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CHICAGO, SATURDAY, JUNE 15, 1889.

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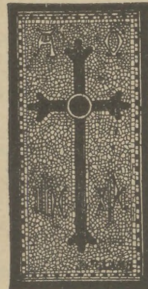
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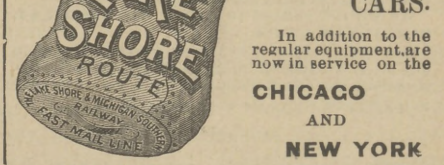
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NEWS AND NOTES.

DR. PERRY, formerly Bishop of Melbourne, and one of the residentiary Canons of Llandaff cathedral, has resigned his stall in consequence of ill health.

WE learn by dispatches to the daily papers that the residence of Bishop Quintard, at Sewanee, has been destroyed by fire. No particulars have been received beyond the statement that the loss was total.

BISHOP SELWYN, of Melanesia, is en route for England, in compliance with the expressed wish of the bishops of the Province of New Zealand, to recruit his health. He stopped at Dunedin on his way, and with characteristic energy occupied himself by working hard in a Mission being held there.

THE Bishop of Brisbane is in communication with the Archbishop of Canterbury with the view to the consecration of Archdeacon Dawes as Coadjutor Bishop of Brisbane. The diocese of Brisbane is enormous, and utterly incapable of being properly worked by one man, however vigorous he might be, and the Bishop is making strenuous efforts to effect its division by the formation of the new bishopric of Rockhampton.

It is proposed to start on the work of restoring the nave of Peterborough cathedral immediately, and during the time the work is progressing, services will be held in the choir, which has been closed for about seven years. The new choir will cost £17,000, towards which a large sum has already been given. The fittings will be of carved oak, and in every way where practicable, the plan of the ancient Benedictine choir will be followed.

THE newly formed living of St. Catherine's, Brynamman, Wales, has been offered to, and accepted by, the Rev. J. Morlais Jones, curate of Cwmmaman. It is a noteworthy circumstance that Mr. Jones thus becomes incumbent of the parish in which he formerly served as an Independent minister. Some time ago Mr. Jones seceded from the Congregational body, taking with him a large section of the congregation of which he was minister. A handsome church was shortly afterwards erected.

THE deanery of St. Asaph, vacant by the resignation of the Ven. H. A. James, Principal of Cheltenham College, has been offered to and accepted by the Rev. John Owen, M. A., warden and head master of Llandoverly College. Mr. Owen was a scholar of Jesus College, Oxford, where he obtained a second class in classical and mathematical moderations, and a second class in finals. He was ordained in 1879, and was formerly tutor and Welsh Professor at St. David's College, Lampeter.

During his wardenship at Llandoverly College, the number of the staff and of the pupils has largely increased.

THE Rt. Rev. Richard Rawle, late Bishop of Trinidad, died at Codrington College, Barbados, on the 10th May. Born, educated, and ordained in England, he gave himself to the work in the West Indies in 1847, becoming the Principal of Codrington College. In 1872, when Trinidad was made a distinct see, Dr. Rawle was consecrated its first Bishop in Lichfield cathedral by Bishop Selwyn. He resigned last year, and since then has been occupying the chair of Divinity in Codrington College.

THE diocese of Michigan has elected its Bishop, the Rev. Thomas F. Davies, D. D., rector of St. Peter's church, Philadelphia. Dr. Davies, during the twenty years and more that he has held the rectorship of St. Peter's, has become one of the foremost men in the Church. He has repeatedly represented his diocese in the General Convention, and is a member of the Committee on Revision of the Prayer Book. His high character and learning will make him a valuable addition to the episcopal bench, if he accepts the election. He is nearly sixty years of age, and has lived all his life in the East. It is quite possible that a strong sense of duty may lead him to exchange his parish in Philadelphia for the wandering life of a western Bishop.

THE Bishop of Durham is so far convalescent that he has been permitted to return to his home and diocese. A thanksgiving service was held at the cathedral on Ascension Day, in the afternoon. Dr. Lightfoot arrived at Bishop Auckland on the Friday before, and was met at the station by a large number of the inhabitants. Addresses of congratulation and thankfulness for his lordship's return to health and home were presented, after which the Bishop drove to Auckland Castle, accompanied by the Rev. Messrs. G. R. Eden, J. R. Harmer, and E. A. Welch. Bunting was liberally displayed on several of the buildings in the town. The Bishop is building a church at Sunderland, entirely at his own expense, as a thank-offering, and it will be consecrated on the 2nd of July, when the sermon is to be preached by the Bishop of Ripon.

A CORRESPONDENT writes to the *Manchester Guardian*: Liverpool is threatened with a revival of the Bell-Cox ritual case, which, unless wiser counsels prevail, will shortly come up on appeal. A strong endeavor is being made privately to induce Dr. Hakes, the prosecutor, to withdraw from an action which, however conscientiously pursued by him, has caused much pain and scandal both in Liverpool and throughout the country. This is not one of those cases in which the "aggrieved parishioner" has any moral *locus standi*. St. Margaret's is not a parish church, and no one who disapproves of its ritual is obliged to attend its services. Nor is it supported by any public funds. The building was erected at the sole cost of a private gentleman, with the express purpose of providing a church where what are known as ritualistic services might take place, and the stipends of its clergy and the whole of its expenses are

voluntarily contributed from year to year by the congregation.

IN his speech on the judgment of the Archbishop of Canterbury in the Lincoln case, Lord Halifax does not see how the Bishop of Lincoln can go to any civil court for the purpose of defining or limiting the Archbishop's jurisdiction. It is a matter which only the Church can decide herself, and if the Archbishop has exaggerated the prerogative of the See of Canterbury, it must be for the bishops of the Anglican Communion, and in the first instance for the bishops of the province, to say so. Whatever jurisdiction—by consent or custom, *jure ecclesiastico*—rests in the See of Canterbury, this can in no way affect the question as to what, if the Archbishop in the exercise of these powers were to decide anything contrary to the law of the Church, the remedy would be. In such a case, and if the necessity arose, that appeal would lie, on all the ecclesiastical principles which are relied upon by the Archbishop in his judgment, from the Archbishop to the collective episcopate assembled in synod.

IN the once thriving but now desolate parish of Johnstown, Central Pa., THE LIVING CHURCH had 22 subscribers. It is a coincidence, sad and strange, that nearly all of these completed their year's subscription during the week of the great disaster. The bills for renewal are ready to be sent, but they will be changed to receipts in full for another year. We know not how many or how few of these subscribers may be alive to receive the paper. We know that one, the noble rector, has gone down in the roaring flood. The body was found clasping his baby infant in his arms, and those of his wife and adopted daughter were a few feet away. If there are any readers of THE LIVING CHURCH who have not the opportunity to contribute through local committees, we shall be glad to forward to Bishop Whitehead whatever may be sent to us. He telegraphs to us: "Please announce that boxes for Church people at Johnstown should be consigned to the Rev. Chas. A. Bragdon at that place. We are most thankful for help of every kind."

THE drift of public opinion in the Church seems to be setting strongly towards closing up revision of the Prayer Book this fall. The prospect of ten or even three years more of the business is deprecated. The Bishop of Maryland said in his convention address: "I am satisfied that a substantial majority of the clergy never desired revision, and that the overwhelming majority of the lay people regret that a line or word has been touched. I pray that the outspoken voice of the Church may compel final action at once, before the simple grandness of the Book of Common Prayer, its powerful but comprehensive brevity, and its grand ideal of what is really necessary for God's worship and service, be lost in the flood of particular and personal petitions, which in language of weak modern sentiment is poured out for us." The Maryland Convention unanimously passed resolutions which are almost identical with those adopted in Pennsylvania, calling for a speedy close to the work of revision. The diocese of Michigan has taken similar action.

THE Irish Church Synod has concluded its sessions. A resolution, proposed by the Dean of the Chapel Royal, "That in the opinion of the Synod the number of dignities in some of the dioceses was excessive," was almost unanimously carried. It was mentioned that, whereas there were twenty deans in the Church of England, the Church of Ireland had no less than thirty-three. Some curious statistics were given by the Rt. Hon. Dr. Ball. The ex-Lord Chancellor said: "In order to show that there was an excess of dignitaries, he would refer to three dioceses. Turning, first, to Kilfenora, he found that the entire number of benefices there amounted to four. What were the dignitaries? They numbered four also—a dean, a precentor, a treasurer, and an archdeacon; so that there was, as a matter of fact, a dignity for each benefice. In that diocese, with its small Protestant population, they had a dean and all the dignity enjoyed by the Dean of Armagh or the Dean of Westminster. Take next the diocese of Clonfert. There they had eleven benefices. How many dignitaries? Eleven also—a dean, and archdeacon, a treasurer (or sacrist) and eight canons. Coming, then, to Kilmacduagh, its position was more striking than that of either of the other two. In Kilmacduagh there were just four benefices. How many dignities? First, they had a dean, and then followed a provost, a precentor, an archdeacon, a treasurer, and three canons, so that the dignities there were more numerous than the benefices."

RACINE COLLEGE.

The Grammar School of Racine College, Wisconsin, closed on Tuesday morning, the 4th of June, and in the chapel after Evensong the four graduates in the full college course received their diplomas and degrees. After the awarding of prizes and honors in the study hall, the boys gave three hearty cheers for Bishop McLaren who has come to the rescue of the institution in troublous times and has guided it safely through its great crisis. All friends of Racine will unite in thanking the good Bishop of Chicago for taking upon his already over-taxed mind and heart the imperilled interests of one of the greatest and most important works of the Church in the Northwest; thankful, too, that a kind Providence has given him strength equal to the exhaustive work of both college and diocese which he has been carrying on all winter.

A long and important meeting of the trustees was held in the afternoon and evening. Provision was made to meet all obligations and to put the grammar school, especially, on a more efficient basis than ever before. The Rev. H. D. Robinson was elected rector, and the Rev. Arthur Piper, warden. Both officers have had the training and experience needed for their work, and both have long been connected with Racine. Mr. Robinson has for some time past been a prominent officer in the popular school for boys in San Mateo, California. The resignation of Bishop McLaren as warden, was reluctantly accepted. He will, however, give active aid and frequent counsel as a member of the executive committee. Bishop

op Knight (Milwaukee), has thrown himself heartily into the work and will serve on the same committee which has the full control of the institution under the general plan outlined by the Board of Trustees. Mr. Armour of Chicago, and Dr. Meacham of Racine, are the other elected members of the committee. Bishop Grafton, (Fond du Lac), was elected a trustee. The deficit, which is the entire debt of the corporation, is only about \$20,000, a small matter for such a great school as Racine has been and *is to be*. The aim of the Board will not be so much to reduce the debt as to improve the school, to make its appointments better, to remedy deficiencies of equipment and outfit, and to bring it up to the highest and best ideal of a school for the education of our boys.

At this meeting of the trustees the degree of A. M. was conferred in course upon those entitled to it, and the degree of Doctor of Sacred Theology upon the Rt. Rev. C. C. Grafton, Bishop of Fond du Lac; the Rev. B. F. Fleetwood, rector of Waterman Hall; and upon the Rev. W. H. C. Luke, M. A., Oxon, rector of St. Matthias' church, Earl's Court, London. We are glad to note that the Rev. W. B. Hall, Prof. Hindley, and Miss Van Deusen, are to continue in the positions they have occupied so long and with such satisfaction to the patrons of Racine.

The Rev. Dr. Gold, of the Western Theological Seminary, Chicago, preached the Baccalaureate sermon, on Sunday, June 2d.

CHICAGO.

The offerings of the churches on Sunday for the sufferers by the flood in the Conemaugh Valley amounted to about \$1200. They will be forwarded to Bishop Whitehead for distribution.

CITY.—The Bishop has authorized the organization of a mission in South Park, under the name of the church of the Redeemer. The Rev. F. B. Dunham, of Florida, has been appointed priest in charge.

The fifth annual meeting of the diocesan branch of the Woman's Auxiliary was held in the chapel of Trinity church, May 28. After the opening services, the reports of the secretary and treasurer gave as the result of work done by the auxiliary during the year: Value of boxes, \$5,797.43; money reported by secretary, \$593.80; money reported by treasurer, \$4,123.41; contributions to the memorial chapel, \$2,062.30; total \$12,576.94, of which nearly \$4,000 were for diocesan purposes. Miss Stahl gave an account of the scope and needs of the work of the correspondence committee and of the methods employed. This was followed by a paper by Mrs. Starbuck, the "correspondent" of the "Church Periodical Club," on the work of the club in this diocese; and a statement from Mrs. Brower, president of the Library Committee, upon that work. Mrs. Locke then read her report, speaking of the visitations made by her during the year, of the growth of the work of the auxiliary, of the work for Grand Crossing, and of other subjects of interest, particularly the completion of the work undertaken at the last annual meeting, the building of the memorial chapel. The officers of last year were re-elected. After some discussion on the needs of the various fields and the best method of supplying those fields, it was resolved that if any united work was undertaken by the auxiliary in the autumn it should be for Foreign Missions. A collection was taken for a mission-

ary stricken with paralysis in the midst of his work. The result of the collection was about \$60. The meeting closed with the singing of the hymn, "Jesus shall reign where'er the sun," followed by prayers. The number of churches represented at the meeting was 38, about 350 women being present. At the close of the meeting, those present adjourned to the beautiful parlors of Plymouth church, kindly loaned for the occasion, and enjoyed the supper provided by the ladies of Trinity church.

At 7:45 a missionary meeting was held in Trinity church, presided over (in the absence of the Bishop) by the Rev. Mr. Osborne. The services commenced by the singing of a hymn, followed by the reading of the Prayers by the Rev. Mr. Bishop, and the Lesson by the Rev. Mr. Osborne. The reports of the auxiliary were read by the Rev. Dr. Vibbert. The Rev. T. N. Morrison made an address on the Diocesan Library. The Rev. Arthur H. Locke, of Hankow, China, gave an address on the work in that country, speaking of the position of Christians in regard to the country and the work of various methods of reaching the Chinese, of the extreme lack of proportion between the means furnished by the Church for the work and the great needs of the work itself, and of the methods used in Hankow, particularly the employment of native lay evangelists. The meeting closed with prayers and benediction.

The diocesan paper has the following tribute to another aged priest recently called to rest, whose decease was noticed in our columns:

Thrice we have been called to mourn the loss by death of honored members of our priesthood within a few weeks. To the names of Street and Morrison must be added that of Louderback. Dr. Louderback was 75 years of age and had been in the active ministry for more than half a century. In former numbers of this paper will be found some exceedingly interesting reminiscences of his early work as a missionary in Northern Illinois. It is interesting to turn back and read the touching story of zeal and self-denial for the Master's cause. He went from Illinois to Iowa, and was one of the first to plant the foundations of the Church in that State, then a territory. About eight years ago he came to Chicago, where several sons were in business, and at once took missionary work. He laid the foundations at Rogers Park and officiated at Ravenswood. He loved the ministry and was beloved by all, both young and old, to whom he ministered. Bright, cheerful, wise, and staunchly devoted to the Church, he always left his mark as a workman that needed not be ashamed. His burial was largely attended by clergy and laity. The service was read by Dr. Vibbert, and a brief tribute to his dear memory was given by Bishop McLaren. Farewell, dear brother; the palms of victory are thine, for well didst thou fight the good fight for truth and faith and holiness.

NEW YORK.

CITY.—It is understood that the Bishops of the five dioceses of New York State have addressed a circular to the several churches, requesting that they take collections on Sunday, June 9th, with which to replace St. Mark's church, Johnstown, Pa.

The annual examination connected with the General Theological Seminary began on June 3d, at Sherred Hall. On Whitsun Day, June 9th, the baccalaureate sermon was delivered by Bishop

Watson of East Carolina. The other services and exercises were to take place June 11th and 12th.

Archdeacon Mackay-Smith is trying to arrange with the other archdeacons of the diocese that through them fruits and flowers be sent to 38 Bleecker St., the headquarters of the City mission, for distributing among the hospitals of the city. This, it is thought, would be making some return for what city churches are constantly doing for feeble churches in the country. He is also trying to ascertain what churches in the city will be open and closed for the summer, and that matters be arranged and systematized for clergymen to be always on hand to care for the sick, attend funerals, etc. It is also understood that the Bishop is making arrangements by which to meet the ladies of the churches at specified times in the year for meditations, instructions, etc.

The Rev. J. O. S. Huntington, son of Bishop Huntington, has temporarily separated himself from his work in the lower districts of this city, in order to recuperate his strength by country air. It is also said that he is using this opportunity to investigate the problems of labor and capital by personal contact with agricultural and factory workmen. Father Huntington has, however, chosen an odd way of seeking rest. Going to the farming country in the western part of the county he found work in the fields as a common laborer. He is employed at the usual hire on a farm near the village of Meridian, where for some time his identity was unknown to his employer, or the villagers. At such times as he was able he talked in the streets of the village on religious subjects and on Sundays he preached sermons to assembled throngs. Not until some one who knew the young clergyman, visited the village, was he known and identified as Father Huntington, though a rumor that he was a son of Bishop Huntington had been abroad and been discredited. Father Huntington is said to be enjoying the exercise he gets at his work and to be building up his strength under it.

SPRINGFIELD.

SPRINGFIELD.—The Festival of the Ascension was observed in St. Paul's parish with a choral celebration of the Holy Eucharist at 7 A. M., which was very heartily and devoutly rendered by the surpliced choir, and the congregation present, of whom about 50 received the Holy Communion.

The Bishop has appointed the Rev. Frederick W. Taylor, the rector of St. Paul's, Archdeacon of Springfield, to succeed the Rev. Dr. Easter, who has removed from the diocese.

CHAMPAIGN.—Emmanuel church has been the recipient of several beautiful and much-needed gifts during the past Easter season. On Easter Day a silk veil for the Communion service, a handsome white dossal, and substantial and elegant books for the altar and prayer desk were presented by various members of the congregation. On the Sunday after Ascension, a beautiful altar cross, the gift of Col. E. P. Niles, in memory of the late Mrs. Niles, his wife, was put in its place with an appropriate service of prayer and benediction. All are highly appreciated by priest and people and add much to the comeliness and beauty of the house of the Lord.

MARYLAND.

BALTIMORE.—The Rev. Robert A. Mayo, rector of the chapel of the Atonement, and the Rev. J. H. Logie,

of Holy Innocents' church, left Wednesday, May 29th, from New York on the White Star line steamship, Germanic, for Liverpool. Mr. Mayo will make a trip through England, and will be absent about one month. The Rev. Mr. Logie will be away about two months, and will visit the principal points in Great Britain, and on the continent as far as Rome.

The Rev. Peregrine Wroth, rector of the church of the Messiah, will take a trip to Europe this summer or next. Mr. Wroth has been presented by his congregation with a purse to meet the expenses.

The Rev. James Briscoe, senior assistant rector of St. Luke's church, has resigned his position, the resignation took effect June 3.

LONG ISLAND.

BROOKLYN.—St. Augustine's Mission for colored people, under the charge of the Rev. William V. Tunnell, has been provided with a neat little chapel on Canton Street, between Myrtle and Flushing Avenues. It was given by Holy Trinity through the influence of its rector, the Rev. Dr. Hall. It embraces Sunday school room, guild room, minister's study, etc. The congregation is largely scattered over Brooklyn and other parts of the country, and is the poorest in the diocese. In aid of the good work, Dr. Woodcock volunteered to give a choral service in the chapel, which took place on June 5th. In order to make the offertory as large as possible, friends of the choir had been appealed to for subscriptions. The programme prepared by Dr. Woodcock included some excellent selections, while the Rev. Charles A. Jessup, of the cathedral staff, acted as precentor. An address was also made by the Rev. Henry A. Adams, assistant minister of Trinity church, New York.

The Rev. James B. Neis, Ph. D., assistant minister of Christ church chapel, is to take a vacation of three months, visiting his brother, the Rev. William E. Neis, who went out in the spring to the Montana mission under Bishop Brewer. The brothers expect to visit the Yellowstone, which is not far away from Anaconda, where Mr. Neis is located. It will be remembered that Mr. W. E. Neis went from St. Ann's church, where he was assistant minister.

IOWA.

The period of Bishop Perry's episcopate has been marked by the building of churches. St. John's, Dubuque, consecrated on Whitsun Day, represents an expenditure of nearly or quite \$100,000, and is free from debt. St. Paul's, Des Moines, with an indebtedness of \$10,000, has cost nearly \$50,000. St. Paul's, Council Bluffs, has cost about the same amount, and has a funded debt, not due for two years, of \$5,000. St. John's, Keokuk, owes \$5,000 on a noble church which, with its appointments, cost \$50,000. St. Andrew's, Waverly, has a beautiful church, which, with its furniture, cost \$25,000, and is wholly paid for. Christ church, Burlington, a stone church of great beauty and taste, is also free from debt, and with its memorial offerings, represents an expenditure of \$20,000. Christ church, Waterloo, has been built at a cost of nearly \$12,000, and is also free from debt. These churches are of stone or brick and have all been recently built. Besides these there have been a score of churches costing from \$3,000 or \$5,000 to \$10,000, built during the present episcopate at LeMars, at Cherokee (brick), at East Des Moines (brick), at

Council Bluffs, at Atlantic, at Red Oak, at Glenwood, at Keokuk, at Brooklyn, at Carroll, at Sac City (brick), at Ida Grove, at Sibley, at Emmetsburgh, at Cedar Rapids (brick). Grinnell, Marshalltown, Mason City, Sioux City, Allison, Maquoketa (brick), Sheldon, Vail, Winterset, What Cheer, and Fairbank (new building). Besides these churches, all erected during Bishop Perry's episcopate, there have been 18 rectories built or bought during the same period, some of them at large cost. During the same term of years the Church hospital at Des Moines has been built, and is doing good work in the capitol city. Later, St. Luke's hospital, at Cedar Rapids, has been founded, enlarged, and partly endowed. This property already reaches nearly \$100,000 in present and prospective value.

MAQUOKETA.—St. Luke's church, the Rev. C. R. D. Crittenton, rector, has now a daily service and a weekly Celebration. This was undertaken as an experiment, but has been very successful in awakening earnestness and renewed zeal in the parish. The rector delivers a lecture every Friday evening in the church, and during the week gives three instructions at the rectory or the church.

On the fifth Sunday after Easter, Bishop Perry visited St. Mark's church, Fort Dodge, the Rev. J. W. Paige, rector, and confirmed a class of 25.

Bishop Perry preached on Ascension Day at Trinity church, Muscatine, the members of the De Molay Commandery No. 1, Knights Templar, being present in full regalia. In the evening, the Bishop confirmed a class, presented by the rector, the Rev. E. C. Paget.

FT. MADISON.—The Knights Templar of Delta Commandery, attended services at Hope church on Ascension Day, and were addressed by the Rev. J. M. D. Davidson, of Carthage, Ill. Hope church is at present without a resident rector, the Rev. Dr. Johnson, of Christ church, Burlington, kindly giving them evening services on alternate Sundays. There is the making of a strong parish here, and a more attractive and promising field for an earnest man can scarcely be found in the West than Ft. Madison.

EASTON.

Bishop Adams administered the rite of Confirmation at Christ church, Easton, to a class of six, and at St. John's, Miles River, to a class of 14 persons.

The supper, fair, and festival recently given by the ladies of All Hallow's church, Snow Hill, proved a success, both socially and financially. Over \$300 were realized.

MASSACHUSETTS.

The Church Temperance Society held its annual public meeting on the evening before the diocesan convention, in Trinity chapel. The speakers on that occasion were the Bishop of Rhode Island, the Rev. Messrs. F. B. Allen, P. W. Sprague, and S. H. Hilliard, and Mr. Robert Graham, the general secretary. The pleasure of the meeting was considerably marred by the absence of the Rev. Fr. Osborne, who has on account of serious sickness been obliged to relinquish his work for a time, and take perfect rest and change of climate.

As a thank-offering to God, for the recovery from a dangerous and painful sickness, of their beloved priest, the Rev. Fr. Hall, S. S. J. E., the congregation of the mission church of St. John Evangelist, Boston, have determined to raise the sum of \$2,000, the balance re-

quired for the purchase of a new organ, said amount when collected to be presented as a "thank-offering."

EAST CAROLINA.

APPOINTMENTS OF THE BISHOP.

JUNE.

- 23. M. P., Christ church; E. P., St. Cyprisen's, New Berne.
- 26. M. P., St. Paul's; E. P., St. Clement's, Beaufort.
- 27. M. P., St. Thomas', Craven County.
- 28. Grace church, Trenton.
- 30. St. Mary's, Kinston.

JULY.

- 2. Bethel, Lenoir County; E. P., Bell's Ferry, Pitt County.
- 3. M. P., St. John's, Pitt County.
- 4. Dawson's School House.
- 5. M. P., Farmville, Pitt County.
- 7. St. Barnabas', Snow Hill.
- 8. E. P., La Grange.
- 9. M. P., Holy Innocents, Lenoir County; E. P., Seven Springs, Wayne County.

Vestries will please be prepared to meet the Bishop.

CONNECTICUT.

The annual convention of the Alumni Association of the Berkeley Divinity School was held on the 4th and 5th inst. Evensong was said in St. Luke's chapel at 7:30, followed by sermon by the Rev. Henry M. Sherman. On Wednesday, after Matins at 8:30, there was a business meeting at 9, followed by the ordination of deacons and celebration of the Holy Communion in Trinity church. The Bishop gave a reception at 4 o'clock in the afternoon, and the day closed with Evensong in St. Luke's chapel at 7 o'clock.

KENTUCKY.

The Covington convocation convened at Paris, in St. Peter's church, Tuesday, the 5th inst. The Dean of the convocation, the Rev. Reverdy Estill of Trinity church, Covington, opened the meeting, and at 8 p. m. delivered an address on "Common Worship." Wednesday morning, at 11 A. M., the Rev. G. A. Weeks took for his theme "Apostolic Succession." Thursday, at 11 A. M., Morning Prayer and sermon. At 8 p. m. the Rev. D. D. Chapin of Maysville made the address, taking for his subject "The Church Idea." On Friday, Morning Prayer and sermon at 11 A. M., and at the 8 p. m. meeting, the Rev. Reverdy Estill delivered the address upon the subject, "What is the Gospel?" The attendance was good and much interest was manifested, betokening that a good work was being done.

The supplemental deputies to the General Convention are: *Clerical*—The Rev. Messrs. M. M. Benton, E. H. Ward, S. E. Barnwell, and F. Woods Baker; *Lay*—Messrs. S. K. Snead, Clinton McClarty, R. W. Covington, and Wm. Renecke.

MISSOURI.

ST. LOUIS.—The annual gathering of the Missionary Host at Christ church cathedral, on the Sunday following the annual convention, was as usual, a sight to behold. Had the day been pleasant, it is doubtful if the children could have been seated. Each of the 15 Sunday schools entered in order, singing its own processional. The service was brief, reports were made by the secretary and treasurer. Bishop Tuttle made an address to the children. So many nickels have been paid in during the year, that the treasurer reported the receipts as larger than in any previous year, viz, \$1,061. The disposal of the Missionary Host funds is subject to the decision of the Bishop. The only regret on Missionary Host Day is that there is no church large enough to let the parents come in and see the children all together.

Thursday, June 6th, was a memorable day in the parish of the Holy Communion. It was the 20th anniversary of the rectorship of the Rev. P. G. Rob-

ert, and the day was fitly marked in that the church was consecrated by Bishop Tuttle. Seventeen of the city clergy were present in the chancel, and it may not be amiss to note that every stole was white. The rector wore a handsome surplice and stole; the former, the gift of his own parishioners, the latter, the gift of the clergy. In the evening, the ladies of the parish held a very enjoyable reception in the guild rooms, which was largely attended.

The *Church News* passes this month from the Rev. Carroll M. Davis into the hands of the new archdeacon, the Rev. G. B. D. Miller.

JOPLIN.—For several years St. Philip's Mission has been struggling, with only an occasional service. By earnest and united efforts it has been arranged that the Rev. Cecil P. Wilson shall take charge of the mission, and he begins work at once. Joplin is a mining town, and is growing.

TEXAS.

TYLER.—Sunday afternoon, May 19, at 4 o'clock, there was a service for colored people at Christ church, in which the Evening Prayer was read by seven white clergymen. The Rev. T. W. Cain of Galveston, colored priest (in charge of St. Augustine's mission), preached the sermon and baptized four colored children. The house was packed with a reverent and attentive audience, and much good must come from the service. At night, the Bishop, after a sermon by the Rev. J. A. Duncan, confirmed a class of 14 persons. This is the second class confirmed at Tyler this year, and one of its most significant features was the Confirmation of four young men in cassocks and cottas, who had evidently come to the apostolic rite through service as acolytes and choir boys.

At the council of which we recently gave an account, the following report was presented by the committee on the State of the Church:

CHRIST CHURCH PARISH, }
Tyler, Texas, May 17, 1889. }

To the Rt. Rev. Alex. Under Gregg, D. D.,
Bishop of Texas:

Your committee on the State of the Church beg leave to report that after a careful examination of the parochial reports, they find the following statistics for the year just ended:

Baptisms, 376; Confirmations, 219; Marriages, 88; funerals, 169; Sunday school pupils, 2,135; Sunday school teachers, 228; communicants, 2,780; families, 753; value of Church property, \$237,345; contributions, \$48,628.97. In the diocese there are 27 priests, 2 deacons, 33 lay readers, 32 parishes, 30 missions, 39 church buildings and chapels, 13 rectories, and 5 parish school buildings. These figures are excelled in one or two items only by former reports of your committee, and should not be construed as an index to any diminution in the life, activity, and development of religious interest in our diocese. On the contrary, from the abounding labors of our venerable Father in God now telling off his three-score years and ten, down to the humblest member of our parish guilds, we recognize signs of earnestness and devotion, consecration and self-sacrifice, unsurpassed by the annals of any religious organization. The increasing number of parish guilds, the wider interest of women workers in the Church on more methodical and seemly lines, the enterprising zeal sending our parishioners from the stronger to the feebler centres of religious life, combine to fill a picture of resolution and simple fidelity re-assuring to all except those intent upon mere statistical exhibitions. With a fuller staff of clergy, and better equipped than they have been for years; with a growing list of lay workers, and readers, and ever closer ties binding parish to parish, we discern a promise of hopefulness for the future which maketh not ashamed.

The mission experiment at Christ church, Tyler, has had a wide and stimulating effect in that portion of the diocese. The spirit is caught up by the flying sympathies of other parish organizations, and many unaccustomed to know anything of our Church, except to criticize and misrepresent, are enquiring the way and frequenting the services. The Sunday schools are larger, the Communions more frequent, and the services are multiplied, all witnessing in no uncertain way that the diocese is deeply feeling the blest influence of our ageing Father in God, who works on with an assiduity and persistence unwonted in the habits of such ripe and reverend years. Thirty winters of Texas wayfaring and loving pilgrimages, in season and out of season, may have bleached his apostolic brow, but the quicker love and fervor of an undaunted spirit secures to us yet a Bishop whose gray hairs form the most befitting mitre, the crown of glory, for an ambassador of our Lord. The legacy of Miss Burr, late of New York, now becoming available, will unburden, measurably, the load and anxiety so long and patiently borne. If our own people at home would be similarly moved in their liberal devisings, there need be few burdens, and less anxiety, except to preach the Gospel of the Kingdom to the greatest number by the best and surest methods.

HARRY CASSIL,
S. M. BIRD,
OSCEOLA ARCHER, } Committee.

GEORGIA.

MACON.—Pending the acceptance of Bishop Beckwith, of the Episcopate of Georgia, he was urgently solicited to become rector of Grace church, in the city of New York. Mr. William H. Appleton, a warm personal friend of the Bishop and a devoted Churchman added his personal inducements to those solicitations; but when he found that the Bishop's views of duty inclined him to Georgia, Mr. Appleton did not withdraw his offers of personal assistance. "Wherever you go, I will aid you, and when you have selected your residence, I will build you a church which shall belong to you." The Bishop suggested that he decide between a church and an orphan's home, for orphan girls of Confederate soldiers. Mr. Appleton chose to build the orphan's home. Accordingly as soon as the Bishop located in Macon, Mr. Appleton furnished \$10,000 for the erection of the main building; subsequently he gave \$2,500 to build the wing; the entire building as it stands costing \$12,500. Mr. Appleton's generosity did not end here, for years the home has received the interest of \$10,000 from him towards its support, and he has yearly sent a box at Christmas or Easter, containing a personal gift for each member of the household. His deep and abiding interest in the home has never slackened.

AUGUSTA.—St. Paul's church has of late been greatly added to by means of artistic decoration at the hands of the Messrs. J. & R. Lamb of New York. Central above the door-way, to the south end of the church, is a colossal figure of St. Paul, while life-size figures of the four Evangelists are seen on either side. These figures are all dignified and impressive, especially that of the great Apostle. In the intervening panels are the symbols of the four Evangelists. The whole of this beautiful work, including the rich geometric design below, is enclosed in an elaborate carving of antique oak. The whole is a memorial of the late Judge J. P. King. On brass plates placed below panels on either side of the door-way, the inscriptions read as follows:

John P. King. Entered into rest, March 19th, A. D. 1888. These tablets are his wife's loving memorial of him. "Lord, who shall dwell in Thy tabernacle or who shall rest upon Thy holy hill? Even he that leadeth an incorrupt life, and doeth the thing which is right, and speaketh the truth from his heart."

ALABAMA.

MOBILE.—The church of the Good Shepherd and the Saul school, on Warren and State streets, are both devoted to work amongst the colored people. The rector, the Rev. A. W. Pierce, only son of the Bishop of Arkansas, sacrificing all social ties, has devoted himself to this work which has thriven under his care in a most wonderful way. He is assisted in the school by one of the deaconesses and several of the older girls of the Church Home for Orphans. Laundry, cooking, and sewing departments have recently been added to the school and are supported by the generosity of a lady in the North. The aim of this school is to train the girls and boys not only in the common school branches, but also to use their brains through their hands in that department of life in which their lot is cast. At present the manual training is limited to the girls, but it is hoped to add a branch for the boys in the near future.

The rector, assisted by his faithful and devoted lay-helper, Walter O'Hara, has designed and executed the greater part of the interior decorations of the church. Handsomely designed open-work screens around the chancel, and carved choir-stalls, attest their skill and taste. The former plain glass windows have recently been replaced by illuminated glass, and other improvements are in progress or contemplation which will make the Good Shepherd one of the prettiest churches in the diocese. The services are entirely choral, the large and well-trained choir rendering the responses in a thoroughly Churchly manner. Mr. Pierce appeals to love of music and of ritual, so strong in his people, by a high ceremonial, while carefully teaching them the great spiritual truths embodied in these object lessons. His congregation now embraces the best element of the colored people of Mobile and is steadily increasing in numbers and influence.

VERMONT.

ST. ALBAN'S.—After several years of earnest work, the ladies of St. Luke's Parish Guild, Mrs. William Locke, president; Miss Sarah L. Adams, vice-president; Mrs. Loren Edson, treasurer and secretary, see their efforts crowned with success, as the new organ is in place and was used for the first time at a wedding, June 4th. It was built by Geo. Jardine & Son of New York, and the workmanship is perfect in every respect. The key-board is properly placed in the chancel, the nave-arch being filled with beautifully illuminated pipes, the centre one bearing the letters I. H. S. in monogram form. The compass of the organ is 20 registers, 3 pedals, and 745 pipes. Besides the above, the choir stalls have been furnished with crimson plush cushions, the walls of the church re-painted; and a new carpet laid in the sanctuary and choir. Best of all, this has been accomplished without incurring any debt. It is expected that Prof. S. B. Whitney, organist, from the church of the Advent, Boston, will give a free evening recital some time during June. The organ is placed by the guild as a memorial of the Rev. Dr. Charles Fay, who was for many years rector of the parish.

TENNESSEE.

SEWANEE.—It has been proposed to hold a Summer School of Theology at the University of the South for the benefit of such persons already in Holy Orders throughout the country as might desire to combine in this way profit and recreation. The plan, as

formulated, is to hold the school through the month of August, the instruction to consist of "Seminary" courses to be conducted by the professors of the Theological Faculty of the University in their several departments; a course of lectures proper, to be given by such distinguished scholars as may be procured by the management; and a Symposium two or three times a week, for the free discussion of all manner of questions, arranged, of course, in advance. No fees are to be charged. Excursion rates are given on almost all the railways to Sewanee during the summer. Those interested should write without delay to the Rev. F. A. Shoup, Sewanee, Tenn.

MILWAUKEE.

CONFIRMATIONS BY BISHOP KNIGHT.

Delafield, 45; Altoona, 12; Kemper Hall, 11; St. Paul's, Milwaukee, 36; Milwaukee cathedral, 22; Port Washington, 6; Watertown, 4; St. John's, Milwaukee, 34; St. James', Milwaukee, 43; Baraboo, 12; Madison, 15; Lancaster, 3; Darlington, 5; Janesville, Christ church, 15; Janesville, Trinity, 29; Mineral Point, 5; Delavan, 5; Elkhorn, 3; Holy Innocents, Racine, 5; St. Luke's, Racine, 28; Emmanuel, Racine, 6; Kenosha, 21; Oconomowoc, 11; St. Luke's, Milwaukee, 11; Wauwatosa, 7; West Bend, 6; Portage, 9; Springfield, 1; Lake Geneva, 3; Waukesha, 17; Soldiers' Home, 1; Christ church, Milwaukee, 11; Rochester, 1; Burlington, 7; Whitewater, 25.

The annual examinations at Nashotah are appointed for Tuesday, Wednesday, and Thursday, June 25-27, and during the week the meetings of the Board of Trustees and of the convocation of the alumni will be also held, in some of the old hiding places, or, mayhap, sometimes under the old trees. They are always more than welcome, and it is hoped that a larger body than usual will gather round the class-fire, on Friday evening. The graduating services, with the conferring of degrees, will take place as usual on Saturday, St. Peter's Day, at 10:30 A. M. As the next day will be Sunday, there will be the unusual treat offered to the assembled company of three Commencement sermons instead of one; and it is hoped that they will be delivered by the Bishops of Milwaukee and Fond du Lac, and by the warden of the Nashotah League, the Rev. I. L. Nicholson, D. D., of St. Mark's, Philadelphia. It will be an occasion of marked and unusual interest.

EAU CLAIRE.—The corner stone of St. Edward's church, a mission of Christ church in this city, was laid on Sunday, May 26th. The church is of stone and is a memorial of Bishop Welles.

LAKE GENEVA.—Bishop Knight made his first visitation to the church of the Holy Communion on Monday evening, May 27th, briefly on call, as his only opportunity for the current season. Service was said by the rector, when the Bishop preached to a good congregation and confirmed three persons. Many parishioners greeted the Bishop in the vestry room after the service. The Bishop visited St. John's mission, Springfield, at 2 P. M., of the same day, preached and confirmed one. After much deliberation the vestry of the church at Lake Geneva has refused to accept the resignation of their rector, the Rev. W. W. Raymond, tendered to them on May 1st, on account of a recall to St. James' church, Goshen, Ind. The rector, acquiescing, has with much reluctance declined the call.

PENNSYLVANIA.

PHILADELPHIA.—The first Sunday in June marked the 189th anniversary of the venerable Old Swedes' church, *Gloria Dei*. The rector, the Rev. Snyder B. Simes, took as his text in the morning, that which had been used at the consecration of the church 189 years ago, II Samuel vii; 29. His sermon was a review of the history of the old par-

ish, principally of the Rev. Andrew Rudman, its founder. At the second service, Charles J. Stille, LL. D., read a paper on "A Visit to the Fatherland."

The annual meeting of the associate alumni of the Philadelphia Divinity School was held on Wednesday, June 5th, when an election was held, which resulted in the election of the Rev. Arthur C. Powell as essayist for 1890, and the Rev. Rush S. Eastman as alternate; president, the Rev. J. H. Eccleston, D. D.; secretary, the Rev. Simeon C. Hill; treasurer, the Rev. Joseph R. Moore. There were nominated as the alumni's representatives in the Board of Overseers, the Rev. J. De Wolfe Perry, D. D., and the Rev. Joseph R. Moore. On the following morning, the Commencement was held in the chapel, when the diploma of the institution was given to Messrs. Winfield Scott-Baer, Newton Black, James De Quincey Donehoo, Douglas Irvine Hobbs, Oscar Stewart Michael, and William Patterson Taylor, by Bishop Whitaker, who, in an earnest address, urged the graduates to win the sympathies of those among whom they should be called to labor. The essay before the alumni, was read by the Rev. Wm. R. Jenvey, upon "Shall the Name of the Church be Changed?" It called forth considerable discussion.

Bishop Coleman visited, on May 31st, the memorial church of St. Luke the Beloved Physician, which had been his first charge, and confirmed a class presented by the rector, the Rev. S. F. Hotchkiss. The Bishop was gladly welcomed by many of his old parishioners.

The Rev. Frederick Burgess entered upon his duties as rector of St. Asaph's church, Bala, on the Sunday after Ascension Day. In his sermon he laid especial stress upon the necessity of loyalty to the Church.

The South-west Convocation held a missionary meeting in the memorial chapel of the Holy Trinity, on that evening, when addresses were made by the Rev. J. De Wolfe Perry, D. D., the Rev. Simeon C. Hill, and the Rev. M. Z. Zara. At the business meeting held in the parish building of the church of the Holy Trinity, the Rev. Wm. N. McVickar, D. D., was nominated by the Bishop for president; the Rev. Stewart Stone, secretary; and H. Everett, treasurer. The \$2,160 asked by the Board of Missions was apportioned among the several churches.

The North-west Convocation at its meeting at the church of the Epiphany, on June 4th, nominated to Bishop Whitaker for the presidency of the convocation, the Rev. Benjamin Watson, D. D.; the Rev. T. William Davidson was elected secretary for the 5th term, as was also the treasurer, Mr. John P. Rhoads. \$2,100 was apportioned among the several parishes, and \$1,000 was appropriated to the Rev. T. William Davidson as minister in charge of the mission of St. John the Divine.

LOUISIANA.

NEW ORLEANS.—On Thursday, June 6th, the Bishop formally consecrated Christ church memorial chapel. The chapel is built of brick with stone facing, and is a reproduction on a smaller scale of the beautiful church which it adjoins. The two buildings, being on the handsomest street in the city, present a grand appearance and make one of the most Churchly-looking edifices in the South. The chapel is quite large, with a seating capacity of about 400, and is supplied with library, lavatory, and guild room. The chapel altar is properly raised on the three

steps, and is supplied with gradine, a beautiful brass cross, and two handsome brass vases. The steps are of polished oak, the altar elaborately carved with a high Gothic rearedos, the upper part of which is of frame work, open, to admit of many colored lights to flash upon the altar. The windows are very handsome, all of stained glass, and representing some special Church doctrine with scriptural verse beneath. The pulpit is of oak, and represents St. John the Evangelist by the eagle with outstretched wings. On the side of the chapel a magnificent memorial tablet of carved oak, with hammered brass facing, represents the Spirit of Christianity by a female figure with a drawn sword in one hand and a palm branch in the other. The inscription upon the tablet is:

To the glory of God. For the use of Christ church parish. In memory of Joseph Lewis Harris. Born June 6 1832. Entered into life June 6, 1886. (Erected A. D. 1888, by his wife Elizabeth A. F. Harris.) Vestryman of Christ church. Generous and merciful, kind to the poor, tender to the weak, humble and reverent unto God, helpful to the Church.

Promptly at 11 A. M., the clergy, for the most part vested in cassock, surplice, and white stole, with the Bishop vested, assembled in the robing room of Christ church. The choir sung a processional, the clergy formed in line, and while chanting Psalm xxiv, filed through Christ church into the chapel and took their places fronting the altar. The form for the consecration of a church was used together with Morning Prayer and the Eucharistic Office. Mr. T. C. Herndon, on behalf of Mrs. Harris, read the letter of presentation of the chapel to the parish, and handed same to the Bishop, who, after accepting the gift, laid the letter on the altar and proceeded with the consecration office. The sermon was a masterly one, preached by the eloquent rector of the parish, the Rev. D. Sessums.

NAPOLÉONVILLE.—Christ church has been very much refreshed and invigorated by a three days' Mission, conducted by the Rev. Davis Sessums, of Christ church, New Orleans. Three services were held each day, beginning with an early Celebration at 7 o'clock, followed by Morning and Evening Prayer at 10:30 and 4:30. Six sermons were delivered. The deepest interest was manifested throughout by the congregations; many of whom had to travel over 20 miles daily to attend the services.

On the Sunday following the Mission, the Bishop visited the parish and confirmed six—three men, and three women. In his address the Bishop congratulated the congregation on the growing beauty of the church, saying that he welcomed it as a sign, that where there was manifested a desire to make beautiful the sanctuary of the Lord, it proceeded from hearts that had been made temples of the Holy Spirit. While the Bishop was being driven to Christ church, by Dr. Pugh, of this parish, the horse took fright and the Bishop narrowly escaped serious injury. Fortunately he was unharmed, but, to the great grief of the parish, Dr. Pugh sustained painful injuries, which, it is feared, will confine him to the house for some time. Dr. Pugh is one of the most earnest Churchmen in this parish, and it is sincerely hoped that he will recover speedily with no evil after-results.

MINNESOTA.

Bishop Whipple confirmed, in the cathedral of our Merciful Saviour, Faribault, on the Sunday after Ascension, 12 young ladies from St. Mary's Hall,

NEWARK.

NORWOOD.—The church of the Holy Communion was consecrated by Bishop Starkey on Tuesday, May 28th. The service was full and impressive. A large number of the clergy of the diocese responded to the invitation of the rector, the Rev. Arthur H. Proffit. In 1886 a small but energetic congregation met with a sad loss, in the destruction of their church building by fire. The present structure is of sandstone built near the top of a hill which declines towards the Palisades. The interior is in beautiful taste. Kind friends have presented altar, font, pulpit, organ, and lectern in memory of their friends in Paradise.

JERSEY CITY HEIGHTS.—During the past year, great alterations have been made in St. Paul's church, the Rev. W. P. Brush, rector. The building has been remodelled and enlarged to the extent of 200 sittings. [A large square tower with a turret on one corner running above the tower and surmounted by a cross, has been placed at one corner of the front. The entire outside of the building has been covered with stained shingle, the roof a dark moss green, the sides a dark tan color. Inside the change is as great; the old ceiling of plaster has been replaced by one of Georgia pine. The eyebrow dormer windows give ventilation. A handsome rose window of antique glass, representing the rays of the sun, through which the dove of peace is flying, was provided by a lady member of the parish. A carved oak reredos, (executed by Geissler) in memory of the late rector, Dr. F. C. Putnam, was placed by a few members of the congregation. A new oak chancel rail and a finely illuminated painted text on the front of the vestry room, were also special gifts. The organ was entirely rebuilt and enlarged by Messrs. Labaugh & Kemp. The ash pews, new chandeliers and brackets, and a new steam-heating apparatus, together with new windows and carpets, indicate how complete and thorough has been the work. In addition to this, the ladies of the parish have built a guild and Sunday school room, 27 by 60 ft., finished entirely in Georgia pine, hard finish, to be used for general parish purposes. All this indicates the new life and activity in old St. Paul's, "Bergen."

ALBANY.

The Convocation of Troy met at Trinity church, Lansingburgh, June 4th and 5th. Tuesday evening, after a shortened evening service, the Rev. W. D. Martin spoke on "The Prayer Book as a Missionary," and the Rev. Dr. J. Ireland Tucker read a paper on the preliminary report of the committee on the new Hymnal, speaking very highly of it, but suggesting that perhaps 100 hymns might be omitted, as not suitable for public use or not lyrical in form. At the close of the service Dr. Tucker was invited to publish his paper, and it may appear before long.

Wednesday, June 5th, Morning Prayer and Litany were read, and at 10:30 Holy Communion was celebrated by the Rev. Dr. Joseph Carey, Archdeacon, assisted by the Rev. C. M. Nickerson, rector of the parish. The sermon was by the Rev. A. B. Moorhouse, of Sandy Hill, on the text: Gen. iv: 9, "Am I my brother's keeper?" In the afternoon, an essay on "Church Authority" was read by the Rev. Thomas White, and a review of Dr. Geikie's book for young men, "Entering Life," was read by the Rev. Alex. McMillan. A discussion followed upon both papers, and then a

business meeting was held. In the evening a short service was read and the Rev. T. H. R. Luney read an address upon "The influence of a Christian family in the community," and the Rev. Dr. E. W. Maxey spoke upon the subject: "How to rouse the laity to mission zeal." He made three points: first, there should be more earnest and hearty public worship in the the parish; secondly, a better understanding of the meaning of the Church; and thirdly, a warmer sense of brotherhood.

This closed the convocation. Considerable business was done between the public meetings. Missionary reports were made by several clergy, the Rev. Alfred Taylor, of Chestertown, being heard with great interest upon the work in Bartonville, and receiving a vote of money from the convocation. The question of an itinerant missionary for the diocese was ventilated, and the general opinion appeared to be that it would be a good thing if each convocation could support such a man in its own borders. The matter was referred to a committee to report at the next session. During the session 24 clergy were present. The public services in the handsome Trinity church, with sweet music of the boy choir, were an inspiring feature of the meeting, and the hospitality of the ladies in the beautiful new parish house claimed a vote of thanks which the clergy gladly and heartily rendered.

The next session will be held in the church of the Cross, Ticonderoga, probably in September.

PITTSBURGH.

The Rev. W. T. Schepeler leaves Youngsville this week, where he has lifted a heavy debt, presented 24 for Confirmation, and a beautiful church for consecration, for Ridgeway, which it is hoped he will soon make a self-supporting parish.

On Tuesday evening, June 4th, at Christ church, Oil City, a meeting was held in the interest of Christian unity. The Bishop presided. After an elaborate choral service, the Bishop stated the object of the meeting and called upon the secretary, the Rev. Wm. White Wilson, for the report of the Pittsburgh branch. The Rev. Andrew Fleming was the next speaker, who urged the return to the old mission and commission basis. The Rev. J. D. Herron followed in the same line and the Rev. George Hodges in a bright speech closed the discussion.

Mention has already been made in these columns of the faithful work done at St. Barnabas', Tarentum, where the Rev. Wm. Kennedy is doing a very acceptable work in the face of great difficulties. Debt upon the new church building to the amount of \$700 have been recently met, the Sunday school is increasing, and a new library has been added. The following is a list of the gifts which have been received since the occupancy of the church, most of them being of a memorial character: a handsome font, the gift of St. James' church, Philadelphia; a new set of polished oak chancel furniture complete, from Capt. J. B. Ford, superintendent of the Glass Works of the place; a silver Communion service, procured through the efforts of Miss Helen Sharpless of Philadelphia, who has been unceasing in her labor of love, in behalf of the mission; and an Easter offering of an altar cross and memorial vases in polished brass, presented through Mrs. Henry Breckenridge. Besides the above, altar cloths and doseys have been procured.

At Verona the rector of St. Thomas' church has organized a guild of men and boys, between the ages of 15 and 25, which is meeting with unprecedented success. There are now 71 members, all of whom are unusually interested. Five acres of ground have been leased for base ball grounds and a recreation park.

QUINCY.

CUBA.—This is a mining town of 1,000 inhabitants in Fulton county, where some eight families of Church people have been found. They have been visited several times by the Rev. J. M. D. Davidson, and services held in private houses. The Bishop visited the mission for the first time on the 16th of May, and confirmed a class of six, presented by the Rev. Mr. Davidson. Cuba is only eight miles from Lewistown, and will be supplied with services by the priest in charge of that place.

CENTRAL PENNSYLVANIA.

PHILLIPSBURG.—St. Paul's church, the Rev. Dr. F. J. Clerc, rector, has been much added to by a chancel rail of four brass standards, top-rail, and telescopic gate. The standards are of twisted brass, tastefully branching out to support the rail. On one side of the gate is the inscription:

"Because thou hast made the Lord which is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling."

On the opposite side are the words:

In loving memory of Mary Elizabeth Hale, who entered into rest Feb. 1, A. D. 1889.

This work was designed and executed by the Messrs. Lamb of New York.

FOND DULAC.

CITY.—On the Feast of the Ascension, the Bishop of the diocese visited the cathedral, administering the rite of Confirmation to 23 persons. In the morning, he preached one of his usually eloquent sermons, and celebrated the Holy Communion. On the Sunday after the Ascension, he confirmed five men at the cathedral.

CENTRAL NEW YORK.

The third annual festival of the Choir Guild of this diocese, was held on Thursday, June 6th, the octave of the Ascension, in Grace church, Utica. Last year, when the festival was in Syracuse, only four choirs took part; this time there were seven, as follows: St. Paul's and St. John's, Syracuse; Zion, Rome; Grace, St. George's; Holy Cross, Utica; and Trinity, Watertown. There were fully 200 choristers and clergy in the procession, which went down the south aisle and up the middle, singing Gounod's "Come, ye faithful, raise the anthem," preceded by the banner of Grace church. The morning service was a choral celebration of the Holy Communion, Stainer in F, with Introit by Hopkins, "Lift up your heads," and offertory by Oakeley, "The Lord is loving unto every man." The rector of the parish, the Rev. Chas. T. Olmsted, was Celebrant, the Rev. R. A. Olin, epistoler, the Rev. W. B. Coleman, gospeller, and the Rev. J. H. Eggar, D.D., preacher. Only the clergy and members of the choir received the Holy Sacrament. Evensong was at 7:30, when the Lessons were read by the Rev. F. P. Winne, of Watertown, and the Rev. W. DeL. Wilson, of Syracuse, the sermon by the Rev. R. A. Olin, and the rector of the parish intoned the service. The Rev. H. R. Fuller, of Syracuse, presided at the organ throughout, and Mr. J. Frank Day, choirmaster of Grace church, conducted the music, as precentor of the guild. The ladies of the parish entertained the whole company, clergy and choristers, at two very sumptuous

meals, in the Sunday school room, where the tables and window-sills were decorated with flowers, and everything was served in the best possible manner. The executive committee of the guild had its meeting in the afternoon, when it was decided to hold the next festival in St. Paul's cathedral, Syracuse. A special train on the N. Y. C. R. took the choirs on that route home the same night; but the Watertown people remained till the next day, and were entertained by the people of Grace church.

SYRACUSE.—The work of the Brotherhood of St. Andrew, in this city, was begun last fall, when a chapter was organized in Trinity church. Since then, chapters have been organized at St. Paul's cathedral, and at St. James' and at Grace church. Trinity Chapter has been very active in its work, and has done good in the line of its efforts. A mission was held at that church under the auspices of the Brotherhood, the first week of Lent, and was productive of good results. The Chapter has been given charge of St. Luke's Mission in the Fourth Ward, by Bishop Huntington, and conducts a Sunday school there. A young people's Bible class is held every Sunday evening at 6:30, and special services for young men are to be held from time to time. The first of these was held at Trinity church, Sunday, May 19th, and was largely attended. After a few appropriate words by the rector, the Rev. J. F. Taunt, addresses were made by several members of the Brotherhood, in which the work already done, and a prospectus of what is to be done, was fully set forth. The Chapter has recently opened rooms in the Kline building, with a view to reaching young men who cannot be reached in other ways. It is the hope of the Chapter to have a pleasant and attractive reading room and library, to which all young men will be heartily welcome. The work will be extended from this beginning in all legitimate lines to carry out the objects of the Brotherhood. An appeal for financial aid was made, and the response will no doubt be hearty when the work of the Chapter is fully appreciated.

MARCELLUS.—Bishop Huntington visited St. John's church, the Sunday morning after Ascension, and confirmed a class of six—the largest class confirmed in the parish in a period of nine years. The Bishop preached an impressive and eloquent sermon on the Ascension, and, after the Confirmation service, celebrated the Holy Communion, at which 36 communicated. The parish is small, but harmonious and prosperous.

INDIANA.

INDIANAPOLIS.—Through the Messrs. J. & R. Lamb of New York, Christ church has been provided with an elaborate set of hangings, consisting of white corded silk, embroidered in gold silk. The altar cloth is enriched with a handsome cross, while the super-frontal has been beautified in the same way with the thrice "Alleluia." To the above has been added a lectern hanging with cross, and handsomely embroidered white silk markers.

Dr. Jenckes has organized a Kirmess (Kirche, church, and Messe, fair, to be held all of next week at English's Opera House, with over 200 persons taking part therein, and with the prospect of making several thousand dollars for the benefit of St. Paul's church, the chapel of which was burned, last January.

The Living Church.

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We trust that our readers will bear in mind the little but important suggestion we have made.

A SAD case of "aggrieved parishioner" is reported in London where a family has been driven out of the parish church by "strange fads." The particular fad which brought on the crisis, was the rector's use of the Easter Even collect throughout that day, instead of the Easter Day Collect. That reminds us of an English Churchman whom we knew in this country, who refused to enter an Episcopal church here because we say, "Our Father *who* art," instead of "Our Father *which* art!" That is a fact. Some of our English cousins are queer people, though perhaps the queerness is not all on that side of the family.

A VERY pretty commentary upon the ideas of Christian unity prevalent among our Protestant brethren is exhibited in the report of the Presbyterian Board of Missions. In the portion devoted to Persia great irritation is shown towards the work known as the "Archbishop's Mission." Our readers are doubtless familiar with this interesting enterprise, which under the patronage of the Archbishop of Canterbury is an attempt among a community of Nestorian Christians, not to convert them to the Anglican Communion, but by brotherly aid and encouragement, to revive Church life among them, and through the instrumentality of education and

better information to purge them of their heresy (now little more than nominal), and bring them gradually back into agreement with the universal Church. This work, which from the testimony of its enemies must be very successful, is viewed by the Presbyterian missionaries with strong disfavor. Their own work is, of course, pursued upon precisely the opposite lines. It contemplates nothing less than the drawing off of as many as possible from allegiance to the ancient Church and the setting up of their own sect as a rival body. It appears from the report that in times past they have not been unsuccessful in this most Christian purpose, but that now the poor people are awakening to a better sense of their position and are beginning to strengthen their ancient lines. Conversions to Protestantism are growing less. This new spirit being chargeable to the Archbishop's mission, that organization comes in for severe animadversion. Its work is actually charged with being inconsistent with the spirit of Christian unity! This because it interferes with the business of rending in twain one of the oldest Communion in Christendom. Such a strange perversion of fundamental principles ought surely to open the eyes of those who have been sanguine enough to dream of corporate union with Protestant sects. To them division has come to stand for union, and union would certainly be suicide.

THE arrangements for the increased efficiency of the Grammar School of Racine College, as reported in our news columns this week, will be read with interest. The special work for which Racine has been known and honored throughout our Communion, will now have the first attention of trustees and officers, and it will enjoy its own revenue. That work is the training of boys. The college proper has never had any safe basis of revenue or patronage. It has been tentative from the beginning. Good work has been done and many promising young men have been graduated. But the expensiveness of the work, with few students and no endowments, has several times brought the institution to the verge of bankruptcy. Hereafter no money will be expended on the collegiate department which is not specially given to it or earned by it. The time will come, we trust, when this part of Racine's mission will be carried out in a measure adequate to its opportunity and to the needs of the Church. Meantime, we believe the trustees do well to devote the main energies and income of the institution to making the grammar school not only what it was in its best days, but, if possible, a great

deal better. All signs are propitious. A spirit of loyalty and confidence pervades all ranks, and there probably has never been, since the days of DeKoven, such a degree of harmony among all who are charged with the interests of the work. Let all the old friends of Racine now rally to strengthen its prestige and power, assured that every wise and faithful effort will be made by those who have been chosen to continue the work, even to the extent of large sacrifices already accepted. The equipment is there, stately, beautiful, and well chosen. The trained talent and tried experience are there, and one hundred new pupils would bring back old times, and ensure a permanent and prosperous future. These, we are confident, will be forthcoming in September.

WE have lately had occasion to suspect that the sense of humor is dying out among the American people, and that the time may be near at hand when the traditional Scotch obtuseness may become a characteristic of our own race. This may be partly due, in the Church, to the fact that the Scottish succession has been mingled with the English from Bishop Seabury's time! (This is humorous.) This may be the reason why the Church press is expected to be so ponderously solemn and never under any circumstances to crack a smile! In the geniality of our kindly nature, we have at times descended from the Olympian clouds which surround the editorial tripod, and have said things which we have fondly regarded as witty, which we hoped would lighten the gravity attending the discussion of weighty matters, and serve as a piquant sauce to the solid meats with which we satisfy the mental hunger of our thousands of readers. It is a great damper to our buoyancy of spirits to have these intellectual bon-bons unappreciated and our graceful pleasantries met with surprise and solemn rebuke. Thus it is that genius is discouraged. It was only the other day, that being in a genial mood, we thought we would wither with satire the writers who were emptying their vials of wrath upon the head of the Bishop of New York, and regale our readers with a most delightful bit of fine writing in a light vein. So "The Bishop of New York as a Pessimist" was written to show how absurd his critics were making themselves; and then we smiled in advance at the delight with which it would be relished. Imagine our dismay when we received no less than three solemn letters rebuking us for our unprovoked assault upon one of our most distinguished bishops. We give it up! We will not be funny again; or if we are, we will head our article: "This is a joke."

THE comments of English papers upon the decision of the Archbishop of Canterbury affirming his own jurisdiction and his power to try the Bishop of Lincoln without the assistance of the other bishops of the Province, betray a very uneasy feeling as to the effect of such a claim for the metropolitan see. It is pointed out that the assertion of a power residing in the Archbishop over the other bishops exactly parallel to that of a bishop over his clergy, is fraught with very serious consequences. It completely overthrows the old Anglican theory of the equality of the bishops, and gives to the Archbishop a plenitude of authority not hitherto dreamed of. He becomes in fact a sort of Anglican pope. If the case turned upon doctrine instead of ritual, this would be still more clearly seen. The Archbishop would in that case be the supreme and final judge in matters of faith, and the other bishops of the Province would have no voice in the matter. It is no wonder that the Archbishop's assessors, among whom was the most learned canonist and historian in England, Bishop Stubbs of Oxford, are reported to have been unanimously opposed to the decision. From a defendant in his own case, the Bishop of Lincoln has been suddenly elevated to the position of champion of the liberties of his fellow bishops. We very much fear that our English brethren in attempting to escape Scylla, in the shape of a secular court of appeal in ecclesiastical causes, have fallen into the jaws of Charybdis in the form of an English papacy.

AND it is the very Protestant Church Association which has unwittingly (and we may say witlessly) brought this ultra-ecclesiastical court to light! For our part we have little fear that with Archbishop Benson as judge, there is much danger that the case of the Bishop of Lincoln is likely to be dealt with upon any other than broad and Catholic principles. Indeed, in the decision itself, a remarkable passage occurs in the discussion of Archbishop Parker's relation to the subject, which may well be taken to foreshadow the character of the final judgment upon the merits of the case. The words are as follows: "But before we part from the evidence which Parker thus bears to the range and application of the jurisdiction, it is desirable to notice how, in his magnifying of the office, one point which he wishes to make clear is that along with it, the Metropolitan see had received the fullest rights of dispensation. The wording of the passage, *totum illud legum rigorem mitigandi jus, quod dispensare dicitur*," seems to show that, in Parker's view, the duty of

tolerance was the complement of power" (italics ours). This passage, which is in no way necessary to the argument, and is about the only unnecessary sentence in a very closely written document, is certainly very significant. It can hardly mean less than that if Bishop King will submit himself to the jurisdiction of the Archbishop's court, he will find its judgment a tolerant one. But the fact remains that submission to this court establishes a most important precedent, and one which affects every bishop in England.

NOT RECOGNIZED.

A story worth thinking about has been going the rounds of the newspapers. A minister, it is said, preached an eloquent sermon on "The Recognition of Friends in Heaven." A man who heard it thanked him for it, and suggested that he next preach a sermon on the recognition of friends on earth; "for," said he, "I have attended your church for five years, and have never yet had recognition from any one." The story has force, and we can well understand why it should find place in the humorous column of the newspapers. But it is a very absurd story after all. It represents a man as having been an habitual attendant upon a certain church for five years, and in all that time having no acquaintance in it, nor ever receiving any recognition from any one connected with it. Had he done his duty, he would first of all have reported himself to the pastor. He could then at once have had acquaintance with, and glad recognition from, at least one fellow worshipper. Besides, if a sensible and Christian man, he would have engaged actively in some sort of Christian work there; would have done what he could and all that he could to bring others to the Lord's House, and enlist them in His service. In that way alone he would have surrounded himself with brethren from whom he could have had all the recognition that any sensible man could desire.

Suppose we ask: Of what use is a church, anyway? You have, perhaps, one or two dozen churches in your city. What purpose do they serve? A very useful and important purpose, we think. But it is possible for a man to misapprehend that purpose altogether; possible to consider the matter purely from a worldly standpoint; to consider these organizations as clubs, and these churches as club houses. He may say that no moral obligation rests upon him to belong to one of these more than to another; or, for that matter, to any of them. Yet he may think there are good reasons for so doing. Should it cost him anything to do so (say \$20 or \$30 a year), he may yet think it a

wise investment. It is a business matter. He wants to spend his money where it will bring the best return. So he looks about, and considers where he can find the most "privileges" for the least money. It is as much a secular matter as buying a piano or renting a house. If a man "chooses his church" in any such spirit, he will certainly complain if he does not get "recognition." That is what he paid for, and what he looks for—recognition either in a business way, or socially. He will of course complain if his investment brings no return. Recognition! If he does not get it at the "P. E." church, he will try the "M. E." or the "R. E." or some other "E" Recognition! Could any man in this country live twenty-four hours without recognition? But let us think of another sort of person altogether; of a man who believes the Christian Faith, and is trying to live a Christian life. What a totally different matter it will all be to such a man. He believes, and knows what he believes. If a Churchman, it is on principle and on conviction. His parish church is the House of God. It is his duty and privilege to worship Him in His holy temple; to seek unto Him in all His appointed ways, and to do all that he can to bring other men to the knowledge and worship of the Lord. Will not such men have all the recognition they want, and more too? They are sufficiently rare to be noticeable enough. Where is the rector that doesn't recognize such men as far as he can see them? Some day we hope to know what sort of recognition they will meet in heaven; and yet we have no great concern about it. They are so easily recognized here, that we have no doubt they will find ample recognition there.

DISCUSSION OF HYMNS IN GENERAL CONVENTION.

BY THE REV. J. H. KNOWLES.

A few extracts from the debate on the Hymn question in the convention of 1865, taken from the verbatim reports, may be of interest.

REV. DR. CUMMINS has the floor. What memories of a disaffected episcopate, of restless partisanship, of woful schism, the name calls up! He says: "If the convention are disposed to go into the subject, and I think we must go into it *seriatim*, I would simply say that the first hymn on the first page of this collection on the 'Holy Scripture' is vastly inferior in pious sentiment, in poetical taste and ability, to the hymn for which it is proposed to be substituted. The second hymn in this collection, numbered here the third, is a hymn that is actually ungrammatical."

REV. DR. VINTON. Will the deputy read the second verse of the first hymn of the collection?

REV. DR. CUMMINS. In response to the deputy from New York, I will read it:

The rolling sun, the changing light,
Now mark what "light" rhymes to:

And nights and days Thy power confess,
But the blest volume Thou hast writ,
Reveals Thy justice and Thy grace.

(Laughter.)

REV. DR. HOWE. I can only say, as a member of the committee, that that was written by Dr. Watts.

REV. DR. CUMMINS. Dr. Watts was not infallible, or he would have been a Churchman. (Laughter.)

REV. DR. HOWE. And the second hymn is the production of Bishop Heber.

REV. DR. CUMMINS. The second hymn, with all deference and reverence to this great and saintly man, is ungrammatical, if I understand it:

O God, by Whom the seed is given,
By Whom the harvest blest;
Whose Word, like manna, showered from heaven,
Is planted in our breast.

"By whom the harvest blest." Where is the grammar of that? What is meant by "By whom the harvest blest"? It is like the hymn which begins "Grace is a charming thing," the grammar of which I could never understand.

What precious fooling this all sounds like! Here is another specimen from good old Mr. Ruggles of New York, long since gone to his reward. "I object also to another suppression. We have long seen fit in our existing collection of hymns, to preserve—perhaps it is not entirely proper for ordinary public worship, as being too dramatic—that unrivalled lyric of Pope, one of the brightest gems of the English language:

Vital spark of heavenly flame.
The shades, both of Pope and Addison were before the compilers of the proposed collection. They could hardly banish both, and have accordingly retained Addison's stately hymn,

The spacious firmament on high,
but have stricken out the more exquisite production of Pope."

REV. DR. HOWE. And of the Roman Emperor Adrian.

MR. RUGGLES. Even so. A Roman Emperor, the great Marcus Antoninus, as is said, in his dying hours uttered the very words which Pope has so finely embodied.

REV. DR. ADAMS. The Emperor Adrian, not Marcus Antoninus.

MR. RUGGLES. We will not dispute about Pagan emperors in such a body as this. (Laughter.)

And so the speech wound on, becoming positively amusing as it proceeds. Objection is specially made to a hymn on almsgiving, which has a disagreeable verse.

Mr. Ruggles goes on to say: I beg the House to notice the modesty of the expression by which the layman is described, who does not happen to drop any money in the plate:

That man may breathe but never lives,
Who much receives but nothing gives,
Whom none can love, whom none can thank,

(Laughter.)

finishing him off [with this specific description,
Creation's blot, creation's blank.

(Laughter.)

Now I protest against being described by any such epithet myself. (Laughter). In my time I have heard every variety of vituperative epithets, but I do not wish to be depicted as "creation's blank," carrying me back into the ancient family of Chaos and Darkness. (Laughter.)

This certainly was comical, and deserved to be suppressed. It must, however, be rather a hard matter to discuss the merits or demerits of hymns in a great deliberative body. A skilful

reader could turn the soundest theology and the most genuine sentiment into matter of ridicule by peculiar emphasis or tricky inflection. Genuine poetry, like life itself, is destroyed by the dissecting knife. Better have a huge body of good, bad, and indifferent hymns, and leave the choice of those used to the varying tastes, abilities, and circumstances of those using them, than fritter away time in useless debate, and limit ourselves to what we may fastidiously deem to be ours—a faultless collection of perfect hymns—an utterly impossible thing, and impracticable for general use, even if we could get it.

THE USE OF CHURCH BUILDINGS.

BISHOP MCLAREN IN HIS ANNUAL ADDRESS.

I pass now from the subject of Church buildings to their use. For what purpose are they intended? The canons of the diocese tell us that they are "for all services, rites, ceremonies, or other purposes authorized or approved of either by the Church in the United States of America, or the Church of this diocese, represented by the Ecclesiastical Authority thereof, and for none other purposes whatsoever." There is nothing ambiguous about this statement. Any other use of such buildings is a perversion and breach of trust. No clergyman or vestry has a right to exceed these canonical limitations, and it seems strange that it should, at any time, become necessary to re-state them. It is necessary to do so at this time. I think the Church at large needs to be recalled to a sense of loyalty to her own laws and customs, and to realize that departures from these well-known limitations can be prevented from assuming alarming proportions only by resisting such departures when they seem to be slight and comparatively unimportant. There is widely prevalent, at the present time, a spirit of individualism and self-will in matters of ritual which, unless checked, will destroy our much-vaunted principle of uniformity in worship. It is my belief that this is to some extent due to the unhappy movement now in progress to change our Prayer Book. The spirit of change is in the air. Revolutionary ideas are afloat. A reasonable demand for greater flexibility has swollen out into a mania for reconstruction, which, if not soon terminated, will certainly debilitate, if not divide, the forces of our national Church. This is not the time in which to make a new Prayer Book, and for my part, I hope that this whole business of revision may be summarily stopped by the coming General Convention. Whatever may be done in a legitimate and constitutional manner by due authority, should be recognized and accepted by every individual, although every individual may not have been convinced of the utility of each change; but illegitimate usurpations of authority are wholly unjustifiable. No Church building, under the jurisdiction of the Bishop of this diocese, can lawfully become the scene of any service, office, rite or ceremony, which is not authorized or approved of, either by the Church in the United States of America, or the Church of the diocese represented by the Ecclesiastical Authority thereof. These limitations ought to furnish verge and room enough for all. There cannot be, in any intelligent mind, a moment's doubt as to the positive rubrical law of the Prayer Book; but, in the supposable case of doubt, the canon distinctly

refer the matter to the decision of the Ecclesiastical Authority. But it may be alleged that there are services, not contained in the Prayer Book, not positively authorized by canon or rubric, which have acquired a certain prescriptive authority among us. This is very true; but I question whether any such can be mentioned which have not received authorization from the Ecclesiastical Authority of dioceses. Take, for instance, such a service as that of the laying of a corner-stone, the Three Hours' service on Good Friday, and other offices of an occasional kind, which might be enumerated. These, being duly authorized, become entirely legitimate, and really form integral parts of the ritual system of the particular diocese where they may have been permitted. This is well. The Church may safely repose all confidence in her Episcopate that they will not so abuse their official prerogative in respect to occasional offices as to sacrifice the uniformity of her worship. But if episcopal prerogative is a function to be exercised by every priest, obedient to his own tastes or purposes, or answering to the desires or demands of parishioners, who, through ignorance or self-will, may not feel the emphasis of solemn law in their consciences, then farewell to uniformity! farewell to peace! farewell to unity of purpose! farewell to our character as a great national Church!

In view of these considerations, and others which might be adduced, I must solemnly charge my brethren of the clergy to beware of an evil now afflicting this whole Church. The Prayer Book, and the Prayer Book only, is the law which must govern you in your public duties as priests of God. There is no liberty allowable here, except that liberty which is recognized by the law of common sense; but common sense furnishes no rubric which justifies license. And with regard to the matter of occasional offices, or services not contained in the book of Common Prayer, I do also solemnly charge you that you possess no liberty outside of the authorization of the Ecclesiastical Authority. Your Bishop does not propose to be a worrisome, meddlesome martinet, nor does he believe in a mere mechanical uniformity. He recognizes that there are diversities of taste and of education and of culture among the people, and that the Church ought to be broad enough to include all types of men, so that, particularly in a large city like this, there may be churches in which the known ritual law of the Church is practiced with greater punctilio and richer efflorescence, and some in which the services are very simple and unadorned. But the introduction of offices or ceremonies not authorized by the Prayer Book or by the bishop, into any Church in this diocese, must be prohibited, and clergymen desiring any such special service or office are forestalled by their ordination vows from such use without his authority.

AMERICAN CHURCH MISSION TO CENTRAL CHINA.

WUCHANG, April 29, 1889.

DEAR DR. LEFFINGWELL.—I beg to acknowledge with many thanks, the receipt of your esteemed favor of March 18th, with enclosure of draft for £2. 9s., and letter from British Guiana.

As you can readily imagine, we are deeply gratified that our labors are appreciated in this distant portion of the world, and we hope to be able to send them not only Sadler, but other books

as well. Judging from the letter, most any kind of sound Church literature would be welcomed, so we shall mail some catechisms, and doctrinal leaflets, and little prayer manuals, etc.

"Bingham" has already been adopted by all the clergy at Shanghai, and by the English mission at Ningpo. I suppose we can hardly hope for as cheering news from Sadler just yet. However, everything helps.

We propose now a new edition of the Prayer Book (same text in spite of "Elder" and Holy Meal). The old edition is worn out; blocks broken and cracked so that printing is very imperfect. We wish to re-engrave it, and get a book that will command respect, which the present book does not, on account of its paper, ink, and printing and binding.

Faithfully and gratefully yours,
S. C. PARTRIDGE.

SPECIAL COMBINATION OFFER.

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

THE LIVING CHURCH (in advance) and	
The Forum.....	\$5 00
The Art Amateur.....	4 80
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Atlantic Monthly.....	4 50
Scribner's Magazine.....	3 75
Youth's Companion (new subs. only).....	2 50
The Living Age.....	2 50
The Kitchen, (Mrs. E. P. Ewing, Asso. Editor).....	2 00
Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.	

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

PERSONAL MENTION

The Rev. B. F. Fleetwood, rector of Waterman Hall, has received the degree of D. D. from Racine College.

The Rev. Henry R. Howard, S. T. D., has been re-appointed Dean of the convocation of Nashville P. O. address, Tullahoma, Tenn.

The Rev. Henry L. Foote of Holyoke, Mass., has accepted the rectorship of Christ church, St. Joseph, Mo., made vacant by the death of the Rev. Dr. Runcie, and assumes charge on the 20th of the month.

The closing of Racine College releases the Rev. Dr. Elmendorf, but his address, until further notice, will be Racine, Wis.

The post-office address of the Rev. G. D. B. Miller is changed from Salt Lake City, Utah, to No. 2727 Chestnut Street, St. Louis, Mo.

The Rev. R. H. Starr, D. D., of St. Thomas' church, New York, has accepted a unanimous call to the rectorship of St. Paul's, Dedham, Mass.

The Rev. E. S. Rousmaniere, of Pontiac, R. I., has accepted a call to Grace church, New Bedford, Mass.

The Rev. W. N. Ackley, for fifteen years rector of St. Mark's church, Warren, R. I., has accepted the rectorship of St. Peter's church, Narragansett Pier, R. I., and will enter upon his new duties early in July.

The Rev. Geo. C. Sutton has resigned the rectorship of Zion parish, Prince George's Co., Md., and accepted that of St. Phillip's, Circleville, Southern Ohio.

The Rev. F. U. Norton, D. D., has resigned the rectorship of St. Stephen's Memorial church, Lynn, Mass., taking effect June 1, 1889.

The Rev. Clarence E. Brandt has taken charge of St. Paul's church, Rogers Park, Ill., and may be addressed accordingly.

The address of the Rev. C. S. Cook will be Cambridge, Washington Co., N. Y., until further notice. All papers, personal letters, and letters regarding the work on the Pine Ridge Mission field, should be sent to the above address.

TO CORRESPONDENTS.

DECLINED.—"A Prayer;" A. D.—The series by Dr. Wrigman is to be published in book form, probably in England.

"LOUISE."—We have given you our opinion. Incorporation amounts to nothing. The State exercises no supervisions. It is a paper institution. Write to the clergyman you mention.

"HOOD."—Neither Oxford nor Cambridge catalogue the Ph. D. degree. The chief English University that confers the degree is the Victoria University of Manchester. Its hood is gold-colored velvet or satin serge lined with silk of a lighter shade of the same color.

HARRY.—The institution exists mainly on paper. We should not consider the degrees of any value.

F. G.—1. On the 15th of November, 1873, Bishop Cummins of Kentucky called a meeting, and by his aid and advice eight clergymen and about twenty laymen organized "The Reformed Episcopal Church," and Dr. C. E. Cheney was elected as a bishop. The points of dissent mostly relate to the doctrine of Sacraments and Holy Orders, the "reformers" adopting the prevalent protestant theory. 2. It seems unquestionable that Mr. Duncan was dealt with strictly according to law. He was headstrong and would not submit. 3. We cannot give the relative proportion in the North-west. Taking the whole country the Roman Catholics have the most adherents, the Methodists the most ministers. Our Communion is probably now the fifth as to numbers, in both respects.

OFFICIAL.

ST. MARY'S SCHOOL, Knoxville, Ill. The annual meeting of the trustees will be held on TUESDAY, June 18, at 7 P. M.; Graduation in music at 8 P. M.; WEDNESDAY, June 19th, Holy Communion at 7 o'clock; Matins and unveiling of Memorial Window at 9:30; Graduation in full course at 10 A. M. The Bishop of Quincy will preside. The clergy and other friends are cordially invited to be present.

ORDINATIONS.

On the Sunday after Ascension, at Christ church, Oil City, the Bishop admitted to the Order of Deacons the Rev. E. L. Oilby, who was presented by the Rev. J. H. B. Brooks, rector of the parish. The sermon, which was a thoughtful effort, was preached by the Rev. Laurens McClure. The Holy Communion was celebrated by the Bishop.

On Wednesday before Whitsun Day, June 5th, the Bishop advanced to the sacred order of the priesthood the following-named deacons: The Rev. Archibald Codman, of Roslindale; the Rev. Chas. H. Perry, of Falmouth; the Rev. W. Dewees Roberts of Trinity church, Boston, and the Rev. E. E. Atkinson, of Chicopee. The ordination service was held in St. John's church, Jamaica Plain, Boston, the Rev. S. U. Shearman, rector. Morning Prayer was said at 9:30 A. M., by the rector, assisted by the Rev. H. L. C. Braddon, of Hyde Park. The Bishop preached the sermon, from St. Luke v: 5-10. The Bishop and all the priests present took part in the laying on of hands. The Holy Communion was celebrated, the Bishop being Celebrant. The presenters were the Rev. Phillips Brooks, D. D., the Rev. T. F. Fales, the Rev. M. L. Kellner, Ph. D., and the Rev. S. U. Shearman.

The Rev. Roger H. Peters deacon and assistant to the rector of Christ church, the Rev. C. E. Craik, was ordained to the priesthood at Christ church, Louisville, Ky., on Ascension Day, by the Rt. Rev. T. U. Dudley. The service was very impressive and the attendance large. The music was unusually fine, a marked feature being Rudolfsen's Te Deum, which was admirably rendered. The Rev. Chas. E. Craik delivered the ordination sermon, which was to have been by the Rev. Mr. Gallor of Swanee.

On June 7th at St. James' Memorial church, Titusville, Pa., Bishop Whitehead advanced to the priesthood the Rev. Carroll Lund Bates, missionary at Emporium and Port Allegheny. The occasion was particularly interesting in that he was here baptized and confirmed, and through his influence all the members of his family, father, mother, and four children, were brought into the Church from the Congregationalists. The candidate was presented by the Rev. Dr. Henry Purdon, who had baptized him and presented him for Confirmation. The Bishop celebrated the Holy Communion. The sermon was an exhaustive one on the doctrine and practice of the Church.

On the Sunday after Ascension at St. Peter's church, Lake View, Ill., the Rev. S. C. Edsall, founder of the parish, was ordained to the priesthood by the Rt. Rev. W. E. McLaren, assisted by Archdeacon E. R. Bishop and the Rev. Henderson Judd. The parish is three years old, and already has its own pretty edifice, which was beautifully decorated with flowers and vines for the occasion. The choir, under Mr. W. F. Scobie, rendered special musical selections. The sermon was preached by the Bishop, who afterwards celebrated the Holy Eucharist, assisted by the Rev. Mr. Edsall. The church was crowded.

OBITUARY.

TOWNSEND.—Entered into the rest of Paradise, on Monday, June 3rd, at Parkesburgh, Penn., the Rev. Thomas Boyd Townsend, late rector of Christ church, Winnetka, diocese of Chicago, in the 58th year of his age.

WILLIS.—On Monday, June 3, at 16 Wilton Crescent Toronto, Canada, Kate M. Willis, aged 21 years, whose sweet soul be in refreshment. Amen.

MINUTE.

At a meeting of the Standing Committee of the diocese of Chicago held May 17th, 1889, it was resolved that a suitable testimonial be prepared expressive of the sentiments of its members for the Rev. Theodore N. Morrison, D. D., president of said committee, departed this life in the interval since its last meeting. Whereupon the following was subsequently adopted, and ordered to be entered on the records of the Standing Committee, and published in *The Diocese*, *THE LIVING CHURCH*, and *The Churchman*.

Identified with the history of the Church in Illinois for more than forty years, a faithful and successful priest in many fields of labor under each of its first three bishops, the Rev. Dr. Morrison at the date of his decease had for nearly nine consecutive years held the position of President of the Standing Committee of this diocese. Loving tributes by his Bishop and brother presbyters have already borne witness to his fidelity and worth in other departments of labor; we, his associates in this committee, mindful of our great loss, cannot refrain from some slight expression of our regard and appreciation for him in his position as our head, to which he had been so repeatedly called. Untiring in the discharge of all duties appertaining to his important office; a prudent and sagacious counselor; always kind, thoughtful and courteous; broad in his sympathies and charitable towards all who differed from him in opinion,—we feel that few men could be found more admirably adapted to the work that fell to his lot as President of the Standing Committee. We esteem it a sacred privilege thus to bear witness to his many admirable quali-

ties of mind and heart; but while we sympathize with each other, and with the whole Church, in the loss of so true and faithful a fellow-worker, we rejoice in the noble record he has left behind him in this diocese, and in the assurance of a certain entrance through the gate of death to the eternal blessedness which God has prepared for all those "who having finished their course in faith do now rest from their labors." D. S. PHILLIPS, President pro tem.

ACKNOWLEDGEMENTS.

ORPHANAGE OF THE HOLY CHILD, SPRINGFIELD, ILL., MAY, 1889.

BOXES, ETC.: Osco, Grace Sunday school; Carrollton, Trinity, Ministering Children's League; Rockford, Emmanuel, Woman's Auxiliary; Chicago, St. Mark's, Daughters of Phoebe, \$30. Provisions, etc.: Mrs. Chas. Ridgely, Miss Virginia Dresser, Mrs. Shibly, Mrs. M. Gregory, all of Springfield.

N. B.—Cash contributions for Daily Bread and to reduce the debt, are greatly needed. FREDERICK W. TAYLOR, Financial Agent.

ATTENDS.

ANOTHER remittance will be made by the Treasurer of the Chinese Church League, to Wuchang, China, on June 22nd. Those who failed to forward something before Easter should improve this opportunity. The funds are used for the publication of Church literature in the Chinese language, under the supervision of Messrs. Graves and Partridge who have the sanction of their Bishop in this work. Address C. W. LEFFINGWELL, Knoxville, Ill.

MISCELLANEOUS.

READERS OF THE LIVING CHURCH are requested to mention this paper when answering advertisements.

A LADY of education and experience desires a position as companion, amanuensis, governess for small children, or copyist in an office. Writes with facility and accuracy, and reads aloud acceptably, is also a good teacher of English and French. Address "M.," Drawer Box 12 Kenosha Wisconsin.

PRESBYTER desires temporary position. Requires lodging, food, and smaller expenses. Satisfactory testimony to character and qualifications. Address No. 527 Jefferson Avenue, Elizabeth, N. J.

A PRIEST willing to take charge of services at a sea-side resort during July and August, being cared for in return as to expenses for board, will please address "SURF," care THE LIVING CHURCH.

WANTED.—Organist and choirmaster to train surplused choir. Salary about \$600 with opportunity for private pupils in a city of over 17,000 population in Washington Ty. Address "C." care of THE LIVING CHURCH.

CHOIRMASTER.—The choirmaster of Grace church, Chicago, is open to an engagement to train and take charge of a vested choir, in addition to his own. Address HENRY B. RONEY, organist and choirmaster, Grace church, 1833 Michigan Ave., Chicago.

CLERICAL SUPPLY.—A rector of a large parish in Illinois can supply Sunday services in Chicago or neighborhood from last Sunday in July to first Sunday in September inclusive. Address L., this office.

SANITARIUM. 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 summers; no malaria; good boating. Terms moderate. For circulars address Dr. PENNOYER, Kenosha Water Cure.

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

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 HANDSOME GIFT.

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

BURLINGTON ROUTE.

G. A. R. EXCURSION.

ONE FARE FOR THE ROUND TRIP.

From August 21st to 28th, 1889, inclusive, the C. B. & Q. R. R. will sell at half rates, or one fare for the round trip, tickets to Milwaukee and return from all points on its lines, on account of the National G. A. R. Encampment at Milwaukee. These C. B. & Q. excursion tickets will be good to return August 27th to September 5th, inclusive; but by special arrangement, an extension to September 30th may be obtained by applying prior to September 3d, to the agent at Milwaukee having the matter in charge. Between Chicago and Milwaukee, the tickets will be good for passage in either direction via the Goodrich Line of steamers, the C. M. & St. P. Ry., or the C. & N. W. Ry. Tickets and further information can be obtained of C. B. & Q. ticket agents, or by addressing P. S. EUSTIS, Gen'l Pass. and Ticket Agent, Chicago.

The Household.

CALENDAR—JUNE, 1889.

- 16. Trinity Sunday. White.
- 23. 1st Sunday after Trinity. Green.
(White at Evensong.)
- 24. NATIVITY ST. JOHN BAPTIST. White.
- 29. ST. PETER, APOSTLE. Red.
- 30. 2nd Sunday after Trinity. Green.

SAMSON.

BY A. C.

Why wreathed is yon city in garlands of glory?
Why press through its gateway that numberless throng?
List! hear you the sound of those jubilant voices,
Now lifting in triumph, now blending in song?
Proud city, no longer thou crouchest in woe,
For quelled is the might of thy merciless foe.

How stately yon temple! 'Tis thither they hasten,
Some shouting, some leaping in frenzied delight,
As through its wide portals in countless procession,
The noble, the valiant, exalting unite.
Look! see you that monster? Why bendeth each knee?
Vile Dagon, this homage is offered to thee.

From whence comes the sound of those merciless fetters?
God help thee, mute captive, is Samson thy name?
Proud spirit, why hurled from thy summit of greatness,
To bend 'neath this burden of anguish and shame?
Strong hero, frail victim, by passion beguiled,
Estranged from thy Maker, thy glory defiled.

'Tis Samson, blind Samson, the Hebrew, the spoiler,
The braggart, the fallen, by woman enslaved—
"Break forth in your rapture, ye armies, ye people,
For Dagon, our Dagon, a nation hath saved!"—
Though pierced is his soul, by the venom of hate,
Yet steadfast, unflinching, he grapples with fate.

"Come hither, vile bondman, make sport for thy captors."
One instant he pauses, then calmly obeys.
The sword of a giant, he wrenches asunder;
In wonder and awe on each other they gaze.
"Come, show us fresh wonders, thou captive," they cry,
He shudders, upbraiding he dare not defy.

He stands near those pillars, so massive, so mighty,
They hear not, they heed not, that wail of despair,
Pierce torture hath wrung from the lips of the vanquished,
High heaven is moved by that agonized prayer.
"Why pause 'mid your revel, to mutter in fear?
Great Dagon hath trembled, what peril is near?"

"Thou God of our Fathers, Thou Scourge of the heathen,
Thou mighty Defender, but strengthen my hand,
O spurn not, Jehovah, my fervent entreaty,
That Dagon's proud temple no longer may stand."
His pleadings are ended, he shroudeth his face:
He claspech both pillars in deadly embrace.

One moment, and lo! the dread silence is broken,
List! hear you that outcry; 'tis uttered in vain.
Base Dagon, thy triumph in horror hath ended,
Thy temple hath fallen, thy children are slain;
Thy boldest proud city, is ghastly with dread,
As out of yon ruin, they gather the dead.

Freed captive, kind heaven hath broken thy fetters.
Sleep, warrior! thy smiters are blasted with doom.
No cypress, pale champion, will shadow thy pillow,
No twining of laurel, to garner thy tomb.
Stern valor, O hero, hath hallowed thy name,
Rest proudly thy soul on the bosom of fame.
Frederick City, Md.

MARY'S PRAYER.—Dear God, bless my two little eyes, and make them twinkle happy. Bless my two ears, and help them hear my mother call me. Bless my two lips, and make them speak kind and true. Bless my two hands, and make them do good and not touch what they mus'n't,

Bless my two feet, and make them go where they ought to. Bless my heart, and make it love Jesus, and my mother and father and Georgie, and everybody. Please let ugly sin never get hold of me—never, never. For Christ's sake. Amen.

COUNT OSWALD.

BY T. M. BROWNE.

AUT OR OF "DOROTHY," "THE MUSGROVE RANCH," ETC.

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CHAPTER XIII.

It was Madame Stolz whom Adele had first seen on her arrival at the palace, and that lady having heard from the young girl that she was the bearer of an important communication to the Princess, and must see her in person and alone, and being impressed by the dignified bearing and beauty of *Fraulein* von Haldersdorf, no less than by the intense earnestness of her manner, had given her orders that the young lady should be announced to the Princess, so soon as the other visitors had taken their departure, such being Adele's request.

The faithful *dame de compagnie* had of course no idea of the mental strain and suffering to which *Graf* Ludwig's visit had subjected her mistress. As Adele was ushered into the *salon* she herself entered by another door, and much shocked was she to find the Princess pale and exhausted and evidently not in a condition to receive further visitors. Yet even now the life-long habit of self-control or self-concealment asserted itself. She courteously received the young stranger, while Madame Stolz with profuse apologies explained that *Fraulein* von Haldersdorf had requested an audience, being the bearer of an important communication to her Highness.

The Princess with a faint sigh which she could not restrain, turned wearily towards her visitor, and Madame, with a look intended to convey volumes of warning to Adele, discreetly withdrew.

Slowly then Adele lifted her eyes to the face before her—the face of one to whom the bonds of a like suffering drew her with tenderest sympathy. Yes, that faded form, in the fulness and vigor of youth, had stood where she did now. The same black wave of anguish had swept over them. Would she, (Adele), in her old age look back upon long years of loveless, hopeless life such as had left their impress on the face of the Princess Stephanie?

There was something so singular in the expression of the beautiful eyes which fixed themselves in so unconventional a manner upon her, that the Princess involuntarily returned their gaze. What did this young stranger want with her? It was not an infrequent occurrence that people came to her with various stories of distress, or schemes for carrying out which her aid was necessary, but none had looked at her with such eyes as these—yes with such a yearning, piteous, pitying look, as this young girl fixed upon her. Trying to break the strange spell which was being exerted upon her, she motioned Adele to a seat and sank into one near her.

"*Mein Fraulein*," she said, in a voice that had lost its even coldness, "if there is any way in which I can serve you, I shall be glad to do so, but you will not take it amiss if I request you to be as brief as possible, I am feeling somewhat exhausted this evening."

But if Adele's eyes had exercised an influence upon the Princess, how much more the tones of her voice, sweet and low, and vibrating with intense emotion. Half pained, half fascinated, the lady listened, and watched her as she spoke.

"*Hoheit*," she said, "I have come upon a matter in which I cannot be brief, in which I cannot spare you. It may seem an unwarrantable intrusion to force myself thus upon you when you should be spared, as I see, any excitement or distress, but I have no choice. It is a matter, Princess, of life or death—worse than death."

The voice was broken with sobs now, tearless sobs, for the eyes were dry and bright with suffering,

What was all this? The Princess put up her hand as though to ward off a blow. She tried to speak, but her lips refused to frame a question.

"*Hoheit*, I know that you are kind and good, that you have a heart which can beat for human sorrows, that you assuage them where you can. I come to ask you to exert your influence to prevent a cruel wrong and cruel suffering."

It was the Princess to whose eyes the tears rushed suddenly, relieving in a measure the feeling of expectancy or dread which oppressed her. She stooped forward and laid her hand with a gesture of tender compassion upon Adele's, which were clasped as in an agony.

"What is it, poor child? I have not the influence you may suppose, but what I can do, I will, to help you."

Then Adele, falling upon her knees, clasped the hand of the Princess and pressed it to her lips and to her heart.

"*Hoheit*, you may not know, perhaps, it has been kept from you, that the government, with the sanction of course of the Grand Duke, has condemned some of those engaged in the recent reform movement, to prison and banishment. Ah! that I could plead for, could save, them all. But there is one, dear lady, whose sentence is the most severe and surely the least deserved. Ah! *Hoheit*, if you knew him! Oswald von Falkenburg is not one to do evil, even in a righteous cause; he is as incapable as yourself of base sedition. And to what have they condemned him? To ten years in the *Staats festung*, and, then to banishment. Think of it, think of those bright years torn out of his life—think rather of the slow, slow, death of hope and love and noble ambitions. Think what a reward for his devotion to what, in the sight of God, he held to be his duty. Save him, *Hoheit*, save him, and I will love you like your own child. I will bless you through my life and with my latest breath."

She laid her beautiful head upon the knees of the Princess, not daring to look up to read what was written in her face. She had been pleading soul to soul, and without the faintest consciousness of any social or worldly distinction, which could remove them from each other. Nor in the heart of the woman who heard her was there a thought of the wild breach of etiquette which was taking place. Wave upon wave of that old grief which had overflowed her own young life, blotting out its hopes and joys, seemed rushing in upon her while the girl poured forth her passionate appeal, and in a confusion of feeling similar to that which Otto Lahnfeld had experienced in the case of Oswald, she felt almost as though it were her own soul which was thus uttering its cry for help.

Alas! in those old days the helpless, timid girl had had none to flee to. The stern autocrat, her father, who had condemned the man she loved to the same fate which threatened Oswald von Falkenburg, would have blighted her with a look, had she dared to utter one word in defence of Otto Lahnfeld. Powerless as a fawn in the toils of a hunter, she had never possessed even the poor relief of uttering to any human ear a cry of misery, much less a plea for her beloved.

And now the timidity amounting to weakness of which Otto Lahnfeld had warned Adele, came like the ebb-tide which leaves the shore strewn with its old wrecks and lifeless.

"Poor child, poor child," she murmured, and caressed with her hand Adele's glossy hair. "God knows that I would help you if I could; but you mistake, unhappily you mistake, my position. I never have interfered, I never do in the remotest manner interfere, with the government of my cousin's possessions. I am a mere name—a shadow, a nothing—or rather my advocacy would be more likely to injure than advance any cause I might support."

"Do not say you will not help me!" cried Adele.

She knew that she had that to urge which would be stronger than any other appeal,

but looking into the mild, hopeless face, her heart almost failed her at the thought of uttering her message.

"You do not know what you ask," said the Princess. "It is impossible. Do not think me hard," she added, almost imploringly, for Adele had turned away and covered her face with her hands, "I would willingly make any sacrifice to save him, but I cannot approach my cousin in this matter."

She was strengthening herself, as weak natures do, by reiterating her decision; and yet her heart bled for the girl with whom she could so painfully sympathize. "*Hoheit*," said Adele, and there was a changed inflection in her voice, "I have not told you all I came to tell. I bear a message to you which will have more weight with you than any words of mine."

"Spare me," said the Princess, a premonition of a coming shock made her heart beat painfully. "You see that I am physically unequal to this—this excitement; I can but repeat what I have said."

"No," said Adele, again approaching her and speaking in that tearless voice, "no, dear Princess, I cannot spare you. There is too much at stake. I have no other object in life but that of saving him. I must succeed by one means or another. Look at me, *Hoheit*, and tell me, is there nothing in my face to remind you of one whom you knew in your youth, who was dear to you, it may be, as Oswald von Falkenburg is to me?"

With wide-open eyes and hands pressed upon her heart, the Princess looked into the young girl's face, and a faint, smothered cry parted her pale lips.

"You torture me," she said, "tell me who you are? Is not your name Von Haldersdorf?"

"Von Haldersdorf, but my mother's name was Bertha Lahnfeld—Ah! I do not want to make you suffer," she cried, again kneeling at her feet, "I love you; my heart goes out to you,—I am the niece of Otto Lahnfeld," that name, never uttered in her hearing for all those long, long years, came to the Princess Stephanie like a chord out of the ruined harmony of her youth. She lay back speechless, while Adele kissed her hands and bathed them with the tears that at last flowed from her eyes.

"Yes," she said, "I come from him, I bring this token from him," and she drew from her bosom the ring which Otto Lahnfeld had so long worn upon his own. "He sends you this to tell you that he has been faithful always, and he adjures you, by the memory of what his life has been, to save Oswald von Falkenburg."

Slowly the Princess extended her hand, and took the ring, the old love-token which her girlish fingers had given her lover, in the olden time when their two hearts had bridged over the gulf between them.

She held it in her trembling hand and slowly, drop by drop, her tears fell upon it. "Otto, *mein Otto!*" she murmured with a tone which wrung Adele's heart.

"*Mein Geliebter!* it was indeed thyself," she went on, unconscious of Adele's presence, "thine own eyes, what others could have so looked into my soul." She went on whispering to herself softly, and slipped the ring upon her finger, then, turning suddenly to Adele, she lifted her face to her own, and kissed her fondly.

"Yes," she said, holding her from her and gazing at her in the fading light, "I see now, I see his face in yours. That is why at the first glance my heart went out to you! Ah, child, dear child, I love you."

They held each other in a long embrace, and then the Princess asked Adele a thousand questions, such as one yearning woman's heart would ask another. Night came, and yet she could not let her go, until at last Adele tore herself away, taking with her the precious promise she had sought.

"Tell him," said the Princess, "that if he asked my life, I would give it to him. I shall go to Carlsruhe by the midnight train. I will tell my cousin that I have paid the debt for Oswald. It may be that he will accept my sufferings in place of his."

(To be continued.)

BOOK NOTICES.

THE PSALMODY OF THE CHURCH. Its Authors, Singers, and Uses. By the Rev. William H. Parke. Chicago: Hack & Anderson, publishers. 1889.

A readable and interesting book, not written however by a Churchman. It is full of genuine enthusiasm for the Psalmody, or, as we would say, Hymnody of the Church, and contains much curious information about Church singing, ancient and modern, all told in a quaint, loving, agreeable manner.

LIVING QUESTIONS. Studies in Nature and Grace. By Warren Hathaway. New York: Fords, Howard & Hurlburt; Chicago: S. A. Maxwell & Co. Pp. 365. Price, \$1.25.

In accordance with a desire to bequeath some thoughts that may inspire, admonish, guide, or cheer those whom he loves, after he is taken away from them, the pastor of Blooming Grove has published this volume of seventeen sermons. Some of the "living questions" he discusses, are "The Office of Conscience," "The Difficulties about Prayer and Moral Evil," "Evolution," "The Nature of the Resurrection Body," "The Mission of Affliction," etc. The studies are thoughtful and reverent, although as a Congregationalist, the author indulges in the "liberty of prophesying," and in the use of his common sense and reason, independent of old statements of truth. As he writes for his friends—"those filled with faith and those troubled with doubts," they will doubtless read his book with the attention it deserves.

FIRST AND FUNDAMENTAL TRUTHS. Being a Treatise on Metaphysics. By James McCosh, D.D., LL.D. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price, \$2.00.

In this treatise, Dr. McCosh completes and defends his realistic philosophy which during many years he has been working out. He assumes to answer the question which all philosophy is concerned with: What do we really know and how do we come to know it? The basic principle of his system is that our knowledge of things is direct and immediate, and not by inference from qualities nor by comparison of relations. Dr. McCosh boldly challenges the critical philosophy and denies that general principles can be determined by *a priori* methods. Even the idea of eternity he claims must be the result of Induction. Space, time, causation, substance, in his view, are immediate cognitions by sense, perception. Still he seems to affirm the existence of primitive judgments or beliefs which are innate and in correspondence with the reality of things. The whole system is opposed to the idealism of Kant.

THE OPEN DOOR. By Blanche Willis Howard. Boston and New York: Houghton, Mifflin & Co. Price, 1.50.

Miss Howard has the happy faculty of making her characters live before us. It is safe to say that every reader of this novel will fix upon some character in the book with the thought: "How like such and such a person." Even "Monsey" has his prototype. The novel as a novel, however, is not as successful as "Guenn," or "Aunt Serena." The reader in the beginning naturally thinks of Miss Mulock's sweet story, "A Noble Life," the heroes in both cases being hopeless, crippled invalids. In "The Open Door," however, the Count Von Kronfels is a morbid misanthrope who is only raised from his determination to end his maimed existence by the instrumentality of his valet, a day laborer, and the beautiful young companion of his mother, Gabrielle, Baroness von Donna. Some of the situations have an improbability which rob the story of its artistic merit. Yet the story has a charm which few will resist. Miss

Howard leaves her readers in delightful uncertainty as to the fate of her heroine.

THE LAMBETH CONFERENCE of 1867, 1878, and 1888. With the Official Reports and Resolutions together with the Sermons preached at the Conference. Edited by Randall T. Davidson, Dean of Windsor. London: Christian Knowledge Society; New York: E. & J. B. Young & Co. 8vo. Pp. 414. 1889.

This handsomely-printed volume contains abundant matter of interest to American Churchmen. It gives the record of what has been attempted and, in a measure, accomplished by the Church of England and the Churches in communion with her, during the last twenty years. The share which the Church in the United States had in these conferences is set forth in full, and cannot but be gratifying to every member of the Church. Part I. contains the narrative of the three conferences (50 pages) clearly set forth; Part II. furnishes the reader with the documents, reports, and resolutions, illustrating the history of the conferences. A study of this volume is commended to the laity as well as clergy, as well for their information and enlightenment, as for helping to make plain the path of duty on the part of all who love the truth and desire to see it prevail throughout the world.

A HISTORY OF EIGHTEENTH CENTURY LITERATURE. (690-1780.) By Edmund Gosse, M. A. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Price, \$1.75.

The reader of this valuable work is introduced into a region of which we can never know too much. While the period treated does not present any of the confessedly greater lights in English literature, yet the list which begins with Dryden, and which is continued with Pope and Swift and Defoe and Johnson and Hume and Walpole, can never be tiresome to one who loves a sturdy literary manhood and is delighted with the polish of its products. We believe indeed that the list of writers whom Mr. Gosse brings before us in this work have a warmer place in the hearts of English-speaking people than those of some other periods whose fame is loftier and perhaps more imperishable. The London of Dr. Johnson is closer and more affecting to us than the London of Shakespeare. The men may not be so colossal, but we love better to hear them talk and to know how they struggled and quarreled. Mr. Gosse has succeeded in presenting not only much valuable criticism, but what is even better, a lively picture of the entire period.

The Home-Maker, edited by Marion Harland, has now entered on its second volume and sustains its various attractive departments with vigor and skill. "Home Literature," "With the Housewife," "Our Young People," "Home-work for Home-makers," "Our Baby," "Household Health," "Home-maker Art Class," "Arm-chair and Footstool," "Fashions," "Window and Cottage Gardening," are the headings of these departments and are a good indication of the variety of tastes and needs catered to. [Price, \$2.00 per annum. 19 W. 22nd St., New York City.]

The Ladies' Home Journal is deservedly becoming more and more popular. Its varied and helpful hints about home and family life, cooking, dressmaking, and gardening, make it a welcome visitor in multitudes of homes. Its marvellously low price has added to its popularity. Until July 1st, subscriptions will be received at 50 cents a year, after that, at \$1. [435 Arch St., Philadelphia.]

"THE Sufferings of Christ, their Origin, Nature, and Results," a series of Mission sermons delivered during Holy Week at Grace church, Detroit, by Prof. W. Clark, LL.D., of Trinity College, Toronto, has been published in pamphlet form, price 25c., by the Young Men's Association of Grace church. It

will doubtless be much in demand, as the sermons cannot fail to interest a large circle of readers.

THE Rev. James A. Bolles, D.D., the venerable rector *emeritus* of Trinity church, Cleveland, has just published a centennial discourse on George Washington, dedicated to young men. It is worthy of wide circulation.

"ROBERT RAIKES; or the Story of the Sunday School," is the title of a pamphlet by the Rev. T. S. Cartwright, rector of the church of the Holy Communion, Paterson, N. J., which treats of the Sunday school problem of the present day in its various phases. (Egerton & Co., N. Y. City.)

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

LETTERS TO THE EDITOR.

A USEFUL BOOK.

To the Editor of The Living Church:

Among recent publications there is one that would seem to deserve a more than passing notice. Not simply on account of the subject treated of in the book, but, more than this, the clearness and force in which this is presented.

The book is called "Echoes of Bible History." It is written by the Rt. Rev. W. P. Walsh, Bishop of Ossory. We find it dedicated "to the Doubting, that they may be convinced, to the Believing that they may be confirmed, and to All, that they may be impressed with a deeper reverence for the Word of God." It is only when we have read the book that we can see the force of this dedication, and how faithfully the author has carried out his plan. The Bible is the history and the slabs of Nineveh, the bricks of Babylon, the tombs of Egypt, the hills of Palestine, and records of the past, are all so many vibrating surfaces, if we may so speak, sending back a sound distinct or fainter as the case may be.

The same thought to be sure has been suggested by "Stones Crying Out," "The Nations Around," "Ancient Cities," "Palestine Explored," and many other excellent works, but we have never seen the idea so profusely illustrated and yet so nicely condensed as in the present volume.

Then, the author has availed himself of all the helps that he could secure, and hence his book has a completeness not always found in books of this class. The British Museum and the museums of the continent, as well as recent writings and the discoveries of modern times, have all been called upon to contribute their voices. There has been very much found of late years to confirm the truth of Bible History. As one has said: "It would seem as though new confirmations of the truth were continually coming to light to meet the attacks of unbelief." Very much as the author tells us in his preface, "ruins, cylinders, inscriptions, monuments, and records of various kinds, have been unexpectedly disinterred from long-forgotten graves, and after the silence of many centuries, are now bearing their manifold testimony to the truth of God's Holy Word."

"Echoes of Bible History" must be read to be appreciated. It is not only wonderful in what it illustrates, but really there is a matter of surprise in how so much information, and from so many different sources could be brought together, and presented in such a condensed, simple, and pleasing form. The book can scarcely fail to be of deep interest to those who care to know of the past, (and have not time to read larger works), while those who really desire to have their faith strengthened

will here find very many facts and incidences that must help to confirm it.

A. H. G.

THE INDIAN TERRITORY.

To the Editor of The Living Church:

I was well pleased with the editorial (some time ago) in THE LIVING CHURCH, on Indian Territory. Allow me, although a stranger personally, to express my views of the situation. I have had some seven years experience in the new settlement of the West (two years of which were in Indian work), and therefore feel that I am able to judge the needs, of what should be done. Further I had just had a conversation with the Rev. Mr. Costello, who was appointed there by Bishop Pierce, but who was obliged to abandon the work, from lack of salary.

There should be appointed at once not less than three competent clergymen, for whom, for a time, their full salaries should be guaranteed, one for the white settlement of Oklahoma, one for the civilized Cherokee nation, and one for the wilder tribes where our two Indian deacons are at work.

Bishop Pierce complains that he has only one thousand dollars to offer. This is too little where expenses of living and of travel are high, and where the field is so large territorially. Not less than three competent men *well sustained*, should undertake that field.

Are there not Churchmen, who will pledge of their means, to help take away from this American Church, this shame of neglect of the Indian Territory? Let this centennial year be marked, by the founding, on a firm basis, of this Indian Territory work. The men to do the work can no doubt be found, but they are as a rule too poor to work in such a field at their own charges.

D. A. SANFORD.

Omro, Wis.

OPINIONS OF THE PRESS

Chicago Times.

THE JOHNSTOWN CALAMITY. — A nameless Paul Revere lies somewhere among the dead. Who he is may never be known, but his ride will be famous in local history. Mounted on a large bay horse, he came riding, like an angel of wrath, down the pike which passes through Conemaugh to Johnstown, shouting as he came: "Run for your lives to the hills. Run to the hills." The people crowded out of their houses along the thickly-settled streets. No-body knew the man, and some thought he was a maniac. On he rode, shrilling out his awful cry. In a few moments there came a cloud of ruin down the broad streets, down the narrow alleys, grinding, twisting, hurling, overturning, crashing, annihilating the weak and strong. It was the charge of the flood. On raced the rider and on rushed the wave. Dozens of people heeded the warning and ran for the hills. Just as the lone rider crossed the railroad bridge the mighty wave fell upon him, and horse, man, and bridge went down into chaos together.

Bishop Knickerbocker in Church Worker.

THE HYMNAL. — Whatever may be our opinion of the Revised Hymnal, it is certain that it will not be adopted as it now is by the General Convention. Does this mean a further delay of six, or nine, or a dozen years in providing this Church with a permanent and worthy Hymnal? If so, what are we to do meanwhile? Continue the use of the present one, incomplete and unworthy as it is, fall far behind our brethren in the Church and of other names, who are meanwhile using glorious hymns, the words and tunes of which are our

own special inheritance? It may well be feared that such delay will contribute largely to confusion in the general adoption of various unauthorized hymnals. Can not we agree to adopt "Hymns Ancient and Modern," which will bring us into agreement in this matter with a majority of English Churchmen? It is a grand collection of words and music, and has no rival. Its sale has been enormous, second alone to the Bible itself. This may be the best solution of the difficulty.

PANSIES.

BY FRANCISCO SABARA.

She brought me a bunch of pansies
All wet with the morning dew;
Pansies purple, yellow, and white,
Pansies of every hue.

As I looked at the rainbow blossoms
With their beautiful golden eyes,
I thought of the Bow of Promise
That spans the far-off skies.

The language of flowers, I know not,
But pansies speak to me
Of Hope for earth-born toilers
In time and eternity.
Waco, 1889.

DIOCESAN CONVENTIONS.

PITTSBURGH.

The 24th annual convention was held on Wednesday, June 5th, in Christ church, Oil City, the Rev. J. H. B. Brooks, rector. At 9 A. M., the Bishop celebrated the Holy Communion, and made a brief address alluding to the recent Johnstown calamity, and asked that the offering be devoted to the sufferers. After the blessing, the convention was called to order, the Bishop in the chair; the secretary, the Rev. W. W. Wilson, appointed the Rev. Andrew Fleming, assistant secretary. The committee on canons presented a report, upon which an extended discussion ensued. On the first vote by orders, the following amendment to the constitution was adopted.

Sec. 3. The lay members of the convention shall consist of not more than three deputies from each parish in the diocese in union with the convention, chosen from the communicants thereof.

At the afternoon session, canons were passed, providing for proportional representation in the diocesan convention; for greater accuracy in parochial registers and reports and that the certified returns therefrom shall be *prima facie* the basis of lay representation in the next diocesan convention; for the method of procedure at the election of a bishop; for the trial of a clergyman; and for the organization and admission of parishes.

On motion it was decided that the next meeting of this convention be held in St. Peter's church, Pittsburgh, on the first Wednesday in June 1890. The Bishop then read his annual address in which he said that the diocese never before in its history was in such a flourishing condition, and referred to the effective work done during a year's ministrations. For the Church it had been truly a year of unexampled prosperity. He referred to the terrible calamity that had visited Johnstown, and specially to the death of the Rev. Mr. Diller and his family, with over 200 communicants, bearing loving testimony to the rector's consecration to his work. It may be added, that the body of the Rev. Mr. Diller, rector of the church, has been found, with one arm clasping the body of his wife and the other that of their child. They were removed in this position and were to be buried the day following, June 8th, the clergyman whom Bishop Whitehead had sent to search for them, officiating.

Speaking of his work during the year he reported: "I visited all the places at which services are held, 94 in all; have revisited 22, making a total of 118 visits; preached 135 times and made 165 addresses; officiated at 234 services; public Confirmations, 95, private 10, including 941 persons. Besides these Bishop Vincent has confirmed 84 in his old parish, making a total of 1,025 for the year. I have also confirmed in Ohio, 39; Baptisms, adults, 3; infants, 12; marriages, 5; burials, 4; and officiated at 59 public and 12 private Communions; received from other dioceses 9

clergymen, dismissed 6, made 4 deacons and ordained 2 priests in this diocese, and two priests in Ohio, consecrated 3 churches and opened 9 others with appropriate services. The aggregate of 1,025 Confirmations for this diocese is unprecedented, being almost 175 more than last year, and indicates that our communicant list is fast approaching 10,000, and that means or ought to mean greater efforts, larger contributions, and nobler work. Of our 49 dioceses in the United States this is excelled in population by 13 and in the number of communicants by only 15. This has been our progress in 23 years, wherein we have increased from 32 clergy to 66, from 2,144 communicants to about 10,000, and from 40 parishes and mission stations, to over 100."

After the Bishop had finished his address, the convention proceeded with routine business, Bishop Whitehead surrendering his chair for a few moments and while he was in the vestry room, the convention voted to add \$500 to his salary. In the evening, after a devotional service, the various financial reports of the convention were read by the Rev. E. A. Angell. The Bishop then told the story of the work at Youngsville and Kitzua, and of the Rev. Mr. Diller's work at Ehrenfeld. The Rev. S. Dimmock gave a very interesting account of his work at Wayne, Smicksburg, and Red Bank. The report of the Board of Missions was read. The sum of \$6,500 was voted for diocesan missions for the ensuing year.

On Thursday, a resolution was passed, setting forth that the basis of representation in the General Convention be so far modified that the several dioceses shall be represented in some more fair and equitable method than the present, and that the deputies be instructed to present the resolution to the General Convention as the sense of this body.

The committee on the death of the Rev. A. P. Diller presented the following:

IN MEMORIAM.

he Rev. Alonzo Potter Diller was born at Lancaster, Pa., in the year 1854. During his early life he was a boy of singularly pure and noble character. In 1873 he graduated from Franklin and Marshall College at Lancaster, and immediately entered the General Theological Seminary, where he pursued his studies with the diligence characteristic of the man. Owing to infirmity of sight, he did not graduate until 1877, and was then called to be assistant minister at St. Mary's, Brooklyn; after several years of faithful labor, he was elected rector of Marietta, Central Pennsylvania, where he continued until 1885, in which year he entered this diocese, taking temporary charge of the mission at Mercer. In March of the same year, he became rector of St. Mark's church, Johnstown. He found the parish disorganized, and the church building in a deplorable condition. Energy and intense burning zeal for God and the Church was perhaps the most striking point in his ministerial character. He went at once to work, and out of the chaos brought forth and restored a beautiful house of prayer, a parish building of excellent design, and a united and happy parish. In addition to his work at St. Mark's, he also exerted a decided influence in the country round about. He was a man of unblemished integrity, of humble piety, and strong faith in God. To know him was to love him, and to be in his company a single hour was to be impressed with the majesty of simple goodness. When the terrible storm of Friday, the 31st of May, 1889, came, it found him at the post of duty. With thousands of others, he and his devoted wife and only child were swept into eternity. As was Elijah of ancient days, so was he called away amid storms and tempest, but Elijah's God was with him, and the whirlwind is still the chariot in which the Father of all souls takes His children from earth to heaven. Honored and beloved, the Rev. Mr. Diller has gone to his reward, but though dead, he yet speaketh. No marble shaft is needed to perpetuate his memory in the hearts of those who knew him. A life of unselfish devotion, of diligent labors, of quiet, childlike faith in God, is his best and noblest monument. May light eternal shine upon him.

GEORGE ROGERS.
WM. WHITE WILSON.
Committee.

The following are the officers of the diocese elected for the ensuing year: Standing Committee: *Clerical*—The Rev. Messrs. Thos. Crumpton, D. D., Robert J. Coster, Marison Byllesby, and Samuel Maxwell; *Lay*—Messrs. Hill Burgwin, Jacob W. Paul, Felix R. Brunot, and E. M. Ferguson. *Registrar*—The Rev. Wm. Heakes. *Treasurer*, H. J. Lynch. Deputies to General Convention: *Clerical*—The Rev. Messrs. Geo. Hodges, Henry Purdon, D. D., Marison Byllesby, and J. H. B. Brooks; *Lay*—Messrs. H. L. Foster, T. C. Jenkins, Hill Burgwin, and Wm. Metcalf.

The Bishop at the close thanked the members of the convention for their courtesy to him, and congratulated them on its being the most harmonious and successful convention during his

episcopate. After prayer he pronounced his blessing, and declared the convention adjourned *sine die*.

In the evening a reception was given to the Bishop and his wife at the residence of Mr. B. F. Braindred, which was largely attended.

MICHIGAN.

The 55th annual convention met on Wednesday, June 5th, at Trinity church, Bay City. A remarkably thoughtful and instructive sermon was preached by the Rev. Joseph H. Johnson, of Detroit, on the text: "God gave the increase," 1 Cor. iii: 6, which was followed by the celebration of the Holy Communion, after which the clerical and lay delegates, of whom there were some 200 present, adjourned for lunch. The convention met at 2:30 P. M., and elected as its chairman, the Rev. Dr. Conover, of Owosso, and the Rev. S. W. Frisbie and the Rev. Paul Ziegler as secretary and assistant secretary. Mr. H. P. Baldwin, 2nd, was re-elected treasurer of the diocese, and read his report, which showed a balance of \$507.07 at the beginning of the year. Total receipts were \$2,253.07; the disbursements have been \$2,015.91; balance on hand \$207.15. The report of the Episcopal Fund was then read, showing that \$89,200 was invested. It was moved by Mr. Peter White, of Marquette, that this sum be raised to \$100,000, who also volunteered to give \$1,000 towards the fund if, during the convention, the other \$10,000 could be raised. Failing this, the motion was adopted that the various parishes of the diocese be assessed 25 cents per year for four years, in order to raise the desired amount.

Deputies to the General Convention were chosen as follows: *Clerical*—The Rev. Messrs. J. N. Blanchard, R. W. Clark, T. W. MacLean, and the Rev. Dr. Earp; *Lay*—Messrs. H. P. Baldwin, Peter White, James E. Pittman, and Geo. Withington.

In the evening the usual missionary service was held in the church. Earnest, stirring, addresses were delivered by the presidents of the three convocations, after which pledges were made by the various parishes for missionary work in the diocese, which amounted to over \$8,000.

The convention re-assembled at 10 o'clock Thursday morning. The special business at the opening was the reading of the report of the committee, appointed to draw up a fitting memorial of the late Bishop Harris. The resolutions were read by the chairman, the Rev. Jno. McCarroll, and were as follows:

Samuel Smith Harris, D. D., LL. D., was born September 14, 1841, and died August 21, 1888. In the last address which, as a convention, it was our privilege to hear from his lips, words of his brethren in the episcopate, but recently called from the shepherding on earth to the presence of the Great Shepherd in Paradise, which in the light of to-day stand as a veritable and memorable prophecy concerning himself. Let us recall them: "Elliott and Dunlop, and Brown, all died young, overborne by the lonely cares and responsibilities of their office. There is no doubt that all were as truly done to death by the labors and anxieties as if they had fallen in battle. Certainly they would not have had it otherwise. For themselves they desired nothing better, as they could have aspired to nothing more praiseworthy than to die, as each of them did, without a word or sign of faltering or discontent." How fitly may this last utterance call up the humble but resolute words with which Dr. Harris first addressed us in the year 1879: "With a deep sense of my own insufficiency, but of divine grace, I hereby indicate my willingness to accept the sacred office in the Church of God to which the convention of your diocese has elected me." How much that meant for our Church and for our commonwealth it may take us years fully to estimate. But this much we may well believe and acknowledge, that Michigan as a centre of commerce and industry, and a worthy home for the sons of the old world as well as those of the new, Michigan as a place of scholarship and general culture, Michigan as a worthy home of the religion of our fathers, was never so well known or better represented, or so much respected as it has been since the labors of the fallen hero and consecrated Christian gentleman who began his episcopal labors in our Upper Peninsula nine years ago, and nobly ended them among his peers in the Lambeth Conference of 1888.

It only remains for us to record our profound sympathy for his bereaved family, and to manifest in deeds rather than words how dearly we loved our great shepherd-hearted leader, and how genuine and lasting has been the influence upon us of his unremitting devotion and saintly manhood. Be it ours to show that the hero's life has yet about it the former potent spell, that he, being dead, yet speaketh.

The Rev. Dr. Earp then moved that the convention resolve itself into a committee of the whole for the election of a Bishop. After various names had been proposed to the convention the first formal ballot was taken and resul-

ted as follows: The Rev. Thos. F. Davies, of Philadelphia, 25; the Rev. J. H. Johnson, of Detroit, 11; the Rev. T. F. Gailor, of Tennessee, 10; and others scattering. There being thus no election a new ballot was ordered. Whilst this was being counted, the following election of officers for the three convocations were confirmed by the convention: Detroit Convocation, the Rev. J. N. Blanchard, president; the Rev. H. M. Kirkby, secretary; Mr. James E. Pittman, treasurer. Saginaw Valley Convocation, the Rev. Dr. Conover, president; the Rev. T. W. MacLean, secretary; Mr. G. L. Dehon, treasurer. Marquette Convocation, the Rev. W. Hall, president; the Rev. C. M. Pullen, secretary; Mr. Peter White, treasurer.

The tellers announced the result of the second ballot for bishop as follows: The Rev. Thos. F. Davies, 31; the Rev. J. H. Johnson, 8; the Rev. T. F. Gailor, 5; and others scattering. A third ballot was then ordered. Pending the counting of the votes, the Rev. J. N. Blanchard moved as an amendment to a section of the constitution providing for the election of a bishop, that instead of the clergy alone voting for a candidate and then presenting his name to the laity for confirmation, both orders should vote simultaneously, and the bishop be elected by the concurrent vote of both orders. The notice was adopted and will be acted upon according to rule at the next annual convention.

The tellers reported the result of the third ballot as follows: The Rev. T. F. Davis, 32; the Rev. J. H. Johnston, 9, and others scattering. As no one had yet received the necessary two-thirds majority, another ballot was ordered. The laity at this juncture retired for consultation. The result of the fourth ballot gave Dr. Davies the necessary number of votes (35), and he was thereupon declared elected by the clergy. The vote of the laity to confirm the choice of the clergy, resulted as follows: Total votes cast, 84; yeas, 69; noes, 15. The vote of both the clerical and lay orders was then made unanimous, and the *Gloria in Excelsis* sung as an act of praise to Almighty God.

Mr. Peter White then submitted the following very important motion, which was unanimously adopted:

WHEREAS, The diocese of Michigan is large enough to form into three dioceses, and very difficult, if not impossible, for any one diocesan to attend to, and

WHEREAS, The Upper Peninsula is strictly almost as much a missionary jurisdiction as any of the territories of the United States, therefore be it

Resolved, That this convention ask the General Convention to set off the Upper Peninsula into a separate missionary jurisdiction.

The report of the Committee on the Prayer Book Revision was then heard, accepted, and adopted. It approved of the changes already made, except in the rubric touching the use of the Litany, and also protested against any further changes in the Prayer Book.

A vote of thanks having been tendered to the president, Dr. Conover, the convention adjourned to meet next year at St. John's church, Detroit.

INDIANA.

The 52nd annual convention was held in the Bishop's (Grace) church, Indianapolis, on the 4th and 5th inst. About 30 clergymen were present, including, as a visitor, the Rev. Dr. W. S. Langford, secretary of the general Board of Missions, who made two or three interesting and stirring addresses to the convention, and at the meeting of the Women's Diocesan Auxiliary. An interesting discussion took place, in which both the clergy and laity had part, respecting the relative claims and merits of general and diocesan missions. On motion it was resolved to take semi-annual offertories for the use of the general Board of Missions of the Church. On motion of Dr. Jenckes, a committee of three, appointed by the chair, reported a resolution of profound sympathy with the sufferers at Johnstown, Penn., and that collections be taken in all churches in the diocese on the 9th inst., for their relief.

Reports of the different standing committees indicated a very prosperous condition of the affairs of the diocese. Three new missions were organized, at Rochester, Kewanee, and Hammond. The treasurer's report showed over \$19,000 of securities, and \$3,255.30 cash in his hands. The amount now pledged and paid in on account of the fund for the endowment of the Episcopate is over \$30,000. The

Bishop was, by resolution, thanked for his devoted efforts in behalf of the fund, and requested to continue the same until \$70,000 shall have been raised, instead of 60,000, as at first decided upon. The superannuated clergy fund has reached \$1,957 61. The convention ratified the action of the trustees of the diocese, in removing Grace cathedral a mile to the northeast of where it now stands, enlarging it, and building a hospital and young ladies' school upon the same site. The next convention will be held at Michigan City. Officers of the diocese for the ensuing year were elected as follows: *Treasurer*, Lewis B. Martin, *Registrar*, David E. Snyder, *Standing Committee: Clerical*—The Rev. Messrs. J. J. Faude, E. G. Hunter, and J. H. Ranger. *Lay*—Messrs. D. E. Snyder, William Mack, and F. E. Marsh. *Deputies to the General Convention: Clerical*—The Rev. Messrs. J. J. Faude, J. D. Stanley, Charles Morris, and George E. Swan. *Lay*—Messrs. J. H. Stotsenberg, L. B. Martin, W. P. Gould, and H. G. Thayer. *Supplementary: Clerical*—The Rev. Messrs. A. W. Seebreeze, D. R. Ramsey, Walter Scott, and Lewis F. Cole. *Lay*—Messrs. Isaac F. Kiersted, F. E. Marsh, H. B. Pavne, and E. W. Fitch.

During the afternoon the venerable George B. Engle visited the convention and was introduced by the Bishop as "the patriarch of the diocese." He made an interesting address. The present convention has had the first lady delegate ever in attendance upon the Indiana convention in the person of Mrs. R. S. Hall, of New Castle.

FOND DU LAC.

The 15th annual council convened in the see city on Tuesday, June 4th, the opening service being held in the cathedral at 10:30 A. M., which service consisted of the celebration of the Holy Communion and sermon. The Bishop was Celebrant, and the sermon was preached by the Rev. J. W. Greenwood of Trinity church, Oshkosh; his text being the 1st St. John, 20. After the service the council was called to order by the Bishop.

The afternoon session was taken up by the reading of the minutes of the previous council, calling of committees, etc., and then followed the Bishop's address. After greeting the people, he referred to the late Bishop in words of affectionate praise. Then came the list of visitations since the consecration of the present Bishop, showing 198 persons to have been confirmed in the past six weeks; that he had celebrated the Holy Communion 10 times, and preached 22 times. After thanking the people for their cordiality, and the work which they had done, he spoke of the practical duties of the diocese, making special mention of the importance of systematic offerings to missions, both domestic and foreign. The Bishop's first request of his diocese was, that before the next General Convention, a special donation be made to the Building Fund.

The second day of the convention was taken up almost entirely with the elections. Mr. J. B. Perry was re-elected treasurer, and was deservedly complimented upon the very efficient manner in which the duties of that office had been performed in the past. The balloting for the Standing Committee, resulted as follows: *Clerical*—The Rev. Messrs. William Dafter, William E. Wright, and J. B. Williams; *Lay*—Messrs. J. B. Perry, C. A. Galloway, and Geo. L. Field.

The deputies to the General Convention are as follows: *Clerical*—The Rev. Messrs. William Dafter, William E. Wright, Walter R. Gardner, and J. W. Greenwood; *Lay*—Messrs. J. B. Perry, Geo. L. Field, H. K. Laughlin, and Cornelius Hill. *Supplementary: Clerical*—The Rev. Messrs. F. E. Haff, L. D. Hopkins, R. W. Blow, and T. S. Richey; *Lay*—Messrs. Jenkins, Kellogg, Ellis, and Cates.

A motion was carried to the effect that there be no further consideration concerning the revision of the Prayer Book; that it be allowed to remain as it is, and that the deputies be instructed to communicate this opinion to the General Convention. Among the various minor motions carried was one instructing the secretary to print in the journal the account of the consecration of the Bishop of the diocese. The reading of the minutes followed, after which a short service was held, and

the convention adjourned, Wednesday, June 5th, 1889, at 4:30 P. M.

WESTERN MICHIGAN.

The 15th annual convention assembled in St. Thomas' church, Battle Creek, on Tuesday evening, June 4. The Bishop's diary was read. Assistance has been rendered by the Bishop to the dioceses of Southern Ohio and Michigan. The secretary, the Rev. J. N. Rippey, was re-elected, and Mr. Horatio B. Lewis re-appointed assistant.

Wednesday morning found all the active clergy of the diocese present, with one exception. The attendance of lay delegates was excellent. The Bishop in his address referred feelingly to the decease of Bishops Welles and Harris, and the Rev. Robert Lynn of Ionia, after which the thanksgiving for the faithful departed was used. The Bishop expressed his feeling of gratitude to God for the success of Akeley Institute, which has been self-supporting from the first. He warned the clergy to beware of "Broad Church" ways; to keep in the old paths, and not to be afraid to preach doctrine, but to ever bearing witness to the truth. The convention was gratified to learn that a person who desires to be anonymous had donated towards the endowment of the episcopate \$5,000, and had promised \$5,000 more, provided the diocese raise \$10,000 this year. A committee was appointed to solicit subscriptions. \$1,200 has also been added to the missionary endowment. The diocesan's donation of \$500 to the diocese was accepted, and a resolution passed to the effect that the salary of the current year be paid in full.

At a bountiful supper served by the ladies in the chapel Wednesday evening, the Rev. Dr. Fair presented the Bishop with \$140, raised by the members of the convention as a pleasant reminder of the approaching 70th anniversary of his birthday. The Bishop replied in words that touched every heart. Wednesday evening a missionary meeting was held and addresses delivered by the Rev. Messrs. Stout and Frazer, after which pledges were made for the work. The diocesan Board of Missions has expended during the year \$2,232. A second general missionary would have been employed if the proper man could have been secured.

Thursday morning, the report of the committee on Christian education called forth several stirring addresses. A message of sympathy was sent to the convention of the diocese of Pittsburgh, and an answer returned. The Communion alms (something over \$25), were also sent to the Bishop of Pittsburgh for the relief of sufferers by the late disaster. The following elections took place on Thursday: *Treasurer*—T. P. Sheldon; *Registrar*—C. W. Calkins; *Standing Committee: Clerical*—The Rev. J. W. Bancroft, president, the Rev. Campbell Fair, D.D., secretary, the Rev. R. E. Jones, and the Rev. Dr. J. N. Rippey. *Lay*—Messrs. W. R. Shelby, H. S. Severens, and W. J. Stuart. *Deputies to the General Convention: Clerical*—The Rev. Drs. Campbell Fair and J. N. Rippey, the Rev. Messrs. Joseph Bancroft, and Henry Hughes. *Lay*—Messrs. George Willard, W. B. Williams, W. R. Shelby, and D. G. Robinson. *Provisional deputies: Clerical*—The Rev. Messrs. C. T. Stout, R. E. Jones, Wm. Morrill, and T. J. Knapp. *Lay*—Messrs. Noah P. Lovelidge, Wm. M. Brown, Henry F. Severens, and W. J. Dibble.

After a short address by the Bishop and singing of the *Gloria in Excelsis*, the convention adjourned *sine die*.

The 16th annual convention meets the first Tuesday in June, 1890, at St. Mark's church, Grand Rapids.

EASTON.

The 21st annual convention met in St. Andrew's church, Princess Anne, on June 5th-7th. After Morning Prayer, the Rev. Thomas Duncan preached the sermon, and the Holy Communion was administered by Bishop Adams. The Rev. Mr. Mitchell was elected secretary, and Mr. Walker was again made his assistant. The roll of ministers and laymen showed 25 of the former and 27 of the latter. The usual committees were appointed by Bishop Adams. A number of reports were read and disposed of, and the convention adjourned until 8 o'clock.

In the evening Bishop Adams read his address, reviewing the work done

in the diocese during the past year. Tributes were paid to the memory of Bishops Harris and Welles, and Dr. I. L. Adkins, who have died since the last convention. Eleven transfers have been made in the clergy, eight in other dioceses, and seven received. Bishop Adams confirmed 293 persons during the year, the largest number ever confirmed in one year in this diocese. The Rev. Wm. Shouler was appointed dean of the first convocation, the Rev. Dr. Barber of the second, and the Rev. F. W. Hilliard of the third.

At the second day's session a lively discussion was caused by several resolutions offered, looking to the change of name of the Church, which were finally laid over until after the election of officers.

The report of the trustees of the episcopal fund was read. The committee on the collection of assessments for the episcopal fund reported \$429 from the parishes assessed. Ten parishes are delinquent for \$165. On the Standing Committee the Rev. Dr. Barber, the Rev. Messrs. A. R. Walker, J. A. Mitchell, S. C. Roberts, and F. W. Hilliard were returned elected. Mr. Thomas Hughlett was elected treasurer, the Rev. C. E. Buck registrar.

At the afternoon session the proposition of a change of name of the Church was again discussed. Several resolutions were offered, after which the convention adopted the resolution of Mr. Condon, which was opposed to any change of name of the Church. A resolution offered by Mr. E. H. Brown, was passed, that this convention desires to express its conviction of the inexpediency of introducing into the Prayer Book other changes beyond those which the incomplete action of the General Convention of 1886 requires. The committee on new parishes offered a resolution that St. John's parish be divided into two parishes, and the resolution was adopted. On motion of Mr. Buck, Christ church, Easton, was chosen as the place for the next convention.

The following were elected deputies to the General Convention: *Clerical*—The Rev. Messrs. J. A. Mitchell, F. W. Hilliard; the Rev. Drs. Martin and Barber. *Lay*—Gen. E. L. F. Hardcastle, Messrs. W. S. Walker, G. R. Gorbrough, and Col. Levin Woolford.



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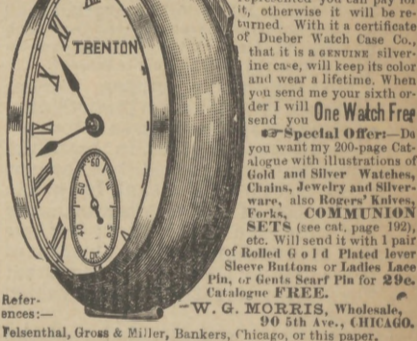
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References:—W. G. MORRIS, Wholesale, 90 5th Ave., CHICAGO. Felsenthal, Gross & Miller, Bankers, Chicago, or this paper.

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A common question now-a-days is "What is Tar Oid?" That this remarkable preparation is carrying favor is most apparent from the fact that it is continually invoking universal interest. Tar Oid is an unfailing cure for "Piles," Salt Rheum and all Skin diseases. 50c. Of Druggists.

In this age of the world, there is hardly any one that does not appreciate the advantages offered by the Metropolitan Markets, that is, the larger assortment, the better quality, and the lower prices offered by the dealers in the great centres of trade.

The changed condition in the tastes of mankind on this subject has been brought about by various causes, probably the chief being the Government, through the post-office, offering advantages for sending merchandise by mail, the second, the Express Companies offering advantages of low rates and quick transit to any outlying district for packages of all kinds.

There is probably not a family among our many country readers who, at one time or another have not felt the great need of taking advantage of the Metropolitan Market; but with this desire immediately follows the knowledge of their inability to do so, because of their not having anyone to whom they can send to perform the commission for them, or, if they have such friends, they dislike to trouble them with the mission.

Again, how often has arisen the desire to have something different than the home market offers; something every one in town has not looked over and priced and become familiar with? How comfortable the feeling to know that in buying something new, every one of your friends and acquaintances do not know the cost of it, and just where it was purchased.

How many to accomplish the above results would be glad to take advantage of the Chicago stores, for instance, if they knew how? It so happens that it came to our knowledge the other day that such an institution has been established in Chicago who is ready and willing to make purchases of anything, and everything, no matter how small or large, and this without any cost of commission to the purchaser.

It is our good fortune to be able to say that it possesses the three important requisites to the successful conducting of such a business: First, Confidence that the would-be purchaser will be honestly dealt by; second, that such purchases when made will be satisfactory, and that good judgment will be used in making them, and last, but not least—promptness in fulfilling the commissions.

The Favorite Co-operative Association, located at 45 Randolph Street, Chicago, possess all these qualifications, and it is with a great deal of pleasure that we recommend them to our readers. Their standing, as to reliability and responsibility, is attested by a remarkable line of references which the offer, and we honestly believe that any commission entrusted to them will be transacted to the entire satisfaction of all.

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BABY CARRIAGES. Before buying, send for our illustrated catalogue and prices. Chicago Baby Carriage Works, 137 & 139 Dearborn Ave.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest. **CATARRH** Sold by druggists or sent by mail. 50c. F. E. Hazeltine, Warren, Pa.

HINTS FOR TRAVELLERS TO EUROPE—CONTINUED.

"Ship stores" are considered indispensable by some travellers—principally men of wealth—and, if you provide these, see that every box is marked with your name, care of the steward. These things are, in the main, quite unnecessary, as on all good lines the tables fairly groan under a supply of food as varied as in a first-class hotel; but a box of good prunes is sometimes very acceptable, and a few pint bottles of champagne may be a wise provision, since, in case of violent sickness, iced champagne is sometimes the only thing the stomach will retain. Of course, these things can be bought on board, but at ruinous prices only.

It is well to choose, if possible, a steamer having a reputation for a "dry deck," as this will enable you to be out, or to have the port holes open many an hour which would otherwise be spent in a close, almost air-tight cabin. If you are to be on deck much, a steamer-chair, with long back and a support for the feet, is a great luxury, at least for ladies and "patients," but as few steamers carry them, you must provide them for yourself, and should have your name painted in large letters on the back. They cost \$2.00 thus marked and delivered at the ship.

Before starting, you want to secure a good stateroom, and if you do not know yourself to be a reliable sailor, you cannot be too particular in your choice—the best is all too bad in such a case; therefore apply early, as soon, in fact, as you have made up your mind to take the trip. By writing to Waller & Co., 337 Walnut street, Philadelphia, you can obtain all particulars as to dates, prices, vessels, and berths of all lines. Mr. Cook's agents, at 262 Broadway, New York, or 3 Washington street, Boston, or 519 Pine street, St. Louis, or 232 South Clark street, Chicago, will furnish you with all information.

In every vessel, the best berths are amidship, where the motion is less perceptible, while those at the ends are undesirable—the bow, from the motion, the stern, from the noise of the propeller. Even amidships there is a choice of rooms, since those on the outside are the only ones which receive light and fresh air directly through the port hole, and, in case of sickness especially, nothing can compensate for the loss of pure, tonic air. On the other hand, if you are able to be on deck most of the time, you may prefer an inside room with one companion, to an outside one, with two or three—(a very general arrangement)—for it is small pleasure to four grown people to dress in such limited space, especially when the floor and ceiling seem to be trying to exchange places at irregular intervals! To secure the most comfort in the stateroom it is wise to go abroad either before or after the great rush, or to choose a less fashionable line. In June the higher-priced steamers swarm with people, and the meals are each laid twice, while at another season, or in slower vessels, you can have all the room you need in the dining room and on deck, with very comfortable stateroom.

The season is growing earlier each year, both for going and returning. People now travel in April, and in June and July crowd the steamers by hundreds. August is a "thin" month, owing, perhaps, to the prevalence of ocean fogs, but October and November are both good months to cross in, while occasionally a fine passage is made in December. For any of these months, almost all lines will make a reduction in the fare, while from December to March, the passage is so little sought that many lines reduce rates twenty per cent., and a large party going together can make even better terms.

On all steamers there are several grades of accommodation, the highest being \$125, with return tickets at \$220, but, on these same vessels, passage can be bought for \$60 or \$80 a single ticket, or \$120 and \$144 for return passage, the difference in price being entirely caused by the position and arrangement of the stateroom, for all saloon fares include the same table and common privileges, so that it is only the very wealthy or the very searick who will be apt to pay the highest prices.

In addition, most lines provide an intermediate, or second class cabin, at vastly lower rates, for in these the round trip costs from \$60 to \$80. Travellers in this cabin, however, do not go to the table of the saloon, but are generally allowed the use of deck and public rooms as freely as if the highest prices were paid.

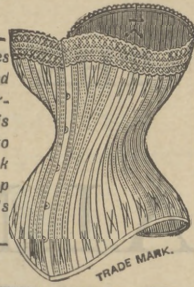
In engaging staterooms, it will always be necessary to deposit \$25 for each ticket in advance, which will, of course, be receipted for and allowed you when making final payments. By buying return tickets, a saving of about 10 per cent. is effected, and the various agents will telegraph to the other side to secure you good homeward-bound accommodations. But you are not obliged to return at the time set, if you do not wish to. To extend the time, it is only necessary to write to the agent in the port from which you are to sail, and state your intentions and re-engage rooms in a later

vessel. This should not be neglected, or it may cost you the loss of your deposit money—The Ladies' Home Journal.

(To be continued)

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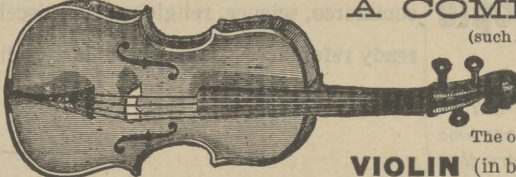
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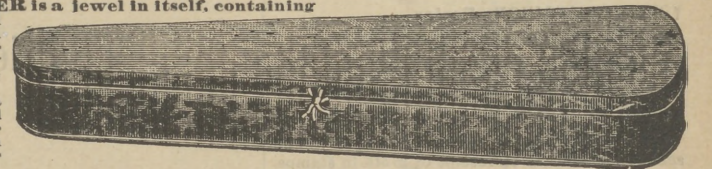


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