

# The Living Church.

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

VOL. XII. No. 13.

CHICAGO, SATURDAY, JUNE 29, 1889.

WHOLE No. 556.

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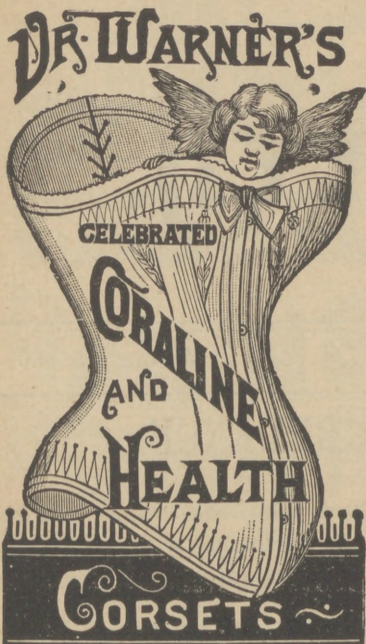
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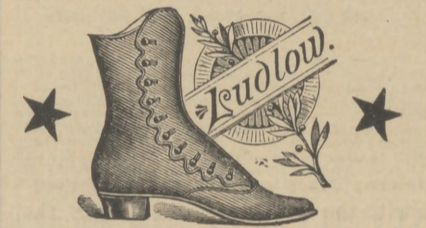
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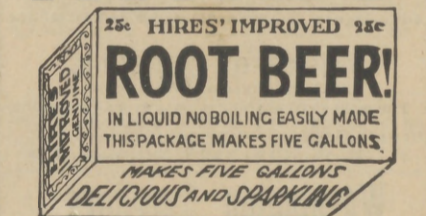
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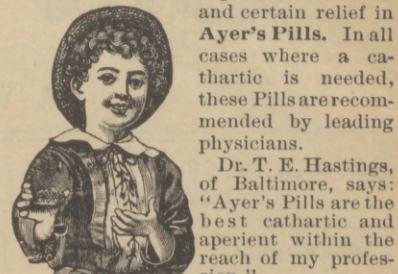
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## NEWS AND NOTES.

THE consecration of Archdeacon Crosthwaite as Bishop of Beverly, and Canon Ware as Bishop of Barrow-in-Furness, took place in York Minster on St. Barnabas Day. The Archbishop of York was assisted by the Bishops of Carlisle, St. David's, and Richmond, and Bishop Hellmuth. The sermon was preached by Canon Lumby.

At the recent meeting of the Trustees of the General Theological Seminary, the nomination of the Rev. J. H. Hopkins, D. D., as Alumni Professor of Evidences, was again rejected. The Rev. E. H. Jewett, D. D., the Professor of Pastoral Theology, was elected to the chair of Systematic Divinity, and the Rev. G. H. S. Walpole, of Auckland, New Zealand, was chosen to succeed Prof. Jewett in Pastoral Theology.

We are often supplied with analysis of offertories, here is a summary of the coins received at Westminster Abbey on the evening of Ascension Day, when the "Elijah" was performed with a large band and chorus: 9 sovereigns, 19 half-sovereigns, 93 half-crowns, 155 florins, 546 shillings, 770 six-pences, 345 threepenny pieces, 556 pence, 171 half-pence, 6 farthings, 6 foreign coins (valueless), and 2 buttons.

It is stated that the Eastward position is now in use in 396 London churches, an increase on 1883 of ninety-two. Altar lights are used in 119 churches, an increase of 55; vestments in 59, an increase of 22; incense in 18, an increase of 8. Evening Communion is still celebrated in 272 churches, but there has been a decrease in the six years of seventeen.

DURING the twenty-five years of its existence, St. John's College, Rangoon, has educated 8,790 boys. At present there are 700 pupils attending the school, of whom 350 are boarders. The pupils are of all classes; princes from Mandalay, the sons of English gentlemen, and the poorest of the poor. There are fifteen or sixteen different races, but all learn and play together, though they are kept separate in their dormitories and dining-rooms. There are sixteen masters, of whom fifteen are resident among the boys.

THE *Lancet* is glad to learn that the reports current regarding the health of the Bishop of Truro are much exaggerated. The organization of the work of a young diocese, and the labor involved in the completion of the cathedral, have tried the Bishop's strength; but he is suffering merely from the long-continued demand on nerve energy, and there is good reason to anticipate that a further rest will restore to the Church an ability and usefulness that can ill be spared, even for a time.

COMMENTING upon the Johnstown disaster, *John Bull* says: "The lamentable thing is to reflect that the ample warnings of the condition of the dam of the reservoir in the Conemaugh valley should have been unheeded. Evidently, too, the dam was not constructed of proper strength. Instead of being 90ft. thick at the base and 20ft. at the top, such a dam would in England have been 530ft. thick at bottom and 35ft. at top."

THE death of Archdeacon Philpot, last month, in his ninety-ninth year, removes a very striking figure from the Church of England. He was in vigorous health, mentally and physically, up to a few weeks ago, when a severe bereavement proved the beginning of the end. The Archdeacon was full of strange experiences and unique memories. He had seen penance done in a white sheet in a church in the Isle of Man. He was the sole survivor of a party who ascended Mont Blanc early in the century. He was a link with the pre-Waterloo era, almost the last now surviving.

THE Court of the Archbishop of Canterbury sat at noon of June 12th, to receive from the Bishop of Lincoln's proctors a statement as to the course which the Bishop proposes to adopt in view of the Archbishop's decision that he has jurisdiction to hear the case. Bishop King's counsel said that the Bishop of Lincoln "prayed articles," thereby submitting to the jurisdiction of the court. Two weeks were allowed for the consideration of the articles and the court adjourned to the 25th inst.

IN the report of the action of the convention of the diocese of Connecticut in reference to the matter of unequal representation of dioceses in the General Convention, two important matters are not clearly brought out. One is that the resolutions were passed by a bare majority; and the other fact is that a resolution was offered to the effect that when the deputies presented the resolution to the General Convention, they should also declare the fact that it was adopted by a bare majority, and therefore did not fairly represent the whole diocese. The same majority that carried the original resolution also defeated this resolution. These facts ought to be generally known.

THE proposed appointment of a bishop for Chota Nagpore—a large district in the diocese of Calcutta—is in a fair way of being carried into effect. The S. P. G. are prepared to grant a stipend of 6,000 rupees per annum for such a bishop from the date of his consecration, pending the raising of a capital sum of £12,000 for the endowment of the see. The bishopric will be almost purely a missionary one, and jurisdiction will be conferred by canonical consent. The bishop will, therefore, be not independent, and his position will, in fact, correspond with that of Bishop Caldwell. The district has an area of 44,000 square miles, and a population of about four and a half millions, mostly heathen.

IN the Lower House of the convocation of Canterbury, Archdeacon Burney presented the report of the Com-

mittee on the Increase of the Episcopate, which recommended the four following as the cases most urgently needing re-arrangement: "A new diocese for the county of Surrey, relieving the Bishop of Rochester of so much of his diocese as lies beyond the county of Kent; the separation of the county of Suffolk from the diocese of Norwich; and the formation of a new diocese, which shall include Birmingham, and so relieve the diocese of Worcester and the sub-division of the diocese of St. Davids." The committee further proposed "That whilst recognizing the necessity of resorting to the appointment of bishops suffragan for the relief of dioceses in which no sub-division can be advantageously made, or in cases where the Bishop, from age or infirmity, needs assistance, this House can not regard it as superseding the necessity of sub-dividing some of the dioceses in England and Wales and creating new sees." The debate showed a strong feeling against the present mode of appointing suffragan bishops.

IN Mr. Martin Sharp, who died in London, May 25, there has passed away a successful and indefatigable journalist. Born in Oxford in 1819, Martin Richard Sharp was first of all connected with the *Oxford Herald*. When *The Guardian* was established in London, the first editor was the late Mr. Montague Bernard, and he brought Mr. Sharp to London to assist him as sub-editor. In the course of time Mr. Sharp became part proprietor, editor, and manager of the paper, and his shrewdness, carefulness, and assiduity, were largely instrumental in securing for it a wide circulation and developing it into a very valuable property. For many years he had the entire burden of editorship and management upon his shoulders, as Mr. Bernard returned to Oxford in 1859 as Professor of International Law. In 1883, as he felt no longer equal to the whole responsibility and work, Mr. Sharp relinquished the editorship, but he continued to discharge till his death the duties of managing proprietor. Owing to his modest and retiring nature, he was little known in general society; but where he was known his shrewd and kindly disposition made him sincerely valued.

ON Sunday, May 26th, the twenty-fifth anniversary of the institution of the Bishop of London's Fund was celebrated in nearly all the churches of the metropolitan diocese, and at the morning service in St. George's, Bloomsbury, the Bishop of London himself preached. In the course of his sermon the Right Rev. Prelate said that, during its existence, the fund had built, or helped to build, 150 churches, besides houses for the clergy, schools, mission buildings, and scripture rooms. Last year it gave £4,750 to aid in maintaining eleven mission clergymen and eighty-two lay agents, and of these sixty-four were sent to work within the area of the East London district, which is under the supervision of the Bishop of Bedford. It gave nearly £12,000 towards the building of churches and mission rooms, without which effective parish work would be impossible; and, in many parishes, the sup-

ply of living agents was felt to be one of the most pressing wants, and the requisite means could not be raised locally. The total amount expended on Church work in the diocese of London since the establishment of the fund was £800,840.

THE thanksgiving services for the recovery of the Bishop of Durham, and his return to his diocese, took place at Durham cathedral on the afternoon of Ascension Day. Long before the time appointed, every seat in the spacious nave and transepts was occupied. The procession included, in addition to the members of the cathedral body, the Assistant-Bishop (Dr. Sandford) and the Bishop of Richmond, a large number of parochial clergy, the university being also represented. The processional hymn was, "Few days He tarried here." The Bishop having taken his position within the altar rails, the choir sang the *Te Deum* to Nares in F. The Dean read the special lesson, Is. xxxviii: 9-21. The anthem was, "Rejoice in the Lord" (Armes). The collects of thanksgiving having been read by Archdeacon Watkins, the hymn, "Now thank we all our God," was sung, and a collection taken on behalf of the Diocesan Fund. The service was brought to a close by the Bishop, in a firm voice, pronouncing the benediction. As the clergy were leaving the cathedral, Dr. Armes played the "Hallelujah Chorus." About 200 clergy were present, and the following telegram was received during the day: "Cambridge friends join in thanksgiving, and pray for many years of usefulness for the Bishop.—Vice-Chancellor."

## CHICAGO.

In acknowledging the receipt of the contributions for the Johnstown sufferers, Bishop Whitehead writes as follows to the treasurer of the fund:

PITTSBURG, PA., June 18 1889.

