons that our Lord's Mother stands below Him, and angels on either side of her.

An instance of the same treatment is the cupola of the church of San Giovanni, at Parma. Correggio's well-known work here will be recalled as owing much of its fascination to the many little angel forms manifesting their delight in a sportive revel among the clouds which uphold them. Another representation of the subject comes from a drawing that is undoubtedly Raphael's, although critics say it cannot be his in the execution, which appears in one of a set of cartoons attributed to him. As wrought in a tapestry now in the Vatican, the design renders the Apostles' consternation very forcibly in their attitudes, and the suddenness with which the Saviour was taken from them is evidenced by the empty space in their midst. St. Buonaventura's thought, that when our Lord triumphantly entered into heaven He was "crowned and attired like a king," may have been drawn from prophecy—"their King shall pass before." Rarely, however, has He been pictured with the royal insignia of crown and sceptre, save in a composition by Niccolò di Pietro. Sometimes one hand is upraised as in benediction, the other holding either a banner of victory or a palm-branch.

Faithfully to represent the Scripture—"And a cloud received Him out of their sight"—some of the early mediæval painters gave to the view our Lord's feet and the hem of the garment, and above these only clouds. In the Ascension by Fra Angelico (Florence Academy) the lower part of the drapery alone is visible through the clouds that have received Him. It must have been a devout desire to render more literally the words of inspiration—"He was taken up," which in twelfth and thirteenth century representations, caused the Christ

to appear as taking no actual part in the upward movement. In these, as shown in a fourteenth century MS., He is enthroned in a glory, or sometimes is seated in it, and carried along by angels; but it is expressly dwelt upon in ancient homilies, that the Redeemer received no aid in His ascension. Some forms cotemporary with the earliest of these, in which our Lord is upborne by angels, some ivories and miniatures which are still earlier, show His action as voluntary, and He is breaking the way into Paradise for souls that may follow Him. This, in accordance with sacred prophecy, Micah ii: 13, "The Breaker is come up before them."

In the splendid composition by Giotto—his fresco of the Ascension in the chapel of the Arena, he too has the Scripture idea of the Breaker, Who appears eagerly turning from earth to the joys of heaven whither He ascends by His own divine act and power.



THE ASCENSION IN THE PRESENCE OF THE VIRGIN AND THE APOSTLES.—Giotto.

All the old legends agree in representing the Mother of our Lord in the company that watched His soaring flight. Thus in a hymn by the Venerable Bede:

By a new way never trod,
Christ mounteth to the throne of God,
The Apostles on the mountain stand,—
The mystic mount in Holy Land;
They with the Virgin-Mother, see
Jesus ascend in majesty.

And we may recall the beautiful tradition, that gazing after her Divine Son the blessed Mother said: "My Son, remember me when Thou comest to Thy Kingdom! Leave me not long after Thee, O my Son!" In most of the later pictures the other Maries are present with the Virgin, who is not always so prominent as in the grouping by Giotto. It is, however, perhaps more to Giotto's representation of the subject than to any other, that the heart fondly turns for so much of this crowning event of our Lord's earthly life and ministry as may be brought before the eye.

And who so well as Giotto might portray aught that was enacted upon holy Olivet—the mount hallowed by the Saviour's prayers, baptized of His own Baptism?—fair Olivet—the famed pasture ground where already He has led His flock, and fed, and rested them. Who indeed should so well paint the scene as the great master whose early preparation for his sacred labors was in living face to face with nature? whose training to be a king among men has been happily described by one, who said: "The legend upon his crown was that of David's: 'I took thee from the sheepcote, and from following the sheep.'"

Perugino's great picture is nearly two centuries later. Painted in 1495 for the high altar of St. Pietro Maggiore at Perugia, it was finally placed in the museum at Lyons, the gift of Pius VII. to that city. It is a conception in which our Lord appears pausing in mid-air, regretful in leaving those whom still He is blessing with uplifted hands. The cherub heads surrounding the Saviour, the angels with musical instruments standing on banks of clouds, and below this ethereal region, the Apostles—all of them grand characterizations; and among the holy women the Virgin, her upturned face remarkably beautiful—these, even to many who have not seen the painting, may be known through engravings.

The Ascension does not early appear in art. Among the first instances is an ivory, which represents our Lord without nimbus or glory, "His back turned to the spectator, in the act of lively flight—birdlike—

towards heaven, where the hand of the Father is stretched towards Him." In this composition the Apostles are grouped below, and the one whose arms are outstretched after his Lord, is thought to be St. Peter.

It is an incomplete idea of the Ascension which we get in ivories, manuscripts, frescoes. These, however they may render rejoicing and welcome and triumph, cannot give the full and blessed meaning of our Lord's passing beyond the veil. It is only in words—for so is the gift of poetry—that in any wise shall be pictured the pleading which our Lord Jesus continually offers for us before the Father.

O blessed Feet of Jesus,
Weary with seeking me!
Stand at God's bar of judgment
And intercede for me.

O Hands that were extended
Upon the awful tree!
Hold up those precious nail-prints
Which intercede for me.

O Body scarred and wounded,
My Sacrifice to be!
Present Thy perfect offering,
And intercede for me.

O living, loving Saviour,
From sin and sorrow free!
Though throned in endless glory,
Still intercede for me.

And Keble, who in his own beautiful way has given a setting to Good Friday's "softer power for comfort" which expresses the feeling of many hearts, carries the thought on to rest in "the sweet strong prayer" of our ascended Lord; asking of

Our Moses out of sight—
Speak for us, or we perish quite.

Dr. Monsell's hymn on the Ascension Day is altogether an impressive picture, in which he makes us see the continued intercession:

He—whose faintest wish or thought
Legions had around Him brought,
When on earth His petty foes
In their wretched wrath arose—
Comes not now for vengeance pleading,
But for mercy interceding,
And, by His own grief and loss,
Pleads His prayer upon the cross.

A beautiful conception is from the poet of *The Cathedral*:

Jesus hath left His flock below,
And gone into the mount to pray
For His disciples, left to go
Without Him on the stormy way;

They, when the storm their souls shall try,
Shall see Him walking nigh,
And find anon upon the heavenly shore,
Where they shall go from Him on stormy waves no more.

Not a few of the many hymns upon the sacred event of Holy Thursday, are founded upon the xxivth Psalm, or upon the day's introit, Psalm xlvi. Nor may the children of Holy Church fail to note the happy art which has woven the blessed fact of the Ascension not only into creed but into collects, notably the one for St. Stephen's day. So too, again in *The Cathedral*, is the ascended Christ

Now opening Heaven's ethereal bar,
And golden portals from afar,
On the right hand on high by dying Stephen seen.

THE REV. H. R. HAWES, preaching at St. James', Westmoreland street, upon the duty of kindness to dumb animals, told the following story of a dog belonging to the Bishop of Sodor and Man, who had been taught by his daughter to fetch sticks to her side: "He fetched the sticks, but he hated it. One day, a fortnight ago, he refused to do his work. His young mistress coaxed him in vain. The dog sulked, and absolutely declined. She tried sulking, and cut him dead. The next morning he came to her for his morning caress, but she would have none of him at any price. Again and again he tried to make it up, but the young lady declined his advances. She went out for a walk, and the dog followed her. He disappeared into a hedge row, and presently came up with two sticks which he had pulled out of the hedge. This continued through the walk, and no number of sticks was enough for him. The poor doggie was sorry, and this was how he showed his contrition."

The Living Church.

Chicago, Saturday, May 25, 1889.

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

THE diocese of California is agitated over the question of an assistant-bishop. The question is: Shall the diocese be divided? or shall an assistant be elected? The former question has already been under discussion and will come up for settlement at the approaching convention. Meanwhile the venerable Bishop of the diocese has thrown his influence in favor of the other alternative and has asked for an assistant. We presume that any request of his would meet with respectful acquiescence except in a matter in which the future well-being of the Church, perhaps long after he is taken away, is so vitally concerned. There is an evident desire to treat with perfect respect the wishes of one to whom the diocese owes so much, but the interests involved are too serious to allow his judgment to be accepted as final. It is instructive to observe that the opposition to an assistant is largely based upon the same considerations to which we have drawn attention hitherto. The question of *juris diction* in particular plays a large part in the discussion, thus *The Church News and Forum* remarks that, "under existing canons an assistant-bishop in this diocese would be simply and solely an episcopal automaton," and that, "under these conditions no priest of ability, or self-respect, or manhood, would accept the office of assistant-bishop in the diocese of California." It is more than ever apparent that the General Convention will find it absolutely necessary to deal with this important matter by way of canonical legislation. The interests of the Church have already suffered too much from the present most unsatisfactory condition of things.

THE committee "on Liturgical Revision," in publishing what they term "the outline of the report" on

changes in the Prayer Book, etc., seem to invite the criticism of the Church at large and especially of any who have or think they have special knowledge of the subject. This will enable them at a final meeting before the General Convention, say in September or early in October, to take advantage of a public discussion extending through several months, in giving final shape to their deliberations. This is as it should be. The members of this committee evidently understand that well qualified as they themselves may be for their work, they have not a monopoly of liturgical learning. There are several other scholars in this department not included in the committee, whose reputations are well known. One of these, we believe, is chairman of a committee which is to make a report to the coming convention of the diocese of Maryland. As one of the highest authorities in the Church upon all subjects connected with the Prayer Book, his report will be looked for with interest and will undoubtedly be of great value in moulding public opinion.

It must not be forgotten that the first purpose for which the committee of fifteen was appointed was to propose an Office Book containing a collection of services and devotional forms supplementary to the Prayer Book, and only to be used in any diocese under the sanction of the bishop. This was a plan which it was supposed might obviate the necessity of any further additions to the Prayer Book. Thus the work of revision might be brought to an end, and the new forms being introduced for tentative use, the Prayer Book might be protected against the intrusion of compositions out of harmony with its proper spirit and style. The reference to the committee of the portions of "schedule B" not acted upon in 1886, was an after-thought of the closing hours of the convention, and was supposed by many to be meant simply as supplying possible material for the "Book of Offices." From all quarters we have evidences of an earnest desire that the revision should be finally brought to a close this fall, and we think that the committee will have to show stronger reason for further delay than can be derived from anything which appears in the preface to their report, if they would overcome the increasing strength of popular sentiment against keeping the Prayer Book any longer in a state of solution.

DR. PARKER of the City Temple, London, has been exhorting the Evangelical clergy to leave the Church of England because they do not hold and cannot teach the doctrines of the Prayer Book. They

might at least cease persecuting those who do. *The Church Times* shows up Dr. Parker's inconsistency in urging this argument upon Churchmen while he himself is violating law and equity by holding and using a chapel in violation of the trust-deed. Great numbers of Independent and Baptist ministers have long since ceased to teach the doctrines required by the trust-deeds under which they have the use of buildings and endowments. Dr. Parker is bound, legally and morally, while he enjoys the pecuniary benefit of the old Poultry Chapel fund, out of which City Temple was built, and in the trust-deed of which Calvinism is the corner-stone. *The Times* prints the following extracts, which must be delicious reading for Dr. Parker and his people:

I. ETERNAL PUNISHMENT.

The souls of the wicked shall be cast into hell, where they remain in most grievous torment of body and soul without intermission for ever and ever.—(L. Catech., q. 29.)

II. NATURAL RELIGION.

There is no salvation for those who are not Christians, be they never so diligent to frame their lives according to the light of nature and the law of that religion they profess; and to assert and maintain that they may is very pernicious and detestable.—(Conf. iii.)

III. PREDESTINATION.

By decree of God for the manifestation of His glory, men and angels are fore-ordained to everlasting death, the number of such is so certain and definite that it cannot be either increased or diminished.—(Conf. iii.)

IV. JUDICIAL BLINDNESS.

The wicked for their former sins God doth blind and harden; from them he withholdeth His grace whereby they might be enlightened in their understandings . . . and exposes them to such objects as their corruption makes occasion of sin.—(Conf. v.)

V. SECULAR COURTS.

Civil magistrates have authority to see that the truth of God be kept pure—that all heresies be suppressed; they have also power to call synods.—(Conf. xxiii.)

VI. POWER OF KEYS.

To church officers (i. e., ministers); the keys of the kingdom of heaven are committed . . . to retain or remit sins.

THE settlement of the long-standing difficulty in South Carolina in regard to the admission of colored men to the convention, though not exhibiting any very broad or Catholic spirit, is much more satisfactory than some of the plans proposed. It does not impress permanently upon the constitution of the diocese the principle that a person to be a man must be a white man; but while yielding something to present prejudice, it leaves the final solution of the vexed problem to time, that great solver of all difficulties. The arrangement as we understand it is this: No clergyman is to have a seat in the convention unless he be rector or assistant minister of a par-

ish in union with the convention. A parish can only enter this union by vote of the convention itself. This is said to be the present rule of some other dioceses. Of course it gives the majority power to discriminate against certain parishes, viz., the colored ones. The responsibility, however, would lie at the door of each successive convention to which application might be made. It is a call upon our colored brethren for patience, but if they are capable of that virtue, the victory sooner or later is in their hands. The Bishop and the majority of the clergy of the diocese have made a long and noble fight, and though they have not completely won the day, they have saved the most vital point, and preserved the Church in South Carolina from formally adopting a position contrary to the very first principles of the kingdom of Christ.

It is fair to say for the Churchmen of South Carolina that the determined opposition which has been made there to the admission of colored priests and parishes to a position of equality in the legislature of the Church was not at all unnatural. Doubtless the philosophic student of human society, taking into account the course of things in that State for a quarter of a century, with its strange and appalling period of negro domination under the control of unscrupulous white men, together with the character and strength of the motives which usually stir men's passions and mould their action, and the weakness of human nature, might have predicted just such a struggle as has taken place. Yet we should hardly have believed him. It is true it was perfectly natural; but the Church of Christ is a kingdom of grace and not of nature. We have here another instance of the fact which appears again and again in history, that the Christian Church in her militant state has and ever will have much of the dross of earth clinging to her skirts. Very human motives will intrude themselves, but grace will in the end prevail. Meanwhile let us take thankful note that this contagion does not seem to have extended to other Southern States. Arkansas is glad to welcome a parish of colored people into union with her convention. Florida even elects a colored man as one of her deputies to the great Council of the Church. Let us hope that old Virginia will do nothing to sully her honorable record. Let us have no "separate organization" tending to the establishment of a separate sect, nor give a scoffing world new occasion to point at the wide departure of the modern Church, from that which came from the hands of the lowly Jesus, which knew no dif-

ference of race and race, of bond and free. As we have had no "Episcopal Church North" and "Episcopal Church South," so let us have no "Episcopal Church White" and "Episcopal Church Black."

PROPHETS AND CHAMPIONS.

Not all prophets are true prophets. There are would-be champions of whom men say: "Save me from my friends!" The pet schemes and fads of individuals, though they may seem to their advocates "articles of a standing or falling" society, State or Church, are not always accepted as such by those whom they chiefly concern. They pass away and are forgotten, while the great cause of which such men and their special schemes and methods are but accidents, moves on to its final triumph.

It has often been observed as a most remarkable characteristic of the great Catholic movement in England and America during the last sixty years, that it never has assumed the form of a party. It has not proceeded by means of a party organization, and seldom even by carefully concerted action, and still less has it ever been subject to the dictation of leaders, great or small. Even the enthusiasm of individuals who have tried to lead in new paths, or have been the advocates of special or newly discovered methods or usages, have affected this great movement little or not at all. Dr. Pusey drew attention to this long ago. "Some," he said, "have all along been in the habit of looking to certain modes of revival. . . . For myself, I always turned away sick at heart, from this feverish watching for tokens of life. It is not the flush of the cheek or the more brilliant eye alone, in which you would recognize the returning health of the body. These might be fever, not health, tokens. What is concentrated around individuals, even though manifoldly multiplied, is individual still." He traced the great revival of Catholic truth and life to the energy of God the Holy Ghost. It is true that in the course of the movement men have arisen who by their courage, faith, and steadfastness, have aided its onward march, and under God have been efficient instruments in promoting the cause of truth. But few indeed are those who can be pointed to as having in any degree moulded the new life of the Church after some pattern of their own. The general rule has been that those who have set themselves to do this have in the end been left without followers, or have sought another home.

Side by side with those whose names will always be revered

for the part they took in this struggle, have been many others who have set themselves to be prophets and champions, and have loudly proclaimed their title to leadership. They have seemed to say: "Look at us! Trust to our knowledge and wisdom. We have the secret, the precious secret, of true catholicism. What we do may seem individual, or strange, or lawless, now, but depend upon it, after we have fought the fight, borne the brunt of attack, and won the day, you will all accept what we now advocate, and when it is safe, you will borrow our practices." But this is a sphere in which little has ever been won by self-assertion, and though men of this type have often brought reproach upon the cause with which they have identified themselves, by their intermingling of sound and unsound principles, their assiduous advocacy of nostrums of their own, and of practices which they have seen fit to adopt as tests and touchstones of true catholicism, nevertheless, *non tali auxilio*, has the cause of Church principles and the revival of true and reverent forms of worship grown and prospered.

It is very true that many things which once seemed novelties brought in to disturb our peace, have since been generally accepted amongst us, but this was not because they were confidently asserted or unscrupulously insinuated, but because the better knowledge of the principles involved, showed that they were right. Many other things once upheld as essential, have ceased to be maintained. They were found to be indifferent or wrong. It is true also that important principles have been compromised and progress set back by those who, placing themselves outside of all restrictions, have made those principles subsidiary to vagaries of their own.

An instance of this kind is before us now. There was on almost all sides a growing appreciation of the significance of the Holy Eucharist as the great central act of worship of the Christian Church. It was becoming better understood, that it was not only a sacrament, but that it had also, in whatever sense, a high sacrificial force. With very general agreement it was being restored to its true position, and instead of being a mere appendix to the public service, to which only the faithful few remained, it was rapidly becoming itself the great public service of every Lord's Day. But one or two pushing spirits, not content with this real advance toward a truer conception of divine worship, would be content with nothing less than a service in which the sacrificial element should be made the sole consideration, and the idea of Communion all but eliminated. Such

"Catholics," usurping the functions of bishops or provincial councils, remoulded the office itself in this new sense by omitting from it all reference to Communion short of mutilating the forms which they saw fit to retain. By this and other devices, they may have attained their purpose, for themselves. But does any one believe, reviewing the course of events for some years past, that such methods have promoted the advance of true ideas in the Church at large? Is it not the case that they have arrested in many quarters the movement to which we have referred, and by the distrust and disgust they have created have hampered and embarrassed the work of faithful and earnest men? More than all, to what else than the course of these self-inspired prophets and self-appointed champions is the fact to be attributed that an attempt is now to be made, by the addition of new rubrics, to encourage by express law that view of the Eucharist which made it a sacrament only, a rite for the few, to be celebrated with closed doors? Again, the doctrine of the Real Presence as taught by Pusey, Keble, and our own De Koven, was becoming better understood and more and more widely accepted with advancing years. Does any sane man imagine that the cause of this truth has been advanced by the attempt of one or two individuals to insist upon a definition which the Anglican Church has expressly repudiated, or to introduce observances which were never known in that Church at any period of her history? We do not commend the wisdom of those who cannot discriminate between the ephemeral experiments of a man of this class, and the great principles of the Catholic movement, and particularly do we deprecate the idea of introducing into the central service of the Prayer Book provisions never before admitted there, in order to meet the case of individuals. But we have still less patience with those whose motto is revolution instead of progress, and who almost succeed in making the world believe that they are the prophets of a movement which in fact does not accept them, and champions of a cause which needs them not.

As we believe, however, that the Anglican Communion is a sound branch of the Church of Christ and that it has a great and peculiar mission opening out before it, in the providence of God, we do not for an instant imagine that the vagaries of individuals or the panic fears of short-sighted ecclesiastical statesmen will have power to obstruct real progress for any long time, any more than we believe that the attacks of foes from without can ever triumph over the cause of God.

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

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

VIII.

Sapientia — THE GIFT OF WISDOM.

"The wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits."—St. James iii: 17.

We have come to the closing meditation of this series. Let us briefly recapitulate. The seven gifts of the Holy Spirit are seven powers of the soul which, in the ordinary course of God's Providence, are communicated to us through the apostolic laying on of hands which is ministered in the sacramental ordinance of Confirmation. We may map out our mental phases and processes into the threefold division of: I. Heart or Affection; II. Will; III. Intellect.

The first two of the sevenfold gifts, namely, holy fear (the underlying gift of the seven) and true godliness, or piety, act upon the heart or affections. The gift of fortitude acts on the will. The gifts of knowledge and counsel act on the practical intellect, and the gifts of understanding and wisdom act upon the speculative intellect. In dealing with the gift of wisdom, which is the crown of the seven-fold gifts, we cannot forbear to notice that "the wisdom that is from above" has for its underlying principle the gift of holy fear. "The fear of the Lord is the beginning of wisdom." We must first note the difference between *episteme*, which denotes knowledge, natural or acquired, and *sophia*, the wisdom which enables us to use knowledge aright. The gift of wisdom is the balancing power of the soul which enables us to use aright the other six gifts of the Spirit. St. James, in the passage preceding the text, sharply discriminates between earthly and heavenly wisdom. Earthly wisdom exalts itself against the faith of the Gospel, and looks with a sort of cynical contempt upon that faith, carried into practice, and working by love. It is earthly, sensual, devilish. Earthly, as ministering to the flesh, sensual (or more literally "psychical"), as belonging to the soul, considered as unsanctified and alien to the Spirit of God; devilish, as ministering to spiritual pride, and depriving the human spirit of all contact with the risen life of Christ. Earthly wisdom thus defiles the body, soul, and spirit of the man who chooses to serve Satan rather than God.

I. We look to our Lord, in Whom "are hid the treasures of wisdom," to show us the true working of the "wisdom that is from above." This wisdom is first spotless, pure, and holy. Our Lord came to be the Victim undefiled, "the Lamb without spot," that "taketh away the sins of the world." Alone amongst the sons of men did He manifest a perfect and flawless humanity, "leaving us an ensample, that we should follow in His steps." Then heavenly wisdom is peaceable. He came to be our Peace, although the bitter conflict of evil against God's peace caused Him to say that He brought not peace on earth, but a sword. It is gentle or equitable, and thus it fulfils the precept: "Render unto all their dues." Our Lord's tribute to Cæsar and His paying the Jewish temple tax show Him as teaching us to do our duty, in supporting our government and country, as well as supporting by regular contributions the work of the Church of God. It is "easy

to be entreated," not with the foolish compliance of weak good-nature, which is too often the outcome of indolence, but with the unselfish humility which leads us to think of others before ourselves, "in honor preferring one another." It is "full of mercy and good fruits," because this tenderness for others produces "the fair flowers of a blameless life." The gift of wisdom brings us the blessing of the peacemakers, "for they shall be called the children of God."

As we touch upon the manifestation of the gift of wisdom in our Blessed Lord, we naturally recur to the wonderful description of Wisdom in the Book of Proverbs, where our Lord's Incarnation is fore-shadowed as the building of a house by Wisdom amongst the children of men. We think of the clouded old age and sorrowful close of the grand life of the wise king, and we see that the deadly sin of luxury and carnal ease was the chief enemy of Solomon's wisdom, and his spiritual fall wrung from him the bitter words of Ecclesiastes, where the selfish voluptuary finds that "all is vanity," except fidelity to duty.

II. We see wisdom developed in the Church as the balancing and harmonizing power of the seven-fold gifts. It prevents holy fear from becoming "fear that hath torment," a distrust of the powers and gifts by which the Church fulfils her mission, and by which she makes bold ventures of faith. It prevents the gift of piety degenerating into superstition, and keeps a true balance between the outward beauty of worship, and the inward beauty of holiness. It prevents the gift of fortitude degenerating into rashness, like St. Peter's, and tempers the assaults of the Church upon heathenism, vice, and ignorance, with a dignified prudence and self-restraint. It prevents the gift of knowledge from puffing us up, by reminding us that now we know in part. It tempers the gift of counsel with self-restraint and prevents the councils of the Church from hasty overriding of minorities by mere weight of numbers in deciding questions upon which differences of view are legitimate. It sanctifies the gift of understanding by checking pride of intellect. And further it directs zeal and prevents it from degenerating into intolerance. It modifies and reorganizes the methods of the Church to suit the circumstances of every age. The fortress of the Faith is not defended now with the same methods and the same weapons as it was at other periods. The same central truths are defended in new ways. It is the work of the gift of wisdom to guide the living voice of the Church and to free the Bible from traditional misinterpretations, which are not part of the sacred deposit, and which have a claim on our prejudices, rather than upon our convictions. The true harmony between religion and science, reason and revelation, the natural and the supernatural, comes from this reconciling gift of wisdom.

III. As working in the individual soul the gift of wisdom gives us the fruition of the other gifts of the Spirit. By it we "taste and see that the Lord is gracious." By it we have "joy and peace in believing." By it we are enabled to add to our devotions the divine exercise of meditation. This is confessedly a difficult task, but if faithfully undertaken with perseverance and trust in the power of the Spirit of God, we shall have strength to carry it out to the deepening of our

own spiritual life. The spirit of wisdom guides us, too, in the devotional study of Holy Scripture, "which is able to make us wise unto salvation." In closing these meditations let us remember that the Spirit rests upon our lives and dwells within us according to the measure of our love to God. "Ye are the temples of the Holy Ghost," says St. Paul, and therefore ye must not sin. We can "quench the Spirit," we can make our hearts a wilderness of bitter waters of sin and unrest so that the Holy Dove can find no resting place within us. But we can make room for Him, if we will, that He may sanctify us and all the elect people of God.

FINIS.

CHURCH WORK AMONG THE GERMANS.

A STATEMENT BY OUR GERMAN MISSIONARIES.

Under the above heading THE LIVING CHURCH of May 4, 1889, contained extracts of letters purporting to come from the Rev. Mr. Duerr and "Another German Minister," which contain statements, which are to our best knowledge and belief incorrect. Will you kindly allow us to correct them?

In the first place, we must most emphatically deny the statement of the Rev. Mr. Duerr that "the Church never furnished her German ministers with the necessary apparatus for doing good, thorough, Church work" to be a "plain and undeniable fact." For ten years and more we have had and used in all our missions, a Prayer Book, a Hymnal, and the Church Catechism, and for over five years we have had and used a Church and Sunday School paper, *Der Kirchenbote*, which has now over 1000 readers. The existence of all and every one of these accessories of our mission work Mr. Duerr denies, although he has himself been for years a member (inactive of course) of the very Church Society—the Church German Society—which has made it its duty for 14 years to supply the very things that Mr. Duerr innocently claims do not exist.

We would further deny that either one of us has at any time been driven to "so-called irregularities." Our dioceses will bear us witness that our services are the services of the Church in all their essentials. We have weekly Celebrations, Choral Vespers—in short our German friends find in our churches and chapels everything that is distinctively "Churchly." A glance over our directory of services, which is published monthly on the last page of our German Church paper, *Der Kirchenbote*, will convince the most sceptical, that we are not guilty of the "so-called irregularities." Finally, we would say, that whilst we do not claim infallibility nor do we regard our work as immaculate, we desire to put on record, that in our humble judgment the German services now in use in our congregations, are as good as our combined efforts could make them. To say that "the mixture is farcical" is as uncalled-for as it is presumptuous. We have been ever ready to receive suggestions, but on the other hand we maintain that the men who do the work are the best suited to select the tools to do the work with. After using *Deutsches Ritual* for ten years, we ought—and in fact we do—know its merits as well as its demerits.

We could say a great deal more, but this must suffice. Let those who really love the Church and love the German people rest assured that the Church German Society is not dead yet and

although not supported as it ought to be and as its object deserves, it has done the Church some service, and stands ready to do more.

MARTIN ALBERT, priest,
pastor of the Germans in Trinity parish, New York.

JOHANNES ROCKSTROH, priest,
pastor of St. Matthew's German church, Newark, N. J., and Gen. Sec'y Church German Society.

ROLAND E. GRUEBER, priest,
pastor of the German Mission in S. Thomas' parish, New York.

TH. ALB. HENRY MEISSNER,
mission priest of the church of the Holy Cross, New York.

PERSONAL MENTION

The address of the Rev. J. Dudley Ferguson is changed from Scottsville, diocese of Western N. Y., to Alden, Luzerne Co., Penn.

The Rev. Hobart Smith will take charge of St. Thomas' church, Baltimore County, Md.

The Rev. G. B. Cooke has resigned the charge of the church of Our Merciful Saviour, Louisville, Ky., after a pastorate of three years.

The Rev. James Simonds, who recently resigned the rectorship of St. Paul's parish, Salinas, Cal., has, at the urgent request of the vestry and congregation, withdrawn his resignation and will continue with the parish.

The Rev. E. W. Hunter's address, since taking charge of St. Anna's church, is 11½ Esplanade Avenue, New Orleans, La. Please direct mail accordingly.

The Rev. Benj. Hartley, formerly of Trinidad, Col., is now located at Larned, Kan., having taken charge of work in the South-western Deanery at the request of Bishop Thomas.

The Rev. R. L. Knox of Grace church, Columbus, Neb., having taken charge of the Church work at South Omaha, Neb., requests all communications, letters, etc., to be addressed to him there.

TO CORRESPONDENTS

"MEMPHIAN."—The Province of South Africa is the official title of the Colonial Church which is in union with the Church of England. As the outgrowth of the Colonies trouble the Church there organized as in Canada, independent of the mother Church as to discipline, etc. The Pastoral of South African Bishops, A. D. 1880, explains the status and gives the reasons.

"VOCATION."—Write to Bishop Grafton, Fond du Lac, Wisconsin.

"CHURCHWOMAN."—See above.

O. B. H.—I. We prefer to follow general use in a matter not involving principle. The Holy Communion is not now "commonly called the Mass" among our people. 2. The law of this Church seems clearly to be against Reservation. The question is not as to "the spirit of the Anglican Church," but as to keeping the rubrics. Reservation is justifiable under circumstances where the general rule is impracticable; e. g., during a pestilence, when a priest may be called to; administer the Sacrament several times a day.

ORDINATIONS.

Sunday, May 12th, at the church of the Advent, Nashville, Tenn., the Rt. Rev. C. T. Quintard ordained Primitivo A. Rodriguez to the priesthood. Morning Prayer was said at 10 o'clock by the Bishop, assisted by the pastor, the Rev. Wm. C. Gray, after which there was a special Confirmation of two men. The ordination service began at 11 o'clock with the singing of the *Te Deum*. A sermon followed by the Bishop from the words: "Lo, I am with you always." The candidate was then presented by the Rev. Wm. C. Gray. The priests taking part in the imposition of hands with the Bishop were: The Rev. W. C. Gray, D. D., the Rev. Johannes Oertel, and the Rev. M. Cabell Martin. The Rev. Primitivo A. Rodriguez is a Mexican by birth, but he has passed ten years in this country. After studying in New York and Cambridge he graduated from the Episcopal Theological School in Cambridge and in 1884 returned to Mexico City. Mr. Rodriguez was received as a candidate for Holy Orders by Bishop Lee, and ordained a deacon by the late Bishop of New Mexico and Arizona, Dr. Dunlop, in 1887. He was the assistant minister of the oldest Evangelical congregation in the City of Mexico. Through the recommendation of Bishop Hargrove he was appointed last June, instructor of the Spanish language and literature in Vanderbilt University at Nashville.

OFFICIAL.

THE annual convention of the diocese of Chicago will meet in the cathedral on Tuesday, May 28th. Clergy desiring entertainment during the session will please address the chairman of the committee, the Rev. L. PARDEE, 18 South Peoria St., Chicago.

OBITUARY.

FISSE.—Entered into rest, May 14th, 1889, at Brunswick, Georgia, the Rev. G. W. E. Fisse.

CANFIELD.—Entered into rest on Saturday, May 11, 1889, at Hopeworth, Bristol, R. I., S. A. Martha, wife of the late Herman Canfield, Lt. Colonel, O. V. I., in the 63rd year of her age. Ohio papers please copy.

KIER.—Entered into life May 10th, at Lincoln, Nebraska, Claude Edwards, only child of James C and Adella M. Kier, aged 18 years.

"Blessed are they pure in heart, for they shall see God."

BIDDLE.—Entered into rest at Carlisle, Pa., on the 13th of May, General Edward M. Biddle for many years a vestryman of St. John's parish, Carlisle, aged 81 years. "In the Communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope."

GLASS.—Died at Camden, S. C., on May 10, 1889, Lucius Kennerly, infant son of John and Marie Glass, aged 1 year, 18 days.

"Of such is the Kingdom."

FRENCH.—Entered into the rest of Paradise, Sunday morning, May 12, 1889, at her home in Milwaukee, Wis., Eliza French, widow of the late John French.

"And with the morn, those angel faces smile,
Which I have loved long since; and lost awhile."

A faithful and true member of the Catholic Church of Christ, and though a sufferer for many years, yet devoutly given to serve God in good works, to the glory of His Name.

TREMELLS.—Suddenly, on the 10th inst., at the residence of her sister, Mrs. George W. Berril, in Waterville, N. Y., Mrs. Eliza A. Tremells, widow of the late Lieut. William Tremells, U. S. N., and sister-in-law to the Rev. Edw. Moyses, of Hastings, and the Rev. Prof. E. Stuart Wilson, D. D., of Fairbault, Minnesota.

ACKNOWLEDGEMENTS.

The following sums for the Girls' Friendly Society Cot. in St. Luke's Hospital, Chicago, are acknowledged: St. Luke's church, G. F. S., Rochester, N. Y., \$3; Cathedral church, Chicago, for ten cent scheme, \$10.15; St. James', Chicago, offering at union service of the branches, \$51.94; amount previously acknowledged, \$113.14; total amount to date, \$178.23. FANNY GROESBECK, Treasurer.

413 Washington Boulevard, Chicago.

May 17, 1889.

APPEALS.

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

MISCELLANEOUS.

WANTED.—An organist and choir-master to take charge of a vested choir. Surroundings pleasant. Pay, fair for the right person. Apply with references to G. L. DENHAM, Flint, Mich.

WANTED.—Candidate for Orders or deacon, to take charge of parish school and assist rector in mission work. Fine opportunities for man of tact and energy. Salary \$50 per month. Address the Rev. E. W. BUMSTEAD, Rocky Mount, N. C.

WANTED.—An assistant clergyman in a pleasant parish in a desirable part of California. Must be active and successful in parish work and an acceptable preacher. Application should be made to the Rev. ARTHUR PIPER, Racine, Wis.

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.

SANTARIUM. The desirable resort for invalids at Kenosha, Wis., on Lake Michigan, (established over 30 years), offers special inducements to those needing rest or treatment. Attractions: Cool summer; no malaria; good boating. Terms moderate. For circulars address Dr. PENNOYER, Kenosha Water Cure.

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

A SPECIAL CLUB OFFER.

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

THE NEW NORTHWEST.

Montana, Idaho, Washington and northern Oregon are at present attracting the attention of home seekers as well as capitalists desirous of making safe and profitable investments. The climatic advantages and the development of the wonderful natural resources of this favored region are rapidly bringing it into prominence and inducing unparalleled growth in population and commercial importance. The location of the lines of the Chicago & North-Western Railway between Chicago and St. Paul and Chicago and Council Bluffs makes it the connecting link between the East and South and this new territory. Frequent fast trains, providing the very best of service between Chicago and St. Paul and Minneapolis, connect for Miles City, Livingston, Spokane Falls, Benton Great Falls, and the famous Milk River Valley, and passengers for Helena, Butte, Portland, Tacoma, Seattle, Olympia, and all Puget Sound points are given choice of routes, via either Council Bluffs or St. Paul. First-class passengers can procure accommodations in Palace Sleeping cars through, and the comfort of second-class passengers is provided for by a service of second-class (or tourist) sleepers from either Council Bluffs or St. Paul.

Maps time tables and full information concerning the Chicago & North-Western Railway can be procured upon application to any Ticket Agent in America, or by addressing E. P. Wilson, General Passenger Agent, C. & N. W. R'y, Chicago, Ill.

The Household.

CALENDAR—MAY, 1889.

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

COUNT OSWALD.

BY T. M. BROWNE,
AUTHOR OF "DOROTHY," "THE MUSGROVE RANCH," ETC.

CHAPTER IX.

The time was late autumn, a grey, chill afternoon, which might remind one of a life that has run its course through the passions and pleasures and tumults of existence, and has drifted into a chill monotony, exhausted, cheerless, hopeless, apathetic, without any brightness in the future.

Mannheim, at all times a most monotonous town, dull, even when summer sunshine fills its uniform and parallel streets, looked to-day the very headquarters of *ennui*. Old Father Rhine, sullen and cold, and bereft of all his beauties of vine-clad, ruin-crowned hills, flowed past the town without a touch of light on his grey-green waters, and seemed as though in haste to reach fairer scenes than the level banks which inclose him on his way through the broad plain reaching from Mayence to Strassburg.

To the west of the city, bordered on the one hand by the river itself, are the magnificent gardens surrounding the palace then occupied by the Princess Stephanie, cousin to the grand-duke of Baden.

Late autumn flowers alone bloomed in the parterres on that sunless day, but the park-like lawns, with their groups of foreign evergreen trees, showed few signs of the advancing season. The palace itself in the severe regularity of outline and cold coloring appeared in sympathy with the grey monotony of the sky. At the usual hour in the afternoon, for everything in connection with the palace seemed to go by routine, the private carriage of the Princess might have been seen driving at a leisurely pace in the direction of the palace. People living in the vicinity were so accustomed to see the sleek and rather ancient horses, the pompous, old coachman, the handsome dark-green landau, the stout, benevolent Madame Stoltz, companion to the Princess, and the Princess herself, a slight, shadowy figure, always veiled, leaning back in a corner of the carriage, that the whole seemed as much a part of the unchanging order of things as the succession of morning and evening. Women sewing at their windows, children playing at the doors, or men in shops, would glance for a moment at the familiar equipage, as they might listen, half-unconsciously, to the chime of the church bells marking the hours.

For so many years, with the exception perhaps of a couple of months spent at some Spa during the summer, had the Princess taken her daily drive toward Schwetzingen or along the Rhine bank! Perhaps the thought sometimes travelled through some busy, happy mother's brain that the life of the Princess must be dull and monotonous. A "single woman," without any very near of kin, growing old without love to brighten her declining years. Poor Princess! No, the mother, busy and perhaps poor, would not exchange her crowded home for the stately mansion

where the Princess Stephanie was going down the hill of life in the lonely shadows!

As the carriage approached the palace, a man who had been pacing up and down the Rhine-bridge, a few hundred yards from the principal entrance to the gardens, suddenly stepped aside, and leaning against the parapet or rather half shrinking behind a projecting angle, fixed his eyes upon the equipage as it rolled past. The expression of his face as he did so was remarkable. The eyes, in the intensity of their eagerness, seemed almost to leap from their sockets, and contrasted singularly with the wan, shrunken face, deeply lined as with more than the average of human care or grief. The lips were closely shut with an expression of agonized endurance, and the hands which had grasped the ledge of the parapet, were bloodless from the unconscious force with which they closed upon it. At a leisurely trot the large, sleek horses went by, and the landau with its occupants rolled after. The Princess had partially thrown back her veil, and leaning in her accustomed attitude, looked listlessly out on the familiar scene. Thus her indifferent eyes met for one moment those that were fixed upon her with such agonized scrutiny. It was but for one moment—but why did that chance look (what could it have been but chance?) strike her like an electric shock! Her companion saw the involuntary start and the sudden pallor that spread over her mistress' face.

"*Hoheit*, you are not ill?" she asked anxiously, putting her own broad hand over the slender one that had clenched itself among the soft folds of the rich carriage rug.

"No, no, *Amélie*! I was only a little startled. Did you—did you notice the person standing at the end of the bridge? He looked at me so strangely. No, do not turn!" she almost cried, as Madame Stoltz was about to turn her ample person so as to obtain a glimpse of the individual whose look had in so unusual a manner affected her mistress.

While these few words were being exchanged, the carriage had rolled on some distance, for the horses, conscious of the nearness of their stables, at this point usually exchanged their dignified trot for a speed worthy of their younger days.

Arrived at the palace, the Princess entered her private apartments and, for the first time for years, desired to be left alone for some hours. "I will send for you when I want you, *Amélie*," she said to her companion whose surprise was only equalled by her anxiety at so extraordinary a departure from the usual practice of her mistress. For this really devoted attendant had come to regard herself as well-nigh indispensable. Sitting puzzled and worried in an adjacent room, she let a thousand vague conjectures flit through her brain, but could find no solution to the mystery. Routine had taken such absolute possession of the palace that any departure from it was viewed almost as a disturbance of the laws of nature.

Meanwhile the Princess lay motionless upon a couch, with closed eyelids and clasped, pallid hands. The fading day-light rested on a faded, finely moulded face, bearing the impress of a grief which had taken the light out of her life long ago. Almost as one dead she lay there, and dead indeed, for the time being, she was to her present life, her whole consciousness being absorbed in the past.

An hour passed thus and yet another, and still no sign of life except a long, long sigh, or a tear creeping from under those closed lids. The sun had set and the moon peeping through a draped window, on the opposite side of the rich but somewhat antiquated room, looked at her as she lay there.

CHAPTER X.

After Otto Lahnfeld, for it was he whose eyes had met those of the Princess Stephanie, had seen the carriage disappear behind a group of trees, he remained standing in the same attitude like one stricken into stone; then gradually becoming aware that a passer-by was regarding him with a look of half-alarmed curiosity, he roused himself sufficiently to walk slowly away, though still as one not knowing whither he went. He had arrived with Adele the previous evening, after a rapid, miserable journey from Frankfort, where, since leaving Falkenburg, they had made their home.

Week after week had elapsed without bringing any tidings of Oswald; week after week of such anxiety as robs youth of its bloom and draws fresh furrows in the cheek of age.

The *Amtman* who had promised to forward all letters which should arrive at Falkenburg, had written more than once to assure them that none had arrived there for them, and, as time went on, it brought them the miserable conviction that Oswald had not succeeded in crossing the frontier.

They did not talk much of him, each wishing to spare the other, but Adele noticed that day by day the old man drooped under the burden of anxiety and suspense, while he for his part read, only too plainly, the meaning of Adele's pale cheeks, of the dark circles round her eyes, dim with unshed tears, and of the lines which cruel care can draw even on the brow and about the lips of youth. Alas! how hard she found it to smile, even when she most desired to cheer him.

At last one night Otto Lahnfeld returned to their little lodging with a look upon his face which his niece had never seen there, but which even before he spoke, told all he had to tell.

In an evening paper he had seen a brief and carefully-worded mention of the result of the political trials which had been taking place at Karlsruhe, (trials of which, by the bye, the public knew nothing). A list was given of the names of those persons acquitted, as well as of those condemned to the various punishments of fine merely, or of fine and imprisonment, and finally of those whose sentence of confinement in the State prison was to be followed by banishment of longer or shorter duration.

Among the latter class were the names of Karl Rheinhart, and Oswald von Falkenburg. The sentence of the former, in consideration of his age, (and here it was parenthetically observed in what a truly parental and lenient manner the government had treated these offenders), had been reduced to six years' imprisonment, but the latter, whose offence was aggravated by his social standing and influence, was condemned to ten years' imprisonment, with subsequent banishment for the same length of time.

With clasped hands, and eyes that did not trust themselves to look at the old man's grief-stricken face, Adele stood and listened to his tidings, then without uttering a sound fell, as one dead, into his arms.

(To be continued.)

LETTERS TO THE EDITOR.

"AT THEIR WIT'S END."

To the Editor of The Living Church:

Your communication on the subject of *idle* or *idol* in a recent issue, moves me to a confession of a correction in the Standard Prayer Book, carried through by my misdirected efforts; another indication of the poet's saying, "A little learning is a dangerous thing." The place is Psalm cvii: 27. In the original "Standard" for which Drs. Cort and Wainwright are "greatly to be praised," and "had in remembrance," the verse reads: "They reel to and fro, and stagger like a drunken man, and are at their wit's end."

In my ignorance I supposed that the meaning was, at the end of "their wits." And the old saying, "frightened out of their wits," helped to my wrong conclusion. Since then I have learned, what a more thorough acquaintance with old English should have taught me, that *wit* is the original word for *wisdom*, and so *wit's* is right and *wits'* is wrong. When the new Standard latest revised is made, I hope somebody will see to it that *wit's* is restored.

W. T. WEBBE.

Newark, 1889.

BISHOP WHITE'S EPISCOPAL DRESS.

To the Editor of The Living Church:

Your correspondent who says in THE LIVING CHURCH of 27th April, that "Bishop White always wore the full English episcopal dress, barring the shoe-string hat," etc., is in error, and should not be allowed to go uncorrected.

I am one of the few living persons who knew Bishop White and his family personally and well, as a youth. His house, his study, his dress in the house and in the street, I remember perfectly. And as to the last, I also have a full-length silhouette with the hat on and the cane in his hand. The latter article was simply a long ordinary cane, long because the Bishop was a very tall man, at least six feet two inches when standing erect.

The Bishop's dress was simply that of gentlemen of the era in which he reached manhood, and which not only he, but other venerable Philadelphia gentlemen of his time, continued to wear all their lives. It was the broad-skirted dress coat, and long vest of the eighteenth century with knee breeches, black stockings, and low shoes, with large buckles. This dress was often seen in the streets of Philadelphia, worn by many of the old Quaker gentlemen, and old Philadelphians, not Quakers.

The Bishop always wore black, however, as did his friend and parishioner, the late Mr. Joseph Sims, whose dress was precisely like that of the Bishop. The Quakers, however, usually wore gray, or different shades of brown, with white stockings. The hats were wide-brim, and with straight, but rather low crowns.

Now the English episcopal custom is a very similarly shaped coat of purple broad-cloth, with like-colored small clothes, silk stockings, and shoes. The hat has a narrow, rolling brim, and straight crown, or nearly straight, of moderate height, with strings connecting the crown with the brim a little above the latter.

Bishop White and the other clergy of Philadelphia, if called upon for duties as such, or occasionally when going to a church, always wore the black gown in the street and the bands. The latter were in general use, and have only been

discarded of late years, by one of those changes in "vestments," not set down in any "use."

I should state that the "long gaiters" over the stockings, sometimes ascribed to "English episcopal costume," were simply the long gaiters worn by everybody in England who does not wear trousers, (women excepted), footmen, post-boys, hunters, riders, etc., to keep their legs warm in that cool, moist climate. Their use in this country by some of our bishops who have been in England is a mere affectation.

AN OLD PHILADELPHIAN.

Mag 8, 1889.

P. S.—The "British parliamentary dress" which your correspondent says is dignified by the name of "Magpie," is simply their episcopal robes, which are white and black, the colors of the English bird, the magpie. I have been a good deal in England and know many bishops, and several archbishops, and have heard some good stories about the odd "styles" of some American bishops when over the water, and have been asked some funny questions about them.

OPINIONS OF THE PRESS

Boston Transcript.

BISHOP POTTER'S ADDRESS.—Neither Dr. Potter's remarks in his centennial sermon nor his subsequent qualifications of his remarks were directed against any party, and it is a great mistake for party papers to take them up as needing refutation for party reasons. The whole pith of his protest is compressed into his remark. The danger of the present situation is that the people are too largely silent. The recognition of the value of parties to a nation, so universal in England and France, is distinct from the doctrine (and in no sense a corollary) that the spoils of office belong to the victors, and that the successful use of money in politics is not an infamous crime. Of the comment on Bishop Potter's position, perhaps the least intelligent is the Rev. Dr. R. S. McArthur's protest against it as an assault on President Harrison personally. The general drift of press comment is wiser and favorable to the Bishop.

The Presbyterian.

A BROAD CHURCH RENEGADE.—Dr. Bray has been deposed from the Episcopal ministry in St. Louis, and his peculiar intonations will not be heard any more. Like all heretics, he could not get out without smirching those he leaves behind, whom he implicates as cowards. It is astonishing how the heroism of the Church always gets deposed, or gets itself out with a sensation. We do not find fault with the truthfulness of the Doctor's statement, only with the want of manliness in his asinine mode of kicking backward at the friends he left behind: "A great many think my course an astonishing and shocking one, but my rationalistic views are simply those held by the Broad Church of England, which is a most potent factor in the Episcopal religion."

The North-East.

REVISION.—The Committee will find it difficult to support the new rubric following the "Prayer for the Church" with any adequate authority. It is in these words, "That here the priest shall pause for a space, in order that such as are so minded may withdraw." When all other changes proposed by the committee are to be in the direction of greater reverence for and closer adherence to ancient use, this suggestion to legalize

a modern and irreverent custom seems almost inconsistent. It is to be hoped that the mind of the Church will be strongly expressed in opposition to this proposal, and that the Church will never provide by rubric for the withdrawal of the people in the middle of her Office for the celebration of her highest act of worship. The present difficulty might be met, we should think, by authorizing the delivery of a sermon after Morning Prayer or the Litany, the collection of the offerings of the people being provided for by the note now added by the committee to the rubric on this subject. In this way the Communion Office might be said without interruption, and the teaching of the Lessons of the day would compensate those who would thus be deprived of the Epistle and Gospel. Such permission would be in the direction of flexibility in our services and would, we believe, have many supporters.

BOOK NOTICES.

THE ASPERN PAPERS. By Henry James. London and New York: Macmillan & Co. Price, \$1.50.

This volume contains three of Mr. James' shorter tales, the last having appeared under a different title in *Harper's Magazine*. Those who admire Mr. James' style will no doubt find much to enjoy in these revelations of human foibles. The initial story is the most agreeable of the trio.

HENRY THE FIFTH. By the Rev. A. J. Church. DAVID LIVINGSTONE. By Thomas Hughes. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Price, 60 cents each.

These additions to the valuable series of "English Men of Action" are well chosen and well treated. They are graphic, picturesque, and to the point; just the kind of reading that suits American men of action to-day.

GUIDE MARKS FOR YOUNG CHURCHMEN. By Richard Hooker Wilmer, D. D., LL. D., Bishop of Alabama. New York: Thomas Whittaker, 1889. Pp. 106. Price 60c.

In easy, perspicuous, and familiar form, the Bishop of Alabama has here arranged the historical *principia* of the Church, the facts in the life and development of the kingdom of God which are an unmistakable guide for young Churchmen to the one true altar of the Catholic Church. The little work also affords a manly, fair, and moderate view of all that is needful to be seen and understood of the different religious bodies in the United States. In one of Dr. Wilmer's concluding chapters, that which treats of scepticism, rationalism, and scientism, there is an abundance of sober thought to clear and steady the brain of young people who have picked up ideas and learned to fondle vain notions from those schools of attack, and from independent writers hostile to Church and Revelation.

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

DIOCESAN CONVENTIONS.

KENTUCKY.

The 61st council assembled at Covington, the 15th inst. Morning service and the celebration of the Holy Eucharist was held at 10 A. M., in Trinity church, the Rev. Frank Woods Baker, rector. The sermon was by the Rev. S. E. Barnwell, of St. John's church, Louisville.

The business session of the council was held in Trinity Guild hall, previous to which a reception was given to the members of the council under the management of the Young Ladies' Guild. During the session of the council the following services were held: Wednesday, 7:30 P. M., Evening Prayer, sermon by the Rev. Dudley W. Rhodes, of the church of Our Saviour, Cincinnati,

subject: "The Comprehensiveness of the Church;" Thursday, 9 A. M., Morning Prayer and address by the Rev. C. E. Craik, Louisville, subject: "Repentance;" 8 P. M., meeting in the interest of diocesan missions at which addresses were made by the Rt. Rev. C. C. Penick, D. D., the Rev. G. C. Betts, the Rev. Reverdy Estill, Ph.D., and the Rev. Wm. Y. Shepperd; Friday, 18th, 8 P. M., meeting in the interest of Sunday schools, with addresses from the Rev. M. M. Benton, the Rev. E. A. Penick, W. A. Robinson, and W. W. Myers; Saturday, 18th, 9 A. M., Morning Prayer, and address by the Rev. Densmore D. Chapin, subject, "Love and Charity to our Neighbors;" Sunday, 19th, Morning Prayer, sermon and Holy Communion; 7:30 P. M., Evening Prayer and address by Bishop Dudley, and closing exercises of the council.

The Standing Committee elected is as follows: Clerical—The Rev. Dr. Minnigerode, the Rev. Messrs. E. T. Perkins and M. M. Benton, Lay—Messrs. Wm. Cornwall, Sr., W. A. Robinson, and Clinton McClarty. Mr. Geo. S. Allison, of Louisville, was unanimously elected treasurer.

The committee to which was referred that portion of the Bishop's address relative to the work among the colored people, submitted the following resolutions:

Resolved, That the diocesan council of the diocese of Kentucky hereby declares its most cordial assent to the views of its Bishop on the colored question set forth in his address.

Resolved, That we view with alarm the tendency expressed in some quarters to dismember the work of the diocese by the establishment of separate jurisdictions for colored people.

Resolved, That we pledge our steadfast endeavors in propagating the work of Christ's Church among the colored people in this diocese.

The most lively interest was manifested when Mr. Sneed presented the report of the committee to consider that portion of the Bishop's address relative to change of name of the Church. The committee reported that in its opinion the proposed change was unwise and inexpedient. That the Church may become the Church of American people is what all devoutly wish and pray. It must be shown to the people that it is at once Protestant and Episcopal, free from the superstitions of Rome and the speculative theories of rationalism. The old name should stand; it is as descriptive of our position to-day as it was when bestowed upon the infant Church one hundred years ago. Mr. Wm. Cornwall presented the minority report:

Conceding to every man the right of free discussion, on all non-essential points, the minority of the committee on that part of the Bishop's address respectfully submit:

That the present name indicates to the general public that this Church is of modern origin; it sets forth as a prominent duty to protest against error, as if error was older than the truth. The acceptance of the name Protestant Episcopal was, by some of its learned advocates in the General Convention, conceded to be as much the result of accident as of deliberation. The Church has the right to take a historic name that will show that she is Catholic and Apostolic, and because she is such she has claims on the love and obedience of every human being.

The minority do not think that the views and the legislation proposed in the General Convention should be passed at the present time nor passed until the enlightened opinion of the Church has accepted the reasons for a change of name.

Among the most earnest advocates of the change of name, the minority does not know of any one member of the General Convention of 1886, or of any Churchman since that time, who does not hold the proposed change as an educational measure, and that it must wait until it can be adopted without party strife or schism.

If the antiquity and Apostolic claims of the Church are abandoned, or kept out of a prominent place before the world, then it will be found very difficult to make any successful argument against the claims of Rome. This point was set forth as a fundamental in the Lambeth Conference of 1867 and again in 1888. To advocate in all charity and forbearance, and in patient hope the right of the Church to a name indicating her divine origin, is the duty of every one as opportunity may arise.

The minority agrees with the Bishop that it is inexpedient at this time to change the name of the Church, and offers the following resolution:

Resolved, That it is inexpedient to instruct our deputies to the General Convention, as to their vote on the change of the name of the Church.

The convention failed to adopt the resolution to instruct the deputies to General Convention to vote against the change of name. On motion of Dr. Minnigerode, the whole matter was laid upon the table.

PENNSYLVANIA.

The 105th annual convention assembled in St. Luke's church, Philadelphia, on Tuesday, May 14. After Morning Prayer, the Rev. Daniel M.

Bates preached the sermon, from Eph. iv: 13. The Bishop celebrated the Holy Communion, after which he called the convention to order. The Rev. John A. Childs, D. D., was elected secretary, and Mr. James C. Sellers, assistant secretary. The Bishop then announced the usual committees.

Upon the assembling of the convention the Bishop read his address, in which reference was made to his attending the Lambeth Conference, also to the trip which he made to Cuba by appointment of the presiding Bishop. In regard to the Bishop's Fund, he said: "I am grateful to be able to state that the suggestion which was made a year ago concerning a fund which should be at the disposal of the Bishop, and to which parishes or individuals might contribute, has received a substantial response. From 25 parishes I have received \$911.92, and from a member of the convention, \$500; making in all \$1,411.92. Of this sum there is now on hand \$355.94. The amount placed at my disposal has enabled me to give adequate and immediate relief in several urgent cases." His summary of the work of the year is: Ordinations to the diaconate, 7; ordinations to the priesthood, 4; number confirmed in diocese of Pennsylvania, 1,775; number of Confirmation services, 135; celebrations of the Holy Communion, 31; sermons and addresses delivered, 217; churches consecrated, 3; corner-stones laid, 3.

Benjamin G. Godfrey was elected treasurer of the diocese, the Rev. James W. Robins, D. D., was elected registrar. The report of the Board of Missions showed that of the 147 parishes and missions in the diocese asked to contribute, 125 had given all or more than they were asked, and 14 had contributed in part. During the year just closed, \$13,371.30 had been received as compared with \$12,224.65 the year before. The report closed with the resolution which was adopted, "That at least the sum of \$12,500 should be contributed by the parishes of the diocese during the current year for diocesan missions."

The Rev. John Bolton offered the following resolution, which was adopted:

That it is the sense of this convention that a sustentation fund ought to be provided for augmenting the inadequate salaries of rectors of feeble parishes and other clergymen not coming under the provisions of Section 7, of Canon 9, so that the diocesan missionary fund might then be used exclusively for strictly missionary work; that a committee of five be appointed to prepare a scheme for a sustentation fund and to report the same to the next convention.

The Clergymen's Retiring Fund Society was on motion commended to the interest and sympathy of the clergy and laity of the diocese. A very satisfactory showing was made by the Commission on Work among the Deaf, by the report which was presented by the Rev. J. Andrews Harris, D. D.

The report of the committee on Proportionate Representation in the General Convention was presented and led to a lively discussion; the following resolutions were appended:

That the basis of representation in the House of Deputies or the General Convention should be so far modified that the several dioceses shall be represented in proportion to the number of their clergy, their parishes, or their communicants, or in some more just and equitable way than the present, and that the deputies in said Convention should vote individually or by orders, and not by dioceses.

That the deputies of the diocese of Pennsylvania to the next General Convention be instructed to present a memorial to the General Convention embodying the above preamble and resolutions and asking favorable consideration of the same.

These were adopted by the following vote, a vote by orders having been asked: Clergy—ayes 69, noes 42; laity—ayes 57, noes 20. The report of the committee on the increase of the Episcopal Fund showed that the committee proposed to raise the sum of \$140,000 to be added to the \$60,000 (about) already in hand, of which over \$25,000 has been subscribed, the rest to be secured by July 1, 1890.

In the afternoon the following elections were held: The Standing Committee:—Clerical—the Rev. Drs. D. R. Goodwin, B. Watson, T. F. Davies, J. D. Newlin, and J. DeWolfe Perry; Lay—Messrs. James S. Biddle, W. W. Frazier, Jr., R. C. McMurtree, William H. Drayton, and Dr. John Ashhurst. The ballot taken on the deputies to the

General Convention resulted in the choice of, *Clerical*—the Rev. Drs. D. R. Goodwin, T. F. Davies, W. N. McVickar, and the Rev. Henry Brown; *Lay*—the Messrs. James S. Biddle, Lemuel Coffin, George C. Thomas, and J. Vaughan Merrick.

The next topic taken up was the proposed amendment to the Constitution in relation to Proportionate Representation in the diocesan convention, upon which there was a majority and minority report. That of the majority proposed the following resolution:

1. *Resolved*, That Article IV., Section 2, of the Constitution of this diocese be amended so that it may read as follows:

Each regularly established Protestant Episcopal Church in this diocese, now a member, or which shall hereafter be admitted a member of the convention, may send to the convention one lay deputy, and for each one hundred of duly registered communicants of said Church, reported to and approved by the convention next preceding, one additional lay deputy; *Provided, however*, that the annual convention may, from time to time by canon, increase the ratio to be required for the additional deputy; *And provided further*, that no church shall at any time send to the convention more than seven deputies. No person shall be competent to serve as a deputy unless he is a worshipper in the church he represents. Such deputies shall be elected by the vestry of the church, and, like the clergy, shall vote as individuals, except in the final action upon proposed changes in the Constitution. No deputation from any church shall be entitled to vote at the same convention at which the church shall have been admitted as a member.

The minority report which is much the briefer, closes with the following:

We earnestly hope that the system of representation which has worked so successfully for one hundred years; against which, until now, no voice has ever been raised; which we have shown to be in harmony with the fundamental conception of the Church; and which secures the equality and dignity of all the parishes in union with the convention, may be allowed to remain, undisturbed and unchanged.

Resolved, That the present basis of representation, viz., an equal number of delegates from each parish, is essential to the proper composition of the convention.

Resolved, That the committee be discharged from the further consideration of the subject.

Mr. James S. Biddle opened the debate in behalf of the majority report. The debate, which lasted until the close of the afternoon session, was participated in by a number of both the clergy and the laity, the minority report was finally lost by a vote of 81 ayes to 111 noes. A vote by orders having been called for, the result was as follows: Clergy—57 voted aye, 37 no; laity—31 parishes voted aye, 25 no; 7 were divided, whereupon the chair declared the measure lost, there not being a majority of the whole number of the lay votes in its favor.

After Morning Prayer on the 4th day, the consideration of the report of the Committee on Canons was resumed, when considerable discussion was had upon the proposed canon on the admission of new parishes, Canon XX, which was adopted as follows:

1. "No parish shall hereafter be organized unless the written consent of the bishop be first obtained.

2. "All applications for such consent shall be in writing, signed by at least fifteen male communicants, of full age, who intend to become members of the parish, and shall contain the following statements: (1.) The proposed location of the church and its distance from the three nearest places of worship, the names of which shall be given. (2.) Some estimate of the financial strength of the proposed parish. (3.) The number of families and individuals who would probably be included in the congregation. (4.) The reasons for the organization of the parish.

3. "Immediately on the receipt of any such application, the Bishop shall cause notice thereof to be given to the rectors of the three churches or congregations whose places of worship are nearest to the site proposed for the new place of worship, demanding whether or not their consent be given under Canon 19, and thirty days shall be allowed for answers to such demand. If the proposed parish be the outgrowth of an existing mission, or if the Bishop, acting on the advice of the Standing Committee, be not satisfied that the proposed parish will be self-supporting, the written opinion of the convocation shall be required.

4. "If the Bishop, acting with the advice and consent of the Standing Committee, shall deem the organization of the proposed parish to be proper and expedient, and conducive to the best interests of the Church, he shall signify his consent in writing, and the organization of the parish may take place.

5. "A written guarantee, signed by responsible persons, shall also be filed with the Standing Committee, pledging a salary for the rector of the new parish of at least \$1,000 (or \$800 with a rectory) for the first three years without recourse to any missionary fund.

6. "If the organization of the parish be approved by the Bishop, and its charter or articles of association be approved by the Standing Committee, such approval shall be certified in writing and the parish shall then be deemed to be regularly established within the meaning of Section 2 of Article 4 of the Constitution.

"All matter coming before the Standing Committee under this canon, and all proceedings had thereon shall be reported to the next diocesan convention."

The Committee on Canons then presented a canon on the trial of a clergyman not being a bishop. As it is a canon of considerable length, and the house was rather slim, the canon was received and ordered to be printed in the Journal, as were also a number of amendments which were thereunto proposed.

The Rev. Dr. S. D. McConnell revived the matter of Proportionate Lay Representation in the diocesan convention by proposing a resolution, which was adopted, that a committee of nine be appointed to consider the matter and report to the next diocesan convention.

Preambles and resolutions were adopted, urging the General Convention to complete the work of the Prayer Book revision at the coming General Convention, so "that the revision now in progress should be finally closed, and a Centennial Standard Prayer Book issued, which shall embody in their several places, such changes as shall have been, up to this time, constitutionally adopted." The Bishop was requested to present the subject to the upper and the chairman of the deputies to the lower house of the General Convention.

SOUTHERN OHIO.

The 15th diocesan convention assembled at Christ church, Dayton, on Wednesday, May 15. Bishop Vincent presided in all the sessions. It was introduced by the celebration of Holy Communion; in which the Bishop was celebrant. The vested choir of the church with the clergy formed a procession of more than 70, and the service was grandly rendered, with the addition of the *Benedictus qui venit* in its proper place. The Bishop's address was divided into two parts; one being read in lieu of a sermon, the other, pertaining to the state of the diocese, being read in a business session.

The Rev. Thos. J. Melish was elected secretary, and the Rev. Messrs. Grannis and Butler, assistants. The chief items of general interest in the business of the convention were as follows: A new parish, the church of the Heavenly Rest at Springfield, was admitted into union with the convention. One defunct country parish was dropped.

The deputies appointed to the General Convention were: *Clerical*—the Rev. Drs. S. Benedict and Peter Tinsley, the Rev. Messrs. H. L. Badger, R. A. Gibson; *Lay*—Messrs. J. L. Stettinius, C. W. Short and Hon. A. H. McGuffey, and Capt. R. S. Smith. Alternates—*Clerical*—The Rev. Messrs. D. W. Rhodes, A. F. Blake, J. H. Ely, H. C. Johnson; *Lay*—Messrs. Larz Anderson, E. M. Wood, G. K. Bartholomew, and C. E. Burr.

Fraternal greetings were exchanged by telegraph with the diocesan conventions of Ohio and Kentucky, in session at Toledo and Covington. Resolutions of respect and sympathy for the Bishops Jaggard and Bedell were adopted, and committees appointed to communicate them; and also for the Rev. Dr. Burr, one of the oldest members of this convention, prevented by old age and infirmity from presence in convention.

The Standing Committee elected were: *Clerical*—The Rev. Drs. Tinsley and Pise, and the Rev. A. F. Blake; *Lay*—Messrs. C. Richards, F. J. Jones, and A. H. McGuffey.

The act of Demission of Authority by Bishop Jaggard to the Assistant Bishop, duly authenticated, was requested to be placed in the archives and published in the Journal of convention. The convention closed on Thursday evening with an earnest Sunday School Institute,

presided over by Bishop Vincent. The Woman's Auxiliary held its annual meeting on Tuesday, May 14th, when the sermon was preached by the Rev. Geo. Hodges, of Pittsburgh.

GEORGIA.

The 67th annual convention was convened in St. Luke's cathedral, Atlanta, May 15th. Morning Prayer was said, and the Bishop celebrated the Holy Communion. The Rev. W. Dudley Powers was elected secretary. The Bishop's address touched the question of diocesan missions, but had to do especially with liturgical uniformity. This subject he handled at length and with great ability from his point of view. The issue was fairly met, and his position skillfully defended, with original material and many quotations from authorities.

The following is the report of a special committee appointed to devise a new plan for the maintenance and furtherance of diocesan missions, which was adopted; they ask to be continued (on account of limited time) as a committee during the year, to report to the next convention. But that this diocese may take some steps in advance, they submit the following:

Resolution 1st. That the assessments and appropriations for the year '89-'90 shall be the same as in the past.

2nd. That a diocesan evangelist shall be appointed by the Bishop subject to his control, and removable by him. Said evangelist shall supervise and direct the missionary work of the diocese, and shall procure to be organized as soon as practicable in every parish and missionary station in the diocese a Diocesan Missionary Society, for which he shall appoint a treasurer, whose duty it shall be to collect periodically from the members thereof contributions, and transmit the same to the treasurer of diocesan missions.

3rd. That an amendment to Section 8, Canon 13, be designed to make the first night of the convention a purely missionary meeting. It shall read as follows: "At each annual convention the missionary work of the diocese shall be considered on the evening of the first day's session, when the reports of the deans and treasurer shall be read, also an address by the Bishop, the general evangelist, and clergymen or laymen upon the missionary work of the diocese.

A motion to instruct the deputies to the General Convention as to a change of the Church's name was lost. Clergy, ayes, 7; noes, 14; lay vote not called. And the following resolution:

It is the sense of this Convention that the time for a change of the name of the Church has arrived, was lost. A resolution for the establishment of a clerical Insurance Association was passed.

The following elections were had: The Rev. W. Dudley Powers, secretary. Standing Committee: *Clerical*—The Rev. Messrs. J. R. Winchester, Hunter and Williams; *Lay*—Messrs. Harrison, Miller and Walker. Deputies to the General Convention: *Clerical*—The Rev. Messrs. H. K. Rees, J. R. Winchester, R. S. Barrett and Chas. H. Strong; *Lay*—Messrs. F. H. Miller, J. S. Davidson, Z. D. Harrison and W. G. Charlton. John S. Davidson, treasurer of diocese; Wm. S. Bogart, registrar. After an address by the Bishop, the convention adjourned.

TEXAS.

The 40th annual council convened in Christ church, Tyler, on Wednesday, May 15. The Bishop celebrated the Holy Communion at 11 A. M., and the council sermon was preached by the Rev. Harry Cassil of Calvert, from 1 St. John iii: 8. After the service, the council was called to order, Bishop Gregg presiding, in the City Hall. The usual Standing Committees were appointed. At the afternoon session, the Bishop's annual address was read. It showed an encouraging state of affairs in the diocese, and took a hopeful view of the future, while appealing for an even more faithful effort on the part of clergy and laity. During the year there have been 876 Baptisms, 219 Confirmations, 88 marriages, 169 funerals. From the Bishop's address the council learned that the decision of the highest courts made certain legacies in the will of Sarah Burr, late of New York, available for the mission and educational work of the Church in Texas. Miss Burr left \$10,000 to found a school, and an equal sum for a mission fund, to be expended under the direction of the Bishop of Texas. The will was contested, but final judgment has been given for the full sums with interest, making each legacy now amount to \$14,000. The necessary resolution of incorporation under the laws of the State was passed, and trustees elected to manage the funds.

The resolution to amend the canons so as to strike the word "males" from the qualifications of voters at parish meetings, and consequent membership on vestries, was reported favorably from the committee on canons. After some discussion, the recommendation failed to carry. Two years ago a resolution was offered by the Rev. B. A. Rogers, recommending such changes in the constitution and canons of the General Convention, as would refer the colored work, throughout the Church in America, to a missionary episcopate. It was then discussed, and laid over for further consideration. It was called up at this council, and lost by a clear majority, though not a large one.

Waco was selected as the next place of meeting. Mr. Robert M. Elgin, of Houston, was unanimously re-elected secretary for the twelfth time, and Mr. Walter Brennard, of Austin, Mr. Rufus Cage, of Houston, and Mr. A. S. Richardson, of Houston, were unanimously re-elected, respectively, as treasurer, registrar, and chancellor. The Standing Committee was re-elected: *Clerical*—The Rev. Messrs. S. M. Bird, T. R. Lee, and C. M. Beckwith; *Lay*—Messrs. A. S. Richardson and R. M. Elgin. Deputies to General Convention: *Clerical*—The Rev. Messrs. W. W. DeHart, C. H. B. Turner, S. M. Bird, and R. S. Stewart; *Lay*—Messrs. A. S. Richardson, H. M. Whittaker, Osceola Archer, and R. M. Elgin. Alternates: *Clerical*—The Rev. Messrs. Harry Cassil, J. W. Cain, R. S. Leigh, and Thomas Stafford; *Lay*—Messrs. E. G. Henrick, W. V. R. Watson, L. Aubrey, and G. W. Jackson.

A communication from the Bishop of Virginia in reference to a change in the name of the Church was referred to the Rev. Messrs. C. J. Denroche and Wm. Sharpe, Jr., and Mr. C. L. Johnson, as a special committee. The request of the communication was that deputies to the General Convention be instructed to vote against the change in the Church's name. The committee reported that it deemed any action at this time premature and unwise. The report was adopted. Verbal reports from the deans of the three convocations were made, showing that some good has been done by the convocational system, and thus greater good is promised.

NEBRASKA.

The 22nd annual council convened in Trinity cathedral, Omaha, on Wednesday, May 15th. The Morning Office was said at 9 o'clock, and the Holy Eucharist celebrated at 10. The Bishop delivered his annual charge during the Eucharistic Office. The address was much shorter than usual. It dealt only with a few topics, but it dealt with those pithily and forcibly. Warm tributes were paid to Bishop Harris and Welles, and the Rev. James Paterson, canon of the cathedral, and for nearly 20 years a member of this diocese, which he had served in the several capacities of secretary of the council, registrar of the diocese, clerk of the cathedral chapter, and rector of St. Margaret's, Papillion.

The summary of episcopal acts during the year was made as follows: Deacons ordered, 3; priests, 4; candidates for Holy Orders, 10; clergy received, 9; demitted, 4; lay readers licensed, 24; celebrations of the Holy Eucharist, 118; visitations, 94; baptized, 51; churches consecrated, 6; clergy deposed, 2; sermons, 169; marriages, 4; burials, 3; persons confirmed, 373. Warm stress was laid by the Bishop upon the urgent necessity of more thorough preparation of persons for Confirmation, than is now made by priests, "anxious to present abundant fruit of their ministry." Clerical restlessness and disposition to seek new fields of labor from purely worldly motives were sharply condemned.

The Bishop next adverted to the division of the diocese urging that the General Convention be memorialized to set off the western part of it as a missionary jurisdiction. "The present diocese is too large for effective supervision by a single bishop. And the diocese is too weak in resources to make provision itself for two bishops and two dioceses." He next urged the necessity of an increase of the Episcopate Fund to \$50,000; not for his own sake, whose salary has been promptly paid, and who does not ask for an increase of it; but for the sake of his successor, whose necessities may be greater. Revision of

the Prayer Book was dwelt upon briefly but forcibly. The Bishop deprecated further change, and trusted that at the approaching Triennial Convention the matter of revision would be brought to an end. At the close of the Bishop's forcible address, the celebration of the Holy Eucharist proceeded. The Bishop was celebrant.

The council organized by the election of the Rev. Wm. O. Pearson as secretary, and the Rev. W. T. Whitmarsh, as assistant secretary. The roll of the clergy was called and showed 34, of the 46 in the diocese, present. Very little work was done through the afternoon session. The Standing Committees of the council were appointed by the Bishop, and the reports of special committees were read. The Committee on Prayer Book Revision congratulated the Church on the conservative character of the changes effected in the Prayer Book at the last General Convention, and expressed the hope that Prayer Book Revision would be brought to an end, for a generation at least, at the approaching General Convention.

On Wednesday night the usual missionary meeting was held in the cathedral. Addresses were made by the Rev. Messrs. Scott, Hewitt, and Witherpoon. The Bishop followed with a strong, urgent, appeal for money, and asked for \$6,000 at least. Pledges were called for and made. They fell some \$600 short, however, of the sum asked for by the Bishop, but the shortage will be doubtless made up.

The council re-assembled on Thursday morning. The Morning Office was said at 9 o'clock. After the reading of sundry reports of more or less value, the Standing Committee was elected: Clerical—The Rev. Messrs. C. H. Gardner and H. B. Burgess, and the Rev. Dr. Doherty; Lay—Messrs. J. M. Woolworth, H. G. Clark, and Henry W. Yates were elected.

The deputies to the General Convention elected are: Clerical—The Rev. Messrs. C. H. Gardner, Louis Zahner, Robert Scott, and John Hewitt; Lay—Messrs. J. M. Woolworth, O. M. Carter, J. E. Smith, and S. D. Barkalow; Provisional deputies: Clerical—The Rev. Messrs. Robert Doherty, S. T. D., G. W. Flowers, A. A. Morrison, and W. T. Whitmarsh; Lay—Messrs. Philip Potter, H. H. Meday, C. S. Montgomery, and A. C. Stowell.

At 8 o'clock, promptly, the council re-assembled to conclude its business. There were two proposed new canons to consider; one a substitute for Canon XIV, on parochial assessments, the other an entirely new canon on the duty of communicants receiving the Holy Communion at least three times a year, and providing for their suspension if, without satisfactory reason, they neglected or refused to communicate for two years. The first was laid over for a year, and in regard to the latter, a resolution was adopted, almost unanimously, to memorialize General Convention to enact it, or some similar canon. The Pennsylvania memorial and resolutions on Proportionate Representation, which had been favorably reported by the special committee having them in charge, were on motion, tabled with a quick, strong, nervous force. The council then adjourned.

OHIO.

The annual convention met in Trinity church, Toledo, on May 14, 15 and 16. It was probably the largest and most harmonious ever convened in the diocese. The opening sermon by the Rev. F. James of Gambier, struck the keynote, with the text, Acts iv: 32, "And the multitude of them were of one heart and of one soul."

After the opening service the convention was duly organized, the Rev. Dr. Atwill, chairman of the Standing Committee, presiding temporarily. On Wednesday, the Holy Communion was celebrated at 8 A. M., by the Rt. Rev. Leighton Coleman, Bishop of Delaware. The business of electing a new bishop was at once begun. His salary was fixed at \$4,000 with house and all moving, and annual travelling, expenses paid. Mr. H. S. Walbridge astonished and delighted the convention by offering a free gift to the diocese an episcopal residence worth \$15,000, in Toledo, on condition that the rest of the diocese add \$25,000 to the present episcopal fund, and apply \$5,000 of it to any alterations the Bishop may desire in his house, and as a permanent fund for repairs, taxes, and insurance. A com-

mittee was appointed to report on Mr. Walbridge's noble offer and the whole subject of an episcopal residence. The Rev. Dr. Atwill was elected permanent chairman, but declined, and the Rev. A. B. Putnam, the new rector of Emmanuel church, Cleveland, was elected.

The routine business of the convention was disposed of with despatch, and at 3 P. M., on Wednesday, the order of the day was the election of the assistant bishop. The Rev. R. L. Howell, of Sandusky, nominated the Rev. W. A. Leonard, D. D., rector of St. John's church, Washington, D. C. The Rev. Dr. Bodine, President of Kenyon College, nominated the Rev. Dr. Joseph Blanchard, rector of St. John's church, Detroit. On the first ballot the Rev. Dr. Leonard received 30 votes, and Dr. Blanchard 12, whereupon Dr. Leonard was elected by the clergy. The lay vote gave Dr. Leonard 89 votes, and by a rising vote, the election was declared unanimous, *con amore*. The convention with much enthusiasm sang the Doxology. Telegrams were sent to Bishop Bedell and Dr. Leonard. A loving telegram from Bishop Bedell had been read at the opening of the convention, and the reply reported the election. On Thursday the following came: Paris, France, May 16, '89:—To the Rev. A. B. Putnam, President of the Convention, Toledo: Thanks. Have cabled welcome. I hope to sail May 18th. G. T. BEDELL

The report of diocesan missions for the year showed \$3,567.26 contributed, or \$1,000 less than for the year preceding. The Episcopate Endowment Fund is now \$15,272, not counting Mr. Walbridge's house. The Standing Committee elected is: Clerical—The Rev. Drs. Ganter and Bates, the Rev. Mr. Worthington; Lay—Messrs. D. L. King, H. O. Bonnell, W. W. Williams. Deputies to General Convention: Clerical—The Rev. Drs. E. R. Atwill and W. B. Bodine; the Rev. Messrs. Y. P. Morgan and A. B. Putnam; Lay—Messrs. Columbus Delano, S. L. Mather, D. L. King, and F. B. Swayne. On Tuesday evening, by request of the Standing Committee, the Rev. Dr. Noakes, having seceded to the Reformed Episcopal sect, was deposed by Bishop Coleman from the ministry of this Church. The next convention meets at Mt. Vernon, Ohio. The former secretary and treasurer were re-elected *viva voce*.

The report of the Committee on Canons was accepted after considerable debate. It provides for a change in the method of election of bishops, which will enable both orders to vote simultaneously, and in the same manner for the nominees, a majority of both being necessary to a choice. A new constitution for Kenyon College was favorably passed upon, changing the name from "The Theological Seminary in the diocese of Ohio," to simply "Kenyon College." The alteration will not go into force until accepted by the trustees and bishops.

IOWA.

The 36th annual convention was held in Christ church, Burlington, on May 14th and 15th. There was an early Celebration at 7 o'clock on the first day, and at 10:30 A. M., Morning Prayer, and an eloquent sermon by the Rev. Dr. Thos. E. Green, of Cedar Rapids, the text being St. Matthew vii: 25; after which the Holy Eucharist was again administered.

The convention being called to order by Bishop Perry, 26 clerical and 39 lay delegates were found to be present. The Rev. A. C. Stilson was elected secretary. Bishop Perry read his address in the afternoon, which was listened to with great interest. The number confirmed by him during the year, was 501. Dr. Hale, Dean of Davenport, read the report of the committee on the Prayer Book revision, which recommended the changes proposed in the Book of Notification, numbers 2, 4, 5, 10, 12, 17, and 18, as necessary to complete and perfect the changes adopted by the General Convention of 1886, and deprecated all further changes. The report was unanimously approved. Dr. Stilson, treasurer of the Board of Missions, reported that 34 parishes had contributed, during the year, about \$1,000 to the mission work of the diocese. On Tuesday evening a missionary meeting was held in the church, and the Rev. Messrs. Cornell and Bazett-Jones, and the Rev. Dr. Green, made stirring missionary addresses.

The second day of the convention was begun by an early Celebration, and the Litany was said at 9 A. M. At 10:30 the convention re-assembled for business, the Bishop in the chair. Dr. Green moved that a committee of three be appointed to effect the organization of a diocesan choir guild, which was carried, and the Bishop named as such committee Dr. Green, Dr. M. A. Johnson, and the Rev. E. C. Paget. Mr. Thos. H. Eaton, of Ottumwa, was re-elected treasurer of the diocese. The Bishop appointed as rural deans, the Rev. S. R. J. Hoyt for the North-eastern convocation, the Rev. Dr. Thos. E. Green for the Eastern, the Rev. E. C. Paget for the South-eastern, the Rev. J. E. Ryan for the Central, the Rev. G. H. Cornell for the North-western, and the Rev. T. J. McKay for the South-western.

The new Standing Committee is as follows: Clerical—Dr. W. H. Barris, Dr. Hale, and the Rev. E. C. Paget; Lay—Messrs. J. J. Richardson, Geo. E. Copeland, and Dr. A. O. Hunt. The following were elected deputies to the General Convention: Clerical: The Rev. R. C. McIlwain, Drs. Johnson, Green, and Hale; Lay—Messrs. G. E. Copeland, S. C. Bever, S. Mahon, and S. H. Mallory. Alternates: Clerical—Drs. Lloyd and Van Antwerp, the Rev. Messrs. F. E. Judd, and S. R. J. Hoyt; Lay—Messrs. J. J. Robins, C. H. Booth, D. C. Bloomer, and C. D. Jones.

The next convention was voted to be held in St. John's church, Dubuque, on the invitation of Dr. Walker, the rector of that parish. The diocesan branch of the Woman's Auxiliary held an interesting meeting on the afternoon of the 15th. From the report of work done it appeared that over \$1,300 had been contributed in missionary boxes and money to the work of missions. In the evening of this day a service was held in the interest of woman's work, and the Rev. Mr. Paget preached an interesting sermon on Gen. xliii: 9. A reception was given to Bishop and Mrs. Perry on Tuesday evening after the missionary meeting at the Masonic Temple, which was largely attended. The convention was on the whole an harmonious and pleasant one. Pledges amounting to about \$1,500 were made for diocesan missions.

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With a large majority of people some kind of a spring medicine is absolutely necessary, because when the season begins to change and the warmer days come on, the body feels the effect of the relaxation and cannot keep up even the appearance of health which the bracing air of winter aided it to maintain. The impurities in the blood are so powerful that wintering disease is wakened to action, and suddenly appears in some part of the body. Scrofula, salt rheum, boils, pimples, or some other blood disease manifests itself, or the blood becoming thin and impoverished, fails to supply the organs with needed strength, and a dangerous state of feebility comes on; "that tired feeling" is experienced in its indescribable prostrating power. In this condition thousands of people naturally turn to Hood's Sarsaparilla. By its use the blood is purified, enriched, and vitalized, all impurities are expelled, and the vital fluid carries life and health to every organ. By the peculiar restoring and tonic qualities of the medicine the tired feeling is overcome and the whole body given strength and vigor. The appetite is restored and sharpened, the digestive organs are toned, and the kidneys and liver invigorated.

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In the interior furnishing of homes to-day those who are thoughtful of detail and desire an effect of finished elegance, give much attention to the selection and arrangement of mantel cabinet, and mural ornaments. The presence of a few artistic vases, the soft cheerful effect of a handsomely shaded lamp, a flower jar or two in the rich colors in which they are made, add much of beauty and elegance to an apartment. A vast amount of studious attention has been given by Messrs. Burley & Co., of Chicago, to the production of effective pieces appropriate for the embellishment of interiors, and as a result they are enabled to show an immense variety of this class of wares. Never in the history of china and pottery have there been produced such superb color effects, rich gold and bronze treatments and metallic lustres, the result of the expenditure of much money in chemical experiments by the larger establishments of the world, encouraged by the liberality of the European governments. The artistic drawing, originality of designs, and unique models, show the effect of the modern art schools, and recent efforts of American potters indicate that they are soliciting the aid of suggestions from the schools of this country. May we not look forward to the time when Congress will devote some of our surplus towards the establishment of a school of china production, similar to those of Sevres and Meissen, developing and ascertaining the value and possibilities of the beds of kaolin lying within the limits of this country?

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THE MINISTRY OF LITTLE THINGS IN THE SICK ROOM.

ONE of the luxuries of invalid life is a flannel wash cloth. To a sensitive person who dreads and shrinks from the touch of a wet linen or cotton cloth, the substitution of a wash cloth of soft baby flannel will oftentimes serve to render the bath agreeable, if not positively enjoyable. It should be made of two or three thicknesses of the flannel lightly tacked together, and should not be larger than the nurse's hand can hold.

ANOTHER desirable article for one who is long confined to the bed is a light print wrapper to be worn through the day instead of a night-dress. One who has tried it says that the first of many reasons for appreciating it is that it enables her to put her arms outside the bed clothes, or step from the bed to the chair, without having any of that undressed feeling she is always conscious of when clad in a night-dress. To insure its being comfortable and in no way burdensome, it should be cut by the night-dress pattern. In cold weather it might be worn over the night-dress.

A LITTLE thing that has long made a bright spot in one sick room, is a tiny bunch of flowers, in a small vial, fastened to an invisible tack in the headboard of the bedstead, over the invalid's pillow. The vial is suspended from the tack by means of a thread tied from its neck. The flowers conceal the thread and the tack, and not seldom hide the vial also. The little bouquet is so very small that even in winter it may be renewed day by day from the window plants.

A WINDOW-BOX outside the window of a sick room is another little thing that gives much pleasure to an invalid. Even if unable to leave her bed, she may, if strong enough, have her bed rolled close to the open window, and with her own hands gather the blossoms for her pillow bouquet. If too feeble for this, she will yet find pleasure in watching the plants as they grow and bloom.

AN invalid who is so fortunate as to be able to write while in a recumbent position, will find a home-made writing-board a great convenience. Take a board about eight inches wide and eighteen inches long and cover with white cotton flannel. This can be propped at any desired angle, and, lying on her left side, with the paper on the upper end of the writing-board, she will find its lower end—the lower half of its length—a restful support for her arm and hand.

To the inmate of a sick room, frequent changes in the position of the furniture are almost always pleasant. Change the pictures, too. Bring pictures from the other rooms, and hang them on her walls in place of those she has looked at so long.—*Good Housekeeping.*

A GOOD disinfectant is made by dissolving half a drachm of nitrate of lead in a pint of boiling water, then dissolve two drachms of common salt in eight or ten quarts of water. When both are thoroughly dissolved, pour the two mixtures together, and when the sediment has settled you have a pail of clear fluid, which is the saturated solution of the chloride of lead. A cloth saturated with the liquid and hung up in a room, will at once sweeten a fetid atmosphere; poured down a sink, water-closet or drain, or on any decaying or offensive object, it will produce the same result. The nitrate of lead is very cheap and a pound of it would make several barrels of the disinfectant.

"AMONG disinfectants," says *The London Hospital*, "the onion has not received the honor which is its due. The onion is a very sensitive organism, and takes everything in the way of disease that comes in its way, thus acting as a protection to human beings in its neighborhood. During our last epidemic of cholera it was a puzzle to the sanitary inspectors of a northern town why the inhabitants of one cottage in a row were not touched by the disease which was raging among their neighbors. Finally some one noticed a net of onions hung up in the fortunate house, and on examination these proved all to have become diseased. They absolutely seemed to have absorbed the infection. Of course this useful quality in our much maligned vegetable has a dark side. It is dangerous to eat an onion that shows symptoms of decay; one cannot tell what may have caused the disease."

In a severe sprain of the ankle immerse the joint as soon as possible in a pail of hot water, and keep it there for fifteen or twenty minutes. After removing it, keep it bandaged with hot cloths wrung out of water, or rum and water.

REMEDY FOR DIPHTHERETIC SORE THROAT.—Use equal parts of pulverized gum, borax, and sulphur, and blow into the throat from a quill or tube. This remedy will nearly always give relief, and will usually cure.



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