Rev. Morton Stone, La Grange, Ill

REV. DEAR SIR.—Bishop Whitehead desires me to say, that in addition to the formal receipt which has been already sent you, he wishes to return his special thanks to you and to the clergy and people of Chicago for their very generous contributions for the Church in Johnstown. So generous have been our fellow Churchmen, that we shall be enabled, no doubt, to re-build the church immediately. Again thanking you for your kindness, I am

Very truly yours,

BISHOP C. WHITEHEAD,

Dictated.

per M. G.

## NEW YORK

CITY.—At a meeting of the Board of Managers held on June 11th, the Bishop as chairman of the committee to secure a site for a Missions' House, reported that in their several sessions the committee after considering various pieces of property, had purchased a site on the east side of Fourth Avenue, a little south of 22nd Street, and adjoining Calvary church. The property has a frontage of 60 feet on the avenue. He also reported that subscriptions had been received to a considerable amount. On motion of Bishop Scarborough, it was voted that the committee be continued with authority to secure subscriptions and obtain plans, specifications, and estimates, for the erection of



a building, and report at the September meeting of the Board. The site is thought to be an admirable one for the headquarters of the society, and also for offices and interests which concern the Church in its general character. It is not far away from Madison Square, is near the 23rd Street [car service connecting with all the avenues, and has the advantage of being near one of the largest and most honored churches. It is estimated that the cost of a suitable fire-proof building, including the price of land, will be \$200,000. In order to begin the work in the coming autumn, which it is hoped the advancement of the project will admit of, it will be necessary to carry the subscriptions forward with energy during the summer, so that before the meeting of the General Convention in autumn a sufficient sum shall have been pledged to make the Church Missions' House a centennial gift. The money should be raised at once and between seasons, as it were, so as not to divert any sum from the missionary offerings. It is believed that the proposed building would give the society rent free, and also yield a handsome income to be applied to other expenses. Bishops and other clergy so far as heard from have greeted the idea most cordially, some of them making pledges of personal gifts, among them, a clergyman in Illinois. Taking into account the way in which such a Missions' House would serve the purposes of the society, and equally serve and honor the Church, it is hoped that this exceptional undertaking will enkindle the enthusiasm of the laity and call forth the most liberal subscriptions.

Through the generosity of Mrs. Frances C. Barlow, of New York, the chapel of the City Insane Asylum on Ward's Island, has been recently re-furnished in oak. It has also been supplied with chairs, lectern, kneeling cushions, and an altar rail with brass standards. All the work was executed by the Messrs. Lamb.

The Rev. Archdeacon Kirkby, rector of Christ church, Rye, has returned from his trip to England, and resumed his work in connection with the parish on Sunday, June 16th.

On Trinity Sunday 22 young women were admitted as members of the Alpha Chapter of the "Daughters of the King," at Evensong, in the church of the Holy Sepulchre, New York, of which the Rev. Thos. P. Hughes, D. D., is now rector. This organization is a kindred one to that known as the "King's Daughters," but it is distinctively Churchly, and is formed for the building up of parish work, the members thereof solemnly promising to support the minister of the parish by prayer and work. The young people were admitted and invested with the silver cross, at the chancel steps, and afterwards addressed by the rector on the principles of the society, its "order of prayer," and its "order of service."

ANNANDALE.—The 29th annual Commencement of St. Stephen's College occurred June 20. Litany was sung in the College chapel at 12:30 P. M. The exercises of Commencement were held on the campus at 1 P. M. Essays on the following topics were delivered: "The Basis of National Prosperity," by John Hall Griffith, of Elmira; "The Meeting of Milton with Galileo," by Koble Dean, of Albany; "The Perception of Beauty," by Robert S. Wilkes Wood, of Washington, D. C.; "The Rise of Africa," by Matthew McDuffie, of Columbia, S. C.; "The Relations of Woman," by Thomas Bennington Bar-

low, of Peekskill; "The Abuse of Privileges," by Samuel Dies Van Loan, of Jersey City; "Poverty," with valedictory address, by Philip Sydney Dean, of Albany. Several musical numbers enlivened the programme. The delivery of prizes, and the conferring of degrees followed. The degree of M. A. was conferred on the Rev. Messrs. William F. Bielby, William M. Downey, William G. Ivie, and Horatio N. Traggitt; that of D. D. was conferred on Archdeacon Thomas. The Bishop pronounced the benediction.

The athletic games were a new and pleasing feature of the exercises this year. Dinner in Preston Hall was much enjoyed, Bishop Potter presiding. Drs. Fairbairn, Thomas, and Tucker, and Mr. McDuffie made addresses. Mr. McDuffie goes forth as the first colored graduate.

#### LONG ISLAND.

GARDEN CITY.—Class day exercises of the cathedral school of St. Mary's were held in the afternoon of Wednesday, June 19th. The graduates were four in number, to whom the president of the class made an address of welcome. The Bishop then introduced Prof. W. Le Conte Stevens, of Packer Institute, Brooklyn, who addressed the class. These exercises, which were held on the lawn in front of the school, were concluded with planting the ivy in commemoration of the class of '89. The closing exercises of the graduating class were held on the day following, and were conducted by the Rev. Charles Jessup, chaplain of the school. They consisted of singing, recitations, essays, etc. Among the guests were the Bishop and Archdeacon Cox, of Queen's county, and the Rev. Dr. W. R. Huntington, rector of Grace church, New York.

The recent visit of the cathedral choir to St. Augustine's chapel in Brooklyn, was the means of bringing some \$150 to the chapel's treasury. What with an excellent address by the Rev. Mr. Adams, some fine singing by Master Forbush, a fully choral service in which the rendering was equal to the selections, a collation served to the choir in the guild room, and an entertainment at which refreshments were served to the congregation, the occasion was no less enjoyable than profitable. St. Augustine's, it will be remembered, is the colored church in charge of the Rev. Mr. Tunnell, and the concert was in aid of its newly-started chapel.

Thursday, June 20th, was observed as Founder's Day, that is, the day commemorative of Mr. Stewart's gifts, while on the same day were held the Commencement exercises of St. Paul's School. The commemorative service was held in the cathedral, and consisted of Morning Prayer and full choral service, the Bishop officiating, assisted by Archdeacon Cox. The Rev. Mr. Fleming, rector of St. Barnabas' church, Brooklyn, delivered the address, speaking of the great results to come of the cathedral foundation, of the educational facilities afforded by Mr. Stewart's benefactions, and touching upon the important and mutual relations of education and religion. Previous to the church services, the cadets of St. Paul's school, in command of Lieut. Waltz, U. S. A., had drill and manual of arms, and afterwards had artillery drill upon the parade ground. The Commencement exercises at 3 P. M., Headmaster Moore presiding, consisted of essays and declamations by five or six of the graduates. To eight of the best pupils in selected studies were award-

ed prizes consisting of valuable editions of classical works. These were presented by the Bishop, who also awarded the diplomas. The number of pupils during the year was 150.

BROOKLYN.—The Rev. John R. Harding, of Macon, Mo., who was formerly assistant minister at the church of the Messiah, the Rev. Charles R. Baker, rector, has been elected to the same position, which he has accepted. Mr. Baker is to start for the Yellowstone Park on July 1st. In the meantime, the church is to be re-fitted and re-carpeted. An enameled marble slab has recently been erected in the vestibule of the chapel on the Clermont avenue side, as a memorial of those members of the Sunday school who have passed away. The slab represents a new process recently invented in England, in which the enamel preserves the painting and gives increased brilliancy to the colors. It is the first example of the kind in this country, and promises to take the place of mosaic work, being much cheaper. This church, it may be added, raised for all objects last year over \$37,500, of which nearly \$5,700 were for charitable objects.

The Rev. Warren C. Hubbard, for 13 years rector of St. Paul's church, South Brooklyn, has notified his vestry that he shall tender his resignation in September, to take effect in the latter part of November. So many substantial members have left the parish, that he considers a consolidation of St. Paul's with Emmanuel church not far distant, a thing to come about sooner or later, and that ultimately, St. Paul's will become a mission church. The rector of Emmanuel church is the Rev. Dr. Walbridge. St. Paul's, which was consecrated three years ago, represents a property worth \$130,000, and has 300 communicants. Mr. Hubbard will spend his vacation at Fulton, N. Y., leaving the latter part of July, and returning in September.

The Rev. Dr. Alsop, rector of St. Ann's, preached in Christ church, on Sunday, June 16th, while on the two following Sundays the pulpit was to be occupied by the Rev. Bishop Faulkner, rector of St. Mark's church, Orange, N. J., and the Rev. J. Saunders Reed, rector of Trinity church, Newark, N. J.

#### MILWAUKEE.

KENOSHA.—The 18th Commencement of Kemper Hall, under the care of the Sisters of St. Mary, took place on Thursday, June 20th, at 10:30 A. M. The Rt. Rev. Dr. Knight presided. The Academic exercises took place in Armitage Hall. They included a Latin salutatory by Miss Louise Welles, a German essay by Miss Emilie Clara Zeese, an essay in French by Miss Helen Therese Grant, and a valedictory by Miss Elizabeth Kemper Adams, a great-grand-daughter of the late Bishop Kemper. After the conclusion of the literary programme, a procession was formed to the chapel where the testimonials and prizes were awarded, the "breaking up hymn" and the *Te Deum* sung, and the Benediction of the Bishop given. A most interesting and noteworthy feature of the chapel exercises was the reading of a letter from the secretary of Vassar College, stating that the four young ladies, the Misses Adams, Grant, Welles, and Wadleigh, who had forwarded examination papers for admission to that institution, had passed "in all their work" and that they had presented "the best set of reports from any one school," seen by her during her

four years as secretary. Nothing could be more gratifying than such a commendation from such a distinguished authority and nothing more significant as to the thoroughness of the instruction given by the accomplished teachers of Kemper Hall. The school is overcrowded now, but is only a question of time and means until the accommodation shall be so enlarged as to give room for the increasing numbers, which year by year seek the advantages so peculiarly desirable of a school noted for its literary work and its tone of manners.

WAUWATOSA.—The corner-stone of Trinity church was laid Saturday, June 22d, at 4 P. M. The ceremonies were very impressive, being conducted by the Bishop and the Rev. E. P. Wright, D. D., rector of the parish. The music was rendered jointly by the Trinity church choir, and the vested choir from St. Luke's, Milwaukee. The procession, headed by the crucifer, marched to the scene, singing "Holy, Holy, Holy, Lord God Almighty." The Bishop opened the service by reading the versicles, which were followed by the singing of Psalm lxxxiv. When the stone had been placed in position, the Nicene Creed was chanted; and after a few words of encouragement to the congregation, by the Bishop, the Rev. E. G. Richardson made a most impressive and fitting address. After the singing of the hymn, "The Church's One Foundation," the rector read a brief history of the parish, showing the organization to have taken place April 4th, 1887, with C. W. Helliwell and F. W. Hotchkiss, wardens; and R. N. Dudley, G. R. Phillips, and J. T. W. Jennings, vestrymen. Feeling an absolute need of a church building, the trustees of the property, Messrs. S. H. Seamans and G. E. Treat, deeded to the parish one lot 80x140 feet, and now, the people having raised a large portion of the funds needed for the building, the work is being pushed and will soon be completed. The offering being taken, after prayers and benediction by the Bishop, the procession was re-formed, and marching in the open air to their place of robing, sang with both vigor and sweetness, the hymn, "Angel bands in strains sweet sounding."

Thus a very encouraging move was made in the erection of a much-needed church building, in this most important and encouraging field. Much credit is due to Mr. Jennings for the work done in his capacity as architect, his services being entirely gratuitous, in promoting so nobly the welfare of the parish.

At the close of the service, the young ladies of St. Agnes' Guild of Trinity parish, served a beautiful and much-appreciated lunch to the members of St. Luke's choir, and visiting friends.

#### QUINCY.

The Bishop at his visitation of Christ church parish, Limestone Prairie, on Whitsun Day, confirmed eight. It was the day following the birthday of the Rev. John Benson, for many years of his more than three-score-and-ten, a beloved and faithful priest in Illinois.

#### SOUTH DAKOTA.

The ladies of Salem, South Dakota, have organized a Church Guild, and are working earnestly and faithfully to raise funds for the erection of a small chapel where the sacraments and ordinances of the Church may be administered, "decently and in order." They need and deserve help in this good work. The Rev. Dr. James Trimble is the missionary in charge.



**PENNSYLVANIA.**

So extensive are the enlargements of the church of the Saviour, West Philadelphia, that when completed it will be almost a new church. The corner-stone of the enlargement was laid on Tuesday afternoon, by Bishop Whitaker, in the presence of a number of the clergy and a large congregation. The rector, the Rev. Dr. Wilbur F. Watkins, read a list of articles in the old leaden box which was placed in the first corner-stone of 1855; this, with a number of other articles, were placed in a copper case and soldered; previous to its being placed in the cavity, it was held by the oldest member of the vestry in full view of all present. Dr. Watkins read, also, a brief history of the church from its inception, in which many interesting facts were stated. Bishop Whitaker made the address of the occasion, and urged that the wealth and art which men are now lavishing upon their homes and places of business should find its counterpart in the erection and adornment of churches. The new church, when completed, will have a much greater seating capacity than the old structure. It will present a bold front on the west, in which will be a large Catherine window, and on the corner will have a strong square tower, 20x20 feet, rising to a height of 136 feet. The extreme width of the church at the transepts will be 86 feet, and the whole length 130 feet. The chancel is apsidal and 27 feet deep. It is to be of Hummelstown sandstone, with Prince William red stone trimmings. The Lombardy Venetian style of architecture is followed. The windows are to be of cathedral glass, the wood work in natural finish, and the walls handsomely decorated. The architect is Burns, and the builders, Messrs. Williams & Sons.

The need of a suitable building for Sunday school and parish purposes is pressing itself with increasing strength upon the workers of the church of the Redemption, Fairmount, but the most of the funds for this purpose must come from without. This church has sent over \$100, besides a number of boxes, barrels, and packages of clothing to the Johnstown sufferers, and the Sunday school sends \$16.53 to the Sunday school at that point.

The amount of the collection for the flood sufferers in Trinity church, Southwark, Phila., is \$142.

Rapid progress is being made in the erection of the school house and rectory for St. Martin's-in-the-Fields, at Wissahickon, which with the complete church, is the gift of H. H. Houston, and supplies a parish with every needed appointment for those residing in that section.

**PHILADELPHIA.**—On June 13th, nine years ago, St. Chrysostom's Mission was started by gathering 10 children in an upper room. One of the peculiarities of this venture of faith has been its dependence upon outside liberality for its support, its work being in a neglected neighborhood among poor people. During nine years \$15,000 have been sent to the missionary, mostly in letters, and a great deal anonymously. A kindergarten has been supported, and various agencies maintained for the amelioration of the condition of the poor. Eleven thousand dollars additional have been sent for church property. One of the features of the work is a weekly reception for street boys, at which games are played for a short time, and after they are gathered, a service is held in the church, which is generally filled with rough

boys who otherwise would not enter a church. A similar work is done among the girls. There is a large population of dependent and incompetent poor which makes a heavy demand upon the charitable work of the mission.

**MISSOURI.**

**CARTHAGE.**—On SS. Philip and James day, the rector, the Rev. J. Taylor Chambers, entered upon the third year of his rectorship. From his second annual address are gathered the following statistics of his pastorate for the two years: Baptisms, 29; Confirmations, 32; offerings, \$3,789.78. The average offering for these two years is nearly double the amount of the two best years the parish ever had, financially, and, excepting these two years, it is considerably more than double that of any other, and will treble the amount of many years.

The corner-stone for a stone church was laid on the 18th instant. The clergy, officers of the parish, and other members of the congregation assembled in the afternoon at the old church. After a short service, the Rev. M. M. Moore, Dean of Springfield, delivered an appropriate sermon, and then all proceeded to the northwest corner of the new church and the stone was duly and properly laid. The inscription on the stone is "Grace church, 1889," and a plain Latin cross. In it is placed a copy of the Book of Common Prayer, the Living Church Annual for 1889, a history of the parish, the names of present officers, and a copy each of the three daily papers of the city. This new edifice will be one of the neatest in the city. The Howard avenue front will be 35 feet and runs back 72 feet, the rear being 45 feet wide. The cost without the stained glass windows or any inside furniture will be \$6,000. It is expected to have it completed by the latter part of September next. Of great credit to the members of the congregation, is the fact that no debt will be incurred in its erection, enough money being raised to pay the contractor as soon as the work is done and approved.

**PITTSBURGH.**

We desire to correct an error in the list of names given in our report of the recent convention as deputies to the General Convention. The following is the correct list: *Clerical*—The Rev. Messrs. Samuel Maxwell, Henry Purdon, D. D., Marison Bylesby, and J. H. B. Brooks. *Lay*—Messrs. H. L. Foster, T. C. Jenkins, Hill Burgwin and Wm. Metcalf. *Alternate*—The Rev. Messrs. George Hodges, Rodgers Israel, R. J. Coster, and Richard Smith. *Lay*—Messrs. J. W. Reynolds, A. P. Tanner, James Bredin, and Pearson Church.

On Tuesday June 11th, the annual closing exercises of Trinity Hall Military Academy, Washington, were held in the beautiful chapel of the school, commencing with Matins at 9 A.M. The prizes were distributed by the Hon. Judge Acheson, visitor of the school, who made an address most fitting for the occasion, giving a synoptical history of the institution, and picturing its hopeful prospects under the present regime. The Rev. Samuel Maxwell, rector of Trinity church, Pittsburgh, conducted the service in his usual impressive manner, and also made an address to the cadets. The rector, the Rev. Pedro S. Mesny, followed with a well-deserved eulogy to the boys who had acquitted themselves admirably in the work of the school year, and in the examinations. It was particularly gratifying to him on this occasion to be able to announce that two of the

cadets, Capt. Abel and Lieut. Beall, had successfully passed the entrance examination into Washington and Jefferson College. Trinity Hall, situated about half-way between the cities of Pittsburgh and Wheeling, from the unsurpassed beauty and healthfulness of its location, and the earnest zeal of its rector in advancing the interests of the school and raising its standard of scholarship, deserves to prosper. The Rev. F. C. Cowper, rector of Trinity church, Washington, Pa., is a preceptor at Trinity Hall.

**MASSACHUSETTS.**

The laymen of the diocese are awakening to a sense of their responsibility in the work of the Church. The Massachusetts Church Union was the work, in its infancy, of a few godly laymen, a society which now numbers 60 clergymen and 80 laymen. Its object is to keep in its purity, the "One Catholic Church of the Nicene Creed." The Episcopal Club of Boston has taken in hand, among other worthy objects, in the interest of the growth of the Church in the diocese, the proposed erection of a Church House, a building sorely needed in Boston, the Episcopal Church Rooms, under the very efficient management of Miss C. St. Clair Elton, proving to be too limited as to room for the numerous committees on Church work in the diocese. The Episcopal Church Club of the city of Worcester has a membership of some 60 laymen from the four churches in that city. All these movements among the laymen of the Church seem to be proving a stimulus to a more active Church work, and the laymen are beginning to find out that there is plenty of work for them in the parish and diocese, if they will only look for it.

Some good friend who had the welfare of the children of the Church Home very nearly at heart, has very thoughtfully provided a house at the village of Topsfield, for a summer resort for the children. Quite a number of boys and a few of the girls are now out there, enjoying the sweet country air, laden as it is with the perfume of the many wild flowers. They are under the care of Miss Lucretia Dexter, who has so faithfully attended to the spiritual direction of the children at the Church Home for Orphan and Destitute Children in South Boston, for a number of years. To Miss Dexter and her sister, Miss Lucretia, is due very great praise for their exceedingly efficient management of the Home. The children, too, are devoted to both sisters, as also to their good chaplain, the rector of St. Matthew's, South Boston.

**FITCHBURG.**—As a result of a lecture on Church Temperance by the Rev. S. H. Hilliard, organizing secretary of the Church Temperance Society, the plans for the establishment of a coffee house are rapidly approaching completion, and should it prove successful, another will be opened in the eastern part of the city.

**ATHOL.**—St. John's Mission at Athol gives every promise of being one of the most flourishing in the diocese. The Rev. C. J. Shrimpton, late rector of Grace church, Ridgway, Pa., has assumed the charge of this work, taking in connection with it that of Winchendon. On Easter Day St. John's Mission received many valuable gifts from friends of the mission. A valuable parish register and a set of parish record books was presented by J. S. Blatchford, of Boston; a surplice was given by the people of Grace church, Newton; a set of Communion plate from Trinity church, Milford; and quite

a number of Boston friends added to the offering. On Easter Monday a class of 12 was presented for Confirmation. The arrangement for services is as follows: Morning service and Sunday school at Athol, and evening service at Winchendon.

**WAREHAM.**—On Easter Day at the church of the Good Shepherd, a most beautiful gift was placed upon the altar in memory of Miss Minnie Hunter, who entered into the rest of Paradise on the 16th of last December. The memorial was given by her near relatives, Mr. Charles Hunter, and Mayor Eames N., and his wife, Madeline Hunter, Edmondston. It is in the form of a chalice and paten made from old family silver. Among the pieces of which it was fashioned was the christening cup once belonging to Miss Hunter. The chalice is exquisitely adorned with jewels, pearls and precious stones. Claspings the stem are two rings filled with tiny seed pearls once worn by Miss Hunter. Around the base of the chalice is the legend: "Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged." It would be hard to find a fitter emblem of one whose life itself in a sort was a Holy Grail, a cup of blessing to all with whom she came in contact, ministering as she did to each, helpful refreshment from the deep spring of inspiration which through a rich experience had been unsealed in her own soul.

**PROVINCE OF ILLINOIS.**

St. Mary's School, Knoxville, closed its 21st full year on Wednesday of last week, twelve graduates receiving the diploma and the Cross of Honor. The Bishop of Quincy presided in his felicitous way, and made an address to the graduating class which was greatly enjoyed by all. There was a large attendance of friends and patrons, some from far distant points. The pupils represented 17 States and Territories. At the early Celebration a fine memorial window was unveiled, the gift of class-mates of the late Julia Derby Pilcher, graduate, teacher, and organist of St. Mary's. The window is by A. Booth, London, 47 Lafayette Place, New York. A marble font, made by J. & R. Lamb & Co., was burned just as it was finished, and with all possible dispatch, the second one did not arrive in time. This is the gift of two of the guilds. At the annual meeting of trustees, the rector made an encouraging report of the condition and prospects of the school. Five thousand dollars have been expended during the past year in improvements, the contribution of the rector; six thousand dollars have been received from the legacy of the late James Knox, which pays the last of the debt incurred for rebuilding. The Bishop Whitehouse Scholarship is beginning to receive contributions, amounting now to \$239.

**MAINE.**

**PORTLAND.**—Though the offerings in St. Luke's cathedral, this parish, last year, were adequate to meet the running expenses, the existence of a debt of \$7,000 upon the parish, made a considerable drain upon the resources in the matter of interest. An effort has been lately made to clear off the whole indebtedness, and with such success, that on Sunday, May 26, it was announced that \$5,450 had been already raised, with a good prospect of the whole amount being speedily subscribed. The debt has been accumulating in small sums for 12 years, and was increased by the addition of \$2,000 of subscriptions, remaining unpaid at the time the cathedral was consecrated.



ted, and then assumed by certain individuals, some of whom have since died.

#### SPRINGFIELD.

The class of '89, St. Maur Hall, Mt. Carmel, closed the year's labor and passed out from their Alma Mater on Tuesday, June 11. The graduates are three in number, Miss Edith D. Hutcherson, Miss Laura H. Lock, and Miss Ada Seitz. The motto chosen by the class is a most commendable one, "Prayer, Perseverance, Patience." The exercises of the day began at 10:30 A. M., with an exhibit of the work done in the school. This consisted of lessons given by the graduates to the different classes. After an intermission, Miss Seitz presented a paper on "The Training School in America." This was an able exposition of the history and aims of the training school and has been highly praised. An eloquent address to the class was delivered by the Rev. F. P. Davenport of Cairo. The diplomas were presented by Judge Green with appropriate remarks. At night a reception was given the graduates, whose friends in large numbers attended, and showered congratulations upon them for the successful termination of their work.

EAST ST. LOUIS.—St. Mary's Mission chapel was opened last January. Much interest has been shown in this work since then. The services of the Church are regularly observed. The Holy Eucharist is celebrated early every Sunday and holy day. The Morning and Evening Prayer are said daily throughout the year. A class of 23 persons was presented for Confirmation on the fifth Sunday after Easter, in the morning. The Bishop preached most interesting sermons both morning and evening. A number of good people have contributed to the work of the chapel rectory. A debt of \$2,350 still remains unpaid.

#### WESTERN MICHIGAN.

Bishop Gillespie reports the following for convention year ending June 4, 1889: Baptized, 8; married, 2; buried, 1; preached, 128; addresses (not including Confirmation addresses), 36; children's services and addresses, 32; celebration Holy Communion, 36; confirmed in this diocese, 285; confirmed in Southern Ohio, 77; diocese of Michigan, 284; meetings for conference, 50; visitations, 81; clergy received, 7; transferred, 2; services participated in, 183; visits to schools and colleges, 17; State institutions, 20; jails and poor-houses, 30.

BATTLE CREEK.—Mrs. Metcalf has recently presented to St. Thomas' church a valuable paten and two chalices of silver. The ladies of the parish have carpeted the chapel and purchased chairs for the same to replace the benches formerly used.

BENTON HARBOR.—Not long since Holy Trinity church was consecrated, the debt being extinguished by a gift from Albany, N. Y., in memory of one who was confirmed in the parish. The sermon was preached by the Rev. C. C. Tate, of Englewood, Ill., who as rector at Niles, formerly held service at Benton Harbor. The venerable rector is doing a good work.

#### MARYLAND.

A clerical association, composed of the clergy of Anne Arundel and Prince George counties has been formed. The Rev. Dr. Hyland is president, and the Rev. Mr. Anderson, secretary, of the association. The first meeting was held at the rectory of Trinity church, Upper Marlboro, on Tuesday, the 25th inst., followed by services at the church,

UPPER MARLBORO.—The May Day Parish gathering held at the rectory of Trinity church recently, was a decided success. The object of the gathering was to raise funds to help pay the mortgage debt on the rectory, and also aid the Sunday school in increasing its library. The receipts amounted to about \$150.

WASHINGTON, D. C.—The Washington Convocation held its annual meeting at Trinity church, on Tuesday, June 4th. Three sessions were held. At the morning session the following officers were nominated: *Dean*, the Rev. Dr. Nelson, of Montgomery Co.; *secretary*, the Rev. A. S. Johns; *treasurer*, C. M. Matthews. Mr. W. A. Melvin read an essay at the afternoon session on "The Relation of City to Country Parishes," which provoked a lively discussion. Addresses were also made by the Rev. Drs. Clark, Nelson, and J. G. Gantt.

BALTIMORE.—The third anniversary of the Guild of St. Barnabas was held at the close of the service on Sunday night, June 9th, at the church, Biddle street and Argyle avenue. It has raised \$492.29 of the debt on the rectory, given fifty prayer books and hymnals to the church, and conducted an evening school through the winter months. The receipts were \$103.99 and expenses \$101.39, leaving a balance of \$240 in hand. The guild at present has 37 members. An interesting address was delivered by the Rev. Dr. W. W. Williams.

Ascension church Sunday school celebrated its 51st anniversary on Sunday, June 9th. The Rev. Chas. C. Griffith, rector of the church, and Mr. Edwin Higgins, superintendent of the Sunday school, made addresses. The money which had been raised through offerings from the children, amounting to \$3,000, was expended for chapel improvements.

St. Paul's Orphanage has been removed from 10 E. Franklin St. to the corner of Fifth St. and Charles-St. Ave. The orphans, 34 in number, will remain in their new quarters during the summer. The property which the orphanage now occupies was recently purchased from the Dickey estate, and comprises several acres of ground, shaded by tall trees and beautified by flowers and shrubs.

#### CENTRAL PENNSYLVANIA.

The closing exercises of Bethany School at Gettysburg which is under the rectorship of the Rev. T. P. Ege, were held in McClellan Opera House, on Wednesday morning, the 19th inst. Mr. Ege has for first assistant Miss Anners, formerly head of the parish school in St. Jude's, Philadelphia. The school has thus finished its first year which has been one of great satisfaction and encouragement to the rector and all the Church people who are interested in its success. During the year there have been 30 girls in attendance, boarding and day pupils, and the management has already secured the confidence of patrons and other observers. Gettysburg is beautiful for situation, standing in the midst of a most salubrious country. The Rev. Mr. Ege has demonstrated his entire fitness for this important post of Church work, and his hands will certainly be upheld by his fellow Churchmen. Mr. Ege is also rector of the new memorial church at Gettysburg, the church of the Prince of Peace.

On St. Barnabas' Day, the general diocesan missionary presented his report for the past year, showing that this plan of Church work is continuing to meet with success. Under his im-

mediate supervision, five lots have been secured for church buildings, and a church and rectory been erected on one of them. He has travelled over 14,000 miles without calling on the Board for a cent, and paid his own expenses and those of the clergy traveling with him, besides paying back \$50 to Bishop Rulison advanced at the beginning of the work, and paying a fair sum into the treasury of the Board, thus becoming a source of revenue to the diocese. Under his immediate charge are 398 communicants who receive no other clerical service except his, and the Bishop's annual visitation; of these, 165 are in parishes and missions that have not or cannot afford a rector; the other 232 are scattered over the mountains and hills in the farming and mining regions. 149 services have been held, including, with 56 Communion, many in private houses; 224 sermons and addresses have been delivered; children and adults have been baptized, and 8 presented for Confirmation; 5 new places explored; 17 more visited for the first time, and 140 re-visited; 22 vacant parishes have been served, besides 17 places where there is no organization.

#### IOWA.

MAQUOKETA.—On the evening of Whitsun Tuesday, the Bishop of Iowa made his second visitation this year to St. Mark's church; 16 persons were confirmed—10 men and boys, and six young women; four having recently received Holy Baptism and two men being over 50 years of age. The majority of the class were converts. The Bishop's address was paternal and earnest, and was listened to with interest and spiritual benefit. During the offertory a solo was sung accompanied by organ and violin. The church was filled to the chancel, many sitting on improvised benches, and many were unable to get into the church. After the service, the Bishop repaired to the rectory and shook hands with the class and others, he was serenaded by the city band, three of the young men having just been confirmed by him. The Bishop, in a few happy words, thanked the band and spoke of the close connection of instrumental music with the worship of the sanctuary. The occasion is one which will long be remembered. The Bishop is more and more endearing himself to the hearts of all, Church people and non-Church people, and all look forward with pleasure to his next visitation in early winter. A new Confirmation class will be immediately formed for weekly instructions. The communicant list is now 72 instead of 34, not one of the additions having been received from other parishes. Thirteen were confirmed last February. The 16 confirmed on this occasion all made their first Communion on the morning of their Confirmation day, one Celebration being at 6:30 A. M. for business men and the other at 8 A. M. *Benedicamus Domino.*

#### FOND DU LAC.

The closing services of St. Monica's School were held on the 13th and 14th of June. On the first day, the younger pupils occupied the stage, and acquitted themselves creditably in dialogues, recitations, compositions, and musical performances. The exercises of the second day reflected credit on pupils and teachers. When all had been concluded, the Rt. Rev. C. C. Grafton addressed the school in eloquent words, evidently coming from the abundance of a heart wholly given to his new work. He spoke of our three-fold na-

ture, of the greater spiritual gifts of woman, and of the responsibility thence arising. At the close of his address, with a few graceful and appropriate words he gave to the first graduate of St. Monica's, Miss Nina Galloway, her diploma, a beautiful specimen of illumination. So closed a day which manifested the faithfulness of loving teachers, the gracious influence of a Christian home, where prayer and praise begin and close each day. The girls that are entrusted to the gentle Sisters of St. Monica will come forth from their consecrated home gentlewomen in the best meaning of that good old word.

Three years ago, under the auspices of Bishop Brown, and the devoted and self-denying management of Mrs. Delano, (now Mother Caroline), to whom one can offer no higher meed of praise than to say she was worthy to be the helper of the dear, brave-hearted Bishop who is gone—this school began with five boarders and a few day scholars. It was in the strictest sense a venture of faith. The fruit of their faithful sowing already has begun to ripen. The one small house of three years since has been enlarged again and again. Four other houses have been purchased, and yet there is a lack of room. There were 20 pupils in the autumn of '86. There are now 57. The school is becoming known throughout the diocese, and beyond it: wherever it is known it is approved and highly valued. With God's blessing on the faithful labors of the Reverend Mother and the Sisters of St. Monica, and their able teachers, assured success and years of increasing usefulness, may be counted on.

#### OHIO.

The 65th year of Kenyon Military Academy, Gambier, closed with appropriate exercises on the evening of June 18th. At seven o'clock a goodly audience was seated in the spacious school-room of Delano Hall, from which the desks had been removed, to listen to the prize declamations. The contestants were Cadet T. H. B. Davies, of Sandusky; cadet H. M. Buson, of Milwaukee; Corporal J. M. Waugh, of Mansfield, and Major John D. Nollett, of Cincinnati. The judges of the contest were the Rev. Dr. James, of Bexley Hall; and the Rev. Dr. Jones, and the Rev. Professor Streibert, of Kenyon College. Following the declamations was dancing, with music by the Akron Symphony Orchestra. The school-room had been handsomely decorated with military trappings and banks of ferns and flowers. The cadets in their bright uniforms, the Harcourt teachers and young ladies in evening dresses, college students and professors and their families, and many strangers from abroad, made a delightful company. In the intermission, the medals and officers' commissions were given. The medals were of gold, of the usual handsome style, and were won in competitive examinations for Latin, Algebra, Composition, Declamation, Greek, and Military Drill. As the medallists came forward, their medals were gracefully fastened by Mrs. Bodine. At midnight many of the cadets left for their homes. The year just closed has been the most successful under the present regency. The destruction of Milnor Hall by fire on the 7th of May would have been followed by the disintegration of the school, had it not been for the prompt, able, and decisive measures taken by Dr. Rust. The occasion required good generalship, but the generalship was ready.



BOOK NOTICES.

MESSAGES FOR THE KING'S DAUGHTERS: OF THE MANNERS OF THE COURT. By Annie Darling. New York: A. D. F. Randolph & Co. Pp. 56. Price 50c.

Daintily gotten up, this little book accords in outer appearance with the subject of which it treats—suggestions and reminders of the daily conduct befitting the daughters of the King. It will surely be found helpful to those that bear that name.

JEREMIAH; His Life and Times. By the Rev. T. K. Cheyne, D. D.

DANIEL; His Life and Times. By the Rev. H. Deane, B. D. New York: Anson D. F. Randolph & Company. Price \$1.00 each.

We are glad to note the continuation of this "Men of the Bible" series, of which we have before mentioned several volumes. The subjects of the two volumes before us, and the times to which they relate, are among the most important in Old Testament history.

LORD LAWRENCE. By Sir Richard Temple. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Price 60 cents, cloth.

We have noticed several volumes of this series and gladly announce this latest addition. Lord Lawrence, after distinguished service as governor of the Punjab, became Viceroy of India. He died in 1879. He was a man of heroic simplicity, and is deservedly ranked among England's worthiest "men of action."

THE STORY OF THE NATIONS: THE STORY OF MEXICO. By Susan Hale. New York: G. P. Putnam's Sons; Chicago: S. A. Maxwell & Co. Price \$1.50.

This volume, though quite up to the other volumes of the series in the interest of its subject, but perhaps not in the treatment of it, is still very readable. It is especially rich in Mexican antiquities. We know not, indeed, where the reader will find so much interesting information about the early history of Mexico, in so small a compass and so attractive a style, as in this "story."

GRIEFENSTEIN. By F. Marion Crawford, author of "Mr. Isaacs," "Dr. Claudius," "A Roman Singer," "Zoroaster," "A Tale of a Lonely Parish," etc. Chicago: S. A. Maxwell & Co. Price \$1.50.

As a piece of workmanship this story is admirably done. The serious fault that disfigures it, is its improbability. The course of the story is enlivened by a full and careful insight into German student life. One may not be reconciled to the duelling habits that prevail in German universities, but much of the odium is removed by the perfectly frank statement of the case and by the care of the author in showing that fatal terminations are exceedingly rare. What has been said as to the improbability of some parts of the narrative, applies particularly to the conclusion where the horrible tragedy of the double suicide and murder seem far-fetched.

THE PROGRESS OF RELIGIOUS FREEDOM, AS SHOWN IN THE HISTORY OF TOLERATION ACTS. By Philip Schaff, D. D., LL. D. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1889. Pp. 126. Price \$1.50.

This treatise is an enlargement of a paper prepared for the first annual meeting of the "American Society of Church History," and traces the progress of Christianity, in its relation to the State, from persecution to toleration, and from toleration to freedom. After a brief definition of toleration and liberty, the author reviews the early Christian edicts of toleration and the transition to medieval intolerance, treating of the Papal theory, and tracing the story of toleration in modern Italy, Germany, France, and England, and showing the connection and the difference between the European system with its legal inequality and the American with its liberty and legal equality. The subject is treated in a sketchy manner. Dr. Schaff's book will serve as an outline of the whole matter to one who wants to study it more thoroughly. The author is too well-known to need any words of commendation as to his historical accuracy, or clearness and straightforwardness of style. Not the least valuable part of the volume is the full text of important documents bearing upon the subject of toleration, such, e. g., as the Edicts of Constantine, of Nantes, of Revo-

cation by Louis XIV. (with *fac-simile*), of Potsdam, of William and Mary, and the Provisions of the Constitution of the U. S. securing religious liberty.

NEW TESTAMENT CONVERSIONS. A series of sermons by the Rev. G. H. Gerberding, M. A. Philadelphia: Lutheran Publication Society. Pp. 283. Price \$1.

The purpose and object of these sermons seems to come out very clearly in the dedication of the book. It is addressed "to the cause of a hearty, healthy, living piety, which springs not from superficial sentimentalism or occasional emotionalism; a piety that grows out of a correct understanding, a true appreciation, and a prayerful diligent use of the Christ-ordained means of grace." While insisting upon conversion, as against cold humanitarian moralists, he has no sympathy with the methods of fanatics and revivalists. His doctrine of conversion is that it is the work of the Spirit in the penitent and faithful heart, and that it is brought about by means of the preached Word and by the grace of the sacraments, the reality of such conversion being manifested by the fruits of good living. We join with the author in the hope that his book may help to counteract the popular mistakes on this matter of conversion, and be instrumental in turning many from the error of their ways.

THE DIVINE LITURGY; Being the Order for Holy Communion, historically, doctrinally, and devotionally set forth, in fifty portions. By Herbert Mortimer Luckock, D. D., Canon of Ely, sometime Principal of Ely Theological College, etc. New York: Thomas Whittaker. Pp. 414. Price \$2.00.

All former readers of Canon Luckock's "Studies in the Book of Common Prayer," will be gratified at the announcement of this new work devoted solely to a study of the great Office of the altar and its concomitances, in which both history and doctrine are skilfully combined in happy measure. At the beginning two opposed pages exhibit a comparative table of liturgies—Clementine, Roman (Sarum Use), English, 1549 and English 1662, following which is a glossary of liturgical terms; while at the close, with his characteristic thoroughness, the author has placed a complete index. In the course of the treatise every possible member of the Holy Office receives its due examination, from the opening rubric to the "black rubric" or the declaration upon kneeling; besides all which we find in order of evident occurrence, sections in consideration of the subjects of the Christian priesthood, the altar, the office of preparation, the publication of notices, the sermon, the mixed chalice, prayers for the faithful dead, the reality of Christ's Presence in the Sacrament, the sign of the Cross, leavened or unleavened bread, reservation, and frequency of Communion. The Catholic mind-fulness, historical accuracy, and wise caution, of Canon Luckock is nowhere more apparent than in this important work. It will prove a most valuable help to the parochial clergy in the regular instruction of communicant classes, a design which he had in view in its preparation. The book is in fifty portions, so that in the case of monthly instructions it would extend as a manual of aid for a period of four years.

CHRISTIAN DOCTRINE HARMONIZED, AND ITS RATIONALITY VINDICATED. By John Steinfort Kedney, D. D. Professor of Divinity, Seabury Divinity School. New York: G. P. Putnam's Sons. 1889. 2 vols. Pp. 383 and 422.

The venerable Dr. Kedney, (now in his seventy-first year), has done good service in the present volumes, for which he is entitled to the thanks of all Christian scholars. As the author explains in his preface, these volumes are both dogmatic and apologetic; dogmatic, as placing upon a fixed foundation the articles of the Christian Faith agreed upon by all Christian thinkers, and harmonizing questions more or less unsettled as yet in Christian doctrine; and apologetic, as submitting the dogmatic system to the scrutiny of the speculative processes, and showing it to be truly rational; also, exhibiting "the inferiority and insufficiency of any other philosophy proposed instead of Christian philosophy, and rendering null any criticism of the latter." Dr. Kedney shows himself to have been a dili-

gent student in the department of philosophy, and of Christianity as the only true *philosophia ultima*. He writes in a plain intelligible style, with no undue use of technical terms and expressions, and with a firm grasp of the principles which he is advocating. We have not yet had time to go through carefully these volumes, which must be studied as well as read over in order to form a just estimate of their value. But we have examined them sufficiently to say, in broad terms, that they will well repay attention on the part of every theological student and every one else who desires to reach the philosophical basis and consistency of true religion. Of course, there are modes of expression here and there that will be objected to by those who have already devoted time and study to philosophy and theology, and have adopted fixed views on various points; such as, for example, the deep and awful mystery of sin's origin, the necessity of redemption, satisfaction by Christ's death on the cross, etc. But this is inevitable in all cases, like the present, if any freedom of discussion is to be allowed, and does not detract from the substantial value of the work as a whole. The only portion devoted to a full exposition of Scripture teaching is that given to the well-known and variously interpreted passage in St. Peter in regard to "the spirits in prison" (appendix E., vol. II. p. 385—412.) Dr. Kedney has something new (to us at least), to say on the subject, in setting forth his ideas of eschatology; but it remains to be seen in how far his interpretation will find favor with trained theologians and Greek scholars. (Would that the Greek quoted were more accurately printed!) A good index of matters is furnished; it would have been well also to have supplied an index of passages of Holy Scripture. The work is in good, clear type, and gotten up in Putnam's usual excellent manner.

THE TESTIMONY OF JUSTIN MARTYR TO EARLY CHRISTIANITY. By George T. Purves, D. D. New York: Anson D. F. Randolph & Co.

Any work which is intended "to stimulate more of our Presbyterian ministers to cultivate the field of early patristic literature" is worthy of commendation. If such a pursuit leads on to the study of the early Fathers in the original, the result cannot be doubtful. The present work is one of much learning, but has the defects which must attend the endeavor to derive too much from a single author, without taking into account the purpose of his writings as limiting his utterances in certain directions. St. Justin is addressing the heathen authorities, or (in the dialogue with Trypho) Jewish antagonists. His business is purely apologetic. We are not to look for any very definite information as to the organization of the Church, and in fact we find only the most general references. Probably it might even be a part of his purpose not to indicate too clearly who the officers of the Church were. To do so would be to give a clue to the persecutors. The present writer assumes that the Episcopate grew by evolution out of the presbyterate, contrary to the rule of transmission of authority as seen in the New Testament which is always by devolution, but says that by the time of Irenæus in the last part of the second century, "all remembrance of the earlier arrangement seems to have been lost," and the bishops are spoken of as having been appointed by the Apostles. But it must be remembered that the testimony of Irenæus is good for a far earlier period than that at which he wrote, for he was brought up at the feet of Polycarp, the disciple of St. John, and so far from any loss of memory, he expressly declares that he recalls the events of his earlier life and especially the character and teachings of Polycarp, better than the circumstances of after years. Moreover, his testimony is not vague but specific. He asserts that Polycarp himself was made bishop by Apostles in Asia. When he says, therefore, that the bishops of the chief sees were appointed by the Apostles, he repeats no uncertain tradition, but asserts a fact of which no one had better means of knowing the truth than he. Of course Dr. Purves considers that the early Church was not "sacerdo-

tal", but that is a mere question about words. The real question is: Whether there was from the first a ministry possessing certain functions which no others could execute? To this there can surely be but one answer. The author's summary of St. Justin's teaching upon the sacraments is satisfactory enough, except for the apparent insinuation that there was something in them peculiar to the apologist, which there is no reason for supposing to be the case. The chapter on the testimony of Justin to the New Testament is one of the best in the book. Without by any means endorsing all the author's treatment of the subject, this book is a valuable contribution to patristic study.

WORD STUDIES IN THE NEW TESTAMENT. By Marvin R. Vincent. Vol. II. The Writings of St. John, the Gospel, the Epistles, the Apocalypse. New York: Chas. Scribner's Sons; Chicago: S. A. Maxwell & Co. 1889. Pp. 607. Price \$4.00.

We welcome the appearance of Dr. Vincent's second volume with the same words of commendation with which we quoted the issue of the first volume. At the outset, the author portrays in a condensed form, the life and character of St. John, unfolds the purpose and characteristics of his Gospel and its relation to the synoptical Gospels, gives the arguments for the Johannian authorship of the Epistles, discusses the purpose, style, symbolism, and authorship of the Apocalypse, and marks the peculiarities of the style and diction of the apostolic author. The general plan of the book is the same as that of the first volume and is meant for a reader who is not acquainted with Greek, for whom it is a great boon to be enabled to understand the nature and exact form of all the more important words used in Holy Scripture. The author is a close student and clear thinker, and has the happy faculty of imparting the results of his study and information in an attractive form. His explanations are marvels of condensation, clearness, and pointedness. He tells the Bible reader just what he wants to know about its words, and although in all cases one may not agree with his conclusions as to the force and bearing of words, he has a definite and compact interpretation put before him. The word or phrase commented upon is put in full-faced type in the succeeding order of the chapters and verses. As a Churchman we turned to St. Jno. iii. and vi; and to Rev. i: 20, as test passages. No reference is made to the Holy Eucharist in the interpretation of St. Jno. vi. but we are glad to find the doctrine of Baptismal Regeneration insisted upon in St. Jno. iii., and to see the quotations from Dr. Schaff's Church History on Rev. i: 20, looking toward "the idea of episcopacy in its primitive form." The work is every way most valuable and really indispensable for every Bible student, be he clergyman or layman, who wishes to get at the real spirit of the Greek text.

Harper's Young People is a welcome visitor to families where there are intelligent boys and girls. The illustrations are attractive but are not carried to the extent of impoverishing the literary portion of the work. In every issue there is a happy blending of the useful and the entertaining. The continued story "Dorymates" is just now one of the great attractions. A recent number gave some good advice to "Business Boys," about "Commencement Decorations," "Pot-Pourris," "A Boy's Brick Yard," with many other articles and items, grave and gay. Subscription price only \$2.00 a year.

Of the recent compositions of J. Remington Fairlamb, organist of St. Ignatius church, New York, which we have received, the *Nunc Dimittis*, No. 1, in F, is well written, musicianly, and is free from the stiffness which characterizes parts of the *Magnificat* of the same set. In the *Magnificat* and *Nunc Dimittis*, No. 2 in F, some pleasing effects are joined in unanticipated harmonic changes. Mr. Fairlamb's work gives promise of better things to come, his setting of "Jerusalem the Golden," and "O day of rest and gladness," being fine examples of the much-desired tunes for professional use.

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

OUR Board of Managers has, we are informed, purchased a site for the proposed Mission House, on Fourth Avenue near Twenty-second St., New York, adjoining Calvary church. The site is well chosen and the movement ought to be heartily and liberally sustained by our people. The cost of land and building is estimated at \$200,000.

AN enraged reader in Philadelphia seems determined never to forgive us for joking about the "pessimism" of the Bishop of New York. Perhaps it will soothe his perturbed spirit to know that the Bishop himself enjoyed the article and commended it. In a private letter Bishop Potter says: "That was a capital piece of work in THE LIVING CHURCH; an extremely clever and entertaining article, on 'The Bishop of New York as a Pessimist.'"

A DAILY paper alleges that Dr. Bray, who was recently deposed by the Bishop of Missouri, in an interview said, that "disbelief is wide-spread in the pulpit, and that a bishop told him that he did not believe in the Bible, but thought Plato was better than the Bible." We do not believe that Dr. Bray ever said anything of the kind, and if he did it was false. There may be Broad Churchmen who ought to follow Dr. Bray in his exodus; who turn the pulpit into a platform for the discussion of ethical theories and race religions; who teach, in effect, not only that one Church is as good as another, but also that one religion is as good as another, or at least that all have the same divine sanction and revelation, differing only in degree. But these preachers are very few, and they are not found in the ranks of the episcopate. Our bishops, whatever may be the differences of administration among them, are sound in the Faith. They believe the Bible as interpreted by the Nicene Creed.

### PRAYER BOOK REVISION.

It is probable that among all the alterations proposed or discussed in connection with the revision of the Prayer Book, none have so nearly met a very general demand as those which affect the Office of Evening Prayer. These alterations have been of two kinds; first, restorations of the New Testament canticles, so strangely omitted in 1789, and second, provisions for abbreviating the service by allowing the omission of the modern additions at the beginning and end. The Gospel hymns, *Magnificat* and *Nunc Dimittis*, have from time immemorial been distinguishing features of the evening services of the Western Church, the one of Vespers, the other of Compline. Their presence, following the Psalter, and occupying a central position, furnished, as it were, the key to the Psalms, in a Christian sense, lifting them out of the Old Dispensation into the New, and making them speak of Christ and the Incarnation. When the two ancient services were condensed into one for public use, at the Reformation, both these canticles were retained, and thus the form of those services was preserved to a great extent, and their spirit fully, and liturgical continuity in this respect remained unbroken. But the unfortunate changes of 1789, by the omission of these inspired songs of the Saviour's birth and triumph, sadly obscured the significance and harmony of the office and banished the most conspicuous evidences of its connection with the ancient Catholic forms. It was, therefore, a correct instinct which led to such a general desire for these restorations, and their accomplishment is one of the best achievements of the revision movement. The arrangements for the abbreviation of the office, also, are not of a fanciful or chance character, like too many of the unauthorized expedients which have been tried from time to time, which often destroy the very character of the service. But by allowing the omission, in whole or in part of the opening section, first added to Evensong in 1662, and marking the proper end of the service at the close of the third collect, the general form and outline is measurably restored to the norm of the First English Prayer Book. It is true that as the former canticles have been suffered to remain in the objectionable and confusing character of alternatives, the service is less simple than before. And this is a real misfortune, since so many choirs, and perhaps some clergy, have so little conception of the theory of the Church services or their history, that they are likely to employ any of the three forms, given after each lesson, entirely according to individual fancy—not being at

all aware, that the Gospel canticles, as their order indeed indicates, ought to be used invariably, unless there is a valid reason for substituting one of the others. However, the more careful and thorough study of liturgics at our seminaries, will no doubt obviate this difficulty in a few years, and we shall thus see a gradual approach to uniformity, upon the best lines.

If we turn to the Notification now before the Church, containing the action of the Convention of 1886 which awaits ratification in 1889, the only conspicuous feature is a large addition to the "Opening Sentences," which are also arranged on the same plan with those proposed for Morning Prayer. We do not purpose to dwell upon this point at present, but it may be remarked that the only reason we have seen given for the exaggerated importance attributed to these Sentences is the fact that as ours is a "Scriptural Church," it is fitting that we should begin with a quotation from the Bible. The "scriptural" character of the Church might be thought to be sufficiently exemplified in the recitation of the Lord's Prayer, the "O Lord, open Thou our lips," etc., the Psalter, the Lessons, and a few other features all taken bodily from the sacred Scriptures, and making up the greater part of the service. Two other changes proposed in this Notification are instructive, as illustrating the dangers attending our extraordinary method of Prayer Book revision. We refer to Resolutions xvii and xviii, which order the cancelling of two rubrics which were finally acted upon in 1886, and which were no sooner passed than it was seen that they ought to be repealed. These rubrics permitted the use of two special canticles for the season of Lent, and thus four alternative canticles stood after each lesson, allowing an intolerable freedom of choice. Moreover, those who were interested in preserving the character of the services and preventing them from being turned into mere fanciful combinations of singing, reading, and prayer, pointed to the fact that the canticles here had reference always to the Incarnation and to the decline of the day, and not to the seasons of the Christian Year—that reference being provided for by other means, namely by the Lessons and proper hymns. If it should be determined to continue the work of the revision longer than the present year, it is very probable, at least if the more conservative and Catholic spirit retains any control in the matter, that more cases of this kind will call for attention, and that the correction of the work already done will be as important a factor as the addition of new features.

The only new proposals made in

the preliminary report lately published, are those already mentioned in a previous paper, namely, the insertion in the evening as well as the morning service, of the versicles and responses, which were omitted in 1789. We have nothing to add on this subject to what we have already said. On the whole, reviewing what has been effected in the revision of the Evening Office, what has been partially effected, as seen in the Notification, and what is now proposed in the shape of new matter, we see nothing important enough to justify a longer continuance of the present uncertainty, nothing to shake our agreement with what evidently appears to be the general conviction of Churchmen, that it is high time for Prayer Book revision to be brought to a close.

### "PROPORTIONATE REPRESENTATION."

The Churchman, we are sorry to see, has taken upon itself the championship of the new-fangled idea of the unequal representation of dioceses in the General Convention, an idea advocated by a few men in a few of the larger dioceses. The main point of the argument turns upon the erroneous notion that the Church is a republic and that her constitution is framed after the model of popular government as represented in our national congress. And yet it allows that in the organization of the General Convention, the popular principle of the American government was conspicuously excluded. And it was excluded deliberately. The fathers of our Church knew what they were about. They were not building a new Church for this country on the model of the national legislature, but upon the pattern of the Church of old, following the ancient precedents. They recognized the diocese as the unit of the Church, and so they did just what they ought to have done, and made the General Convention to represent dioceses. As Bishop Huntington in his late convention address, says: "No principle is more clearly and uniformly declared in our system than the equality of dioceses before the whole law, irrespective of dimensions or date of organization. Any denial or invasion of that principle is to be resisted promptly, peremptorily, *ab initio*. The smallest diocese as a diocese is the equal of the largest." This carries the whole principle of equal representation therefore with it. The legislation of the General Convention touches equally all the dioceses. And so each diocese is entitled justly to the same representation. The larger dioceses have no right by virtue of their size to make laws to coerce the smaller dioceses.

Any comparison between the con-



stitution of our Church and that of the State is defective and quite beside the question, since the Church is in no sense a republic in which majorities rule. The laws are for the good of each diocese, be it large or small, and the General Convention is a concourse of dioceses. Each diocese is independent, and a successful attempt to interfere with or destroy this independence would result in the disintegration of the body known as the General Convention.

Further, the analogy suggested between the constitution of the Church and that of the national government is defective, because the national legislature has often to act upon matters pertaining exclusively to certain particular States of the Union, and on matters too that pertain to the expenditure of money. It is therefore natural that the larger States, which have the larger monetary interests requiring special legislation, upon whom the burden of taxation presses more heavily, or which are apt to be the most affected by taxation or financial measures, should have a larger representation, and so a larger vote. But there is nothing like this in the General Convention. It is not concerned with financial measures. It assembles to consult for the general good of the Church at large, and to pass laws in which each diocese, the smaller as well as the larger, is equally interested. We know nothing in this body of special legislation or private bills.

It is contended that this system of equal representation disfranchises so many clergymen and so many laymen. This is mere moonshine. For a franchise is a right reserved to the people by the constitution, and to disfranchise is to deprive of chartered rights. But where in our constitution is there any such right of representation reserved to any clergyman or layman, or to any number of clergymen or laymen? Not one of them has any such chartered rights. It is *dioceses* that are represented in the General Convention, not numbers of clergy or laity, nor parishes, nor congregations. The whole of this argument for unequal representation grows out of the fallacy that the theory of the Church's constitution is a form of popular government, and from the other utterly untenable position that the General Convention ought to represent the *body of the people* of the Church.

These are the thoughts that the advocates of a new basis of representation ought to get rid of, more especially, if these thoughts are to carry their advocates to such tremendous lengths as to say that the *vox populi ecclesie* is the only true way in which the governing and

sanctifying influence of the Holy Ghost can be manifested!

#### BRIEF MENTION.

During last year America printed 2,959,566,500 of its 17,107 periodicals, enough to supply every soul on earth with two newspapers.—Edward A. Freeman, the historian, complains because Butler's Analogy and his sermons have been turned out of the course of study at Oxford.—The number of bishops present at the Lambeth Conference of 1867 was 76, in 1878, 100 were present; in 1888, 145.—The Church of Ireland allows the Athanasian Creed to stand in her Prayer Book, but has removed the rubric enjoining its use.—“All Roman Catholic theologians,” says *The Church Quarterly Review*, “teach that it is lawful to equivocate under oath.”—Mr. Spurgeon still has to lament the continuation of the Down-grade movement, and from his isolated position looks with a holy indignation at the president of the Baptist Union giving an address at the Unitarian chapel in Southplace, Finsbury, where tablets bearing the names of Moses, Voltaire, Jesus, Paine, Zoroaster, etc., sufficiently identify the character of the place.—“Broad Churchism,” says an article in *The Banner*, “as a power is non-existent in London; and, although that master of eccentricity, Mr. Haweis, can fill his chapel, and Mr. Stopford Brooke, now that he has avowed his Unitarianism, has few vacant pews, the *bona fide* Broad Churchman cannot gain a following.”—After John Bright had made one of his telling speeches, Dr. Dale said to him: “I have been thinking what a preacher you would have made;” to which the orator replied: “I hope I have always been a preacher of righteousness.”—Mr. Tilly concludes an article upon Herbert Spencer in *The Contemporary Review*: “Does Mr. Spencer even so much as pretend to tell us why anything exists, why it is itself and not something else? Can any one live by Mr. Spencer's philosophy? Its inadequacy to life is its condemnation.”—One of the would-be “champions,” whom we chastised in a recent editorial, thought a bishop had hit him!—A significant phase of the “colored question” in Virginia is that it is considered “High Church” to advocate the rights of colored people in the councils of the Church.—An English clergyman lately said to a daughter of the Bishop of Central New York, in London: “Has your father many Mormons in his diocese? Utah, I think, is in New York.”—The Rev. Thos. W. Cain one of the deputies to General Convention from Texas, is a colored man.—At the present time, the Presbyterian body have 1,211 pul-

pits that are vacant, the Congregationalists 1,092.—There is to be a German Protestant Bishopric of Jerusalem, or rather the old one is to be revived.—Father Pudney, late resident priest at Treforest, near Cardiff, has seceded from the Roman Church, and joined the Church of England.—Professor Parker, a world-famous biologist, in declaring himself an Evolutionist and a Darwinian, added that he was a Christian, heart and soul. “After fifty years I am not likely to lose sight of Christ. He is my life,” is the conclusion of his speech before the Christian Evidence Society, at their recent meeting in London.—Sixty clergymen and eighty laymen belong to the Massachusetts Church Union. It is growing since the injudicious attack made against it, at the last diocesan convention.

#### THE NAME OF THE CHURCH.\*

In adopting a name in the far East and here in the far West, Rome has taken different titles, but she has been so sagacious as to seize upon and appropriate in each quarter the one title which would give her that note of differentiation which would be of highest importance in either region. In the East the expression, “The Holy Catholic Church,” has been no more specially appropriated by Rome as distinctively hers than any other clause of the creed. It was not a question of Historic Church, but of essential Christianity. Hence the Roman Church called herself in China *Tien Chu Kiao*, worship of God, *i. e.*, the God understood to be the Christian God of the West. Protestant missionaries reached China two centuries later. Rome having identified with herself the foundation term of the Christian religion—yes, of all theistic religion—the term for God, what were other Christians to do? Would they run the risk of being confused with Romanists; or, by taking a heathen term for God, run the risk of being supposed to worship a pagan deity? They chose the latter alternative. But, as the years went by, some non-Roman missionaries, such as the Congregationalist, Dr. Blodget, the Churchman, Dr. [later Bishop] Schereschewsky, and others, foresaw that such a usage would inevitably give rise to mongrel systems of mixed Christian and Pagan origin, as in early Christian ages, when Gnosticism spread its baleful influence over the Roman Empire. In fact, the leader of the Teiping rebellion, Hung-sew-tswen, was just such an instance, asserting that he had revelations of co-ordinate authority with the Biblical Scriptures. Hence we cannot but feel that the Congregationalist, Dr. Blodget, was right in asserting that non-Roman Christians ought not to give up to Romanists, as their exclusive property, the unmistakable term for the Christian God.

Here, in the West, Rome has done the same thing in a different way. The word Catholic was the one term which embodied the idea of Christianity as not merely a divine life, but a divine life embodied in a continuous histori-

\* From the sermon preached at the opening of the One Hundred and Fifth Convention of the Diocese of Pennsylvania, St. Luke's church, Philadelphia, Tuesday, May 14, 1889, by Rev. D. M. Bates.

cal organization. As the Roman Church seized for her designation in the East the one term which lay at the foundation of the spiritual side of Christianity, so she designated herself here in the West by the one term which lay at the foundation of organized Christianity.

Thus, I think, it must be perceived that this question of the designation of a Church involves deeper issues than have yet been touched—issues which are only obscured by the forms of controversy which have hitherto been waged. It is to be regretted that the question should be pressed or repelled from partisan motives, and not discussed with unbiased temper, solely upon its own intrinsic merits. So long as it is kept a matter of party politics, it is to be hoped that it will stay just where it is. It is one of those evils which often confront us both in political and ecclesiastical history, that an issue of grave and solemn importance is dragged in the dust and dirt of partisan warfare. I have such faith in the destiny of that Church at whose altars it is my privilege to serve, as to believe that she will, in God's own time, assert, with sufficient definiteness, whatever He has given her in trust. Men talk about their little plans as though they were panaceas, capable of rectifying all mistakes in a day, forgetful that Christ is at the helm; that He has not put the rudder under their exclusive charge.

No less dare we forget that those results are surest which spring from the common consciousness of the whole Church, which will mold the future destinies not of our own Church only, but of American Christianity as well.

#### THE RE-REFORMATION

BY A. W.

There is a reformation going on among the various sects at the present time, no less tangible to the observer, no less wide-spreading in its scope, no less potent in its manifest results, than the Reformation with which the names of Huss, Luther, Melancthon, and Calvin are associated. It is a calm and silent reformation. It is heralded by no strong tempest or swelling flood, but it is all the more powerful on account of its inward workings. It differs in the widest sense from the reform and secession of four hundred years ago. That was a walking out of the Romish Church and combatting her doctrines and dogmas and usages *in toto*. The present is one of protest against its own doctrines and systems and methods *in parte*. The movement that is now gathering momentum within the leading denominations, is a secession from themselves. This is readily perceived by the observer standing outside the various sects. It is but a natural consequence of the Reformation. Wrought emotion and strained enthusiasm always stand ready to give extreme push to reforms, and the one of four centuries ago did not escape this influence. As the pendulum swung over, in its eagerness to shun Rome, one by one, many of the principles and usages of the Church, which were engrafted into her by Christ and the Apostles, were dropped, until the religious sects, which St. Paul so loudly condemns, found themselves without rudder and without helm, destitute of many marks of the Apostolic Church. Faith and the Bible they said they held; and faith was drawn so taut that it snapped, and then they had the Bible. But that gives no rules for founding the Church, and says nothing about



a Church, because Christ founded her and instituted her ordinances once and for all time. They had cut the wires, and had no way by which they could make connection, through fifteen hundred years, with Jerusalem or Ephesus, or Antioch, or with James, John, or Peter.

Those sects that severed themselves from the one Church organized by Christ, and discarded many things apostolic, are to-day uneasy, and wondering if the good old customs and usages of the Church might not be utilized advantageously by them. The articles of belief, the order of worship, the clerical vestments, the employment of Churchly names, all these things are working into the minds of those who separated from the Church. One prominent religious body has already opened the door for the organization of sisterhoods or deaconesses. The Westminster Confession, as we understand, is likely to undergo a revision. The synods, the conferences, the councils, of the different denominations, within the last decade, point conclusively to the gradual reformation of to-day. Some of the religious bodies have found out that they possessed very little worship, and so the subject of a liturgy has been presented and discussed. Quite a number of congregations have introduced responsive reading of the Psalms during the last dozen years, and some have repeated the Lord's Prayer in unison. A Congregational minister in Iowa declared that he had to frame a new creed in every new parish. Dr. Shaw, the eminent Presbyterian divine of Rochester, said that he was unwilling to be deprived of those grand old hymns, the *Te Deum* and the *Gloria in Excelsis*. Once, these sects went off in a tangent so far that they could not use the name church, but "meeting-house" was the most Churchly name that could consistently be employed. Christmas was ignored as though it sprang from Jericho instead of Bethlehem, and Easter was considered a shadow somewhat tinged with mediæval twilight. The time was when no decorations were tolerated in a meeting house, no innocent flowers could perfume the air within, or please the eye, or suggest a beautiful truth. Already the denominations are generous with the quantity and quality of Christmas decorations and Easter flowers. Before a score of years shall have passed, some of them may exceed us in temple ritual and ornament.

The present reformation is not particularly sought. It is a sort of spontaneous growth, arising from the fact that there is something lacking in the sectarian system. It springs, primarily, from that grand Scriptural injunction: "Let the people praise thee, O God;" and then with double emphasis: "Yea, let all the people praise thee." Passivity in the house of God is not praise, and the people are cognizant of this. Individual, extemporaneous prayer, is not temple worship, and the sects are beginning to realize this. The growing idea concerning worship is the Scriptural and Churchly one, and that is a worship, in which all can participate at the same time. This great void is being felt all through the ranks of the sectarians. Extemporaneous prayer is not adapted to Church worship. This was not the prayer of the Jewish Church nor is it the prayer of Christ's Church, nor was it the teaching of the Divine Master when He commanded: "When ye pray, say: Our Father who art in heaven." When the priest, Zacharias,

was within the temple at the altar, all the people were praying in the court, and there was a multitude of people there. When the disciples were praying with one accord, that was not prayer extempore. Private, closet prayer, has been substituted for public, temple prayer. This lack of worship wherein all the congregation can become "doers of the Word, and not hearers only," is one great cause of the present reformation. The people demand a worship, and the different denominations are looking for a change of modes and operations in Church work and method. Even the revival lacks the vim and spirit of twenty years ago, and this is likely to be superseded or largely modified.

Nearly all the denominations now observe the Nativity, a large portion do not ignore Easter, and a few consider Lent a suitable season for the protracted meeting.

The present reformation is one of strength. It has on its seven-mile boots. It is the returning to the customs and usages of the Church. The signs of the present reformation of the religious bodies are a partial abandonment of their former methods in Church operations, and a looking for clerical vestments, sisterhoods, ritual, common prayer, and general worship, and the apostolic ministry is favorably considered in certain localities.

We pray for the fulfilment of that petition of Church oneness and genuine brotherhood, uttered by the great Author of all prayer, than which none is more heavenly beautiful: "I pray that they may all be one; even as Thou, Father, art in Me, and I in Thee."

#### PERSONAL MENTION.

The Rev. Arthur S. Phelps has resigned the assistantship of Epiphany church, Washington, D. C., and takes charge of Emmanuel memorial church, Shelburne Falls, Massachusetts.

The Rev. Henry B. Bryan has resigned the rectorship of St. Stephen's church, Florence, N. J., to take effect August 1st, when he becomes assistant to the Rev. Dr. Rumney, rector of St. Peter's church, Germantown, Phila.

The Rev. Thaddeus Alexander Snively will be at the church of the Holy Trinity, Paris, France, during the summer, sailing on the S. S. Trave, June 26th. His address will be: care of Munroe & Co., Bankers, Paris, France.

The address of the Rev. F. F. Sherman is: The Rectory, St. Martin's N. B., Canada.

The address of the Rev. Edward Wallace-Nell, Sc. D., for the next three months will be: Care of Brown, Shipley, and Co., Founder's Court, Lothbury, London, England.

The Rev. Edmund C. Belcher having taken charge of the church of St. Edward-the-Martyr, New York, for the summer, should be addressed at the rectory, No. 1321 Fifth Ave., New York.

The address of the Rev. J. H. H. De Mille is changed to Waverly, Tloga Co., N. Y.

The Rev. W. H. Dean, June 1st, became rector of St. John's church, North Guilford, Conn., and Zion church, North Branford, Conn., with P. O. address at North Guilford, Conn.

The address of the Rev. D. F. Thompson is changed from St. Peter, Minn., to Chipewa Falls, Wis.

The Rev. Samuel N. Watson has received the degree of D. D. from the University of Iowa.

After an absence of eight months the Rev. A. G. Singsen has returned to his work at All Saints' Mission, Denver, Colo. Address 53 Central St.

On account of loss of sight, the Rev. Geo. W. Foote has removed to Hopedale Farm, Santa Cruz, Cal.

The Rev. Dr. Hartzell, of Orange, N. J., has charge of the church of the Holy Innocents, on Orange Mountain, during the absence of the rector, the Rev. Dr. Stocking, in Europe.

Until further notice, Bishop Huntington's address will be Hadley, Mass.

The Rev. Isaac H. Tuttle, D. D., should be addressed for the present, at Caldwell, Lake George, N. Y.

The Rev. Charles Pelletreau, of Ballston Spa, N. Y., has received the degree of S. T. B. from the trustees of St. Stephen's College.

The Rev. Wm. White Wilson has resigned St. Paul's church, Kittanning, Pa., and accepted a call to St. Mark's church, Chicago, to take effect August 1st.

#### TO CORRESPONDENTS.

B. H. W.—If we confine our attention to the formularies of the Protestant Episcopal Church nothing further is implied than that there is such a thing as eternal damnation. But in speaking of what the Church teaches, we had in view not simply what is expressly asserted in our own Prayer Book and Articles, but the teaching of the Primitive and Undivided Church to which the Church of England and our own has always appealed, both as against Roman error and modern Protestant teaching. The best book on this subject is "What is of Faith as to Everlasting Punishment," by Dr. Pusey, in which all the authorities are given in full.

E. B. L.—Of the two great missionary societies of the Church of England, the C. M. S. is mainly supported by the Low Churchmen. The S. P. G. is considered to represent sound Churchmanship.

M. S. G.—The derivation of the word "Easter" from the name of a Saxon deity, was first given by the Venerable Bede in the seventh century. Later scholars are of the opinion that the word comes directly from a verb which signified "to rise," and that the Saxon deity is purely imaginary. To say, however, that the name "Easter" is of pagan origin is a very different thing from admitting that the festival of Easter is "a relic of paganism." The festival was kept long before the Saxons were ever heard of. No one would think of asserting that the Christian Easter was derived from the Jewish Passover, because the early Church called it by the same name (Pascha) and celebrated it nearly at the same time.

J. T.—1. The reason why the proposed new cathedral in New York is spoken of as a new departure, is probably on account of its large size bringing it into comparison with the great cathedrals of other lands, and also because it is proposed to give it such an adequate endowment that it may be able to occupy the place ordinarily filled by a true cathedral church. Most of our "cathedrals," so far, derive their titles rather from what is wished and hoped for them, than from what they actually are. 2. It is true that in the primitive churches the altar was placed on the chancel of the apse. But it is not probable that the priest ministered at the east side facing the people. Even in the Coptic Churches, the most ancient in the world, and in connection with which the traditions of worship seem to have remained unbroken, such a practice is not known. Some suppose, however, that when the Bishop celebrated he assumed that position, and in accordance with this idea, the Pope when he celebrates "pontifically" in any of the churches at Rome called Basilicas, occupies this position. We know of no other authority for it. The placing of the altar against the wall or recessed may probably have originated in the use of tombs in the catacombs as altars. Gothic architecture admits of no other arrangement. You will find what you want in Bin-ham's Antiquities (r Baring-Gould's "Our Inheritance." 3. Christians are not to range themselves under heads or parties, so as to say "I am of Paul," "I of Apollos," "I of Cephas." Our Lord's words cannot be taken as forbidding such titles of respect as properly spring out of natural or providential relations.

#### ORDINATIONS.

On the first Sunday after Trinity, at St. Mary's chapel, Nashotah, Wis., the Rev. T. Cory-Thomas was advanced to the priesthood by the Right Rev. Cyrus F. Knight, D. D. C. L., Bishop of Milwaukee. The preacher was the Rev. President Carter, of Nashotah. The Rev. Dr. Adams presenting the candidate. The newly-ordained priest is in charge of Trinity church, River Falls, Wis.

On Trinity Sunday, in St. Paul's church, Peoria, Ill., the Bishop of Quincy ordained to the priesthood, the Rev. William Francis Mayo, a graduate of Racine College, and of the General Theological seminary; and the Rev. Reuben Bancroft Whipple, a Bachelor in Divinity of Nashotah Theological School. Mr. Mayo becomes rector of St. George's, Macomb, and Mr. Whipple of St. Jude's, Tiskilwa, The Rev. Messrs. Beason and Trevelt united with the Bishop in the imposition of hands.

On Trinity Sunday, June 16, there was an ordination in St. Luke's church, San Francisco, Cal., at which time the Rev. Brookes O. Baker, M. D., was advanced to the priesthood by the Right Rev. John H. D. Wingfield, D. D., LL. D. The Rev. Messrs. William W. Davis, Charles L. Fitchett, T. H. Gilbert, Thomas G. Williams, and W. H. Barnes, of Lahaina, Maui, Hawaiian Islands, assisted the Bishop in the act of ordination. The Bishop preached a most pointed sermon.

At the church of the Holy Trinity, Philadelphia, on Trinity Sunday, Messrs. Winfield Scott Baer and Newton Black, of the class of '89 of the Philadelphia Divinity School, were made deacons, and the Rev. W. F. Ayer, and the Rev. Charles S. Lyons, of '88, were advanced to the priesthood. The sermon was preached by the Rev. J. De Wolfe Perry, D. D. Those ordained deacons were presented by the Rev. Edward S. Bartlett, D. D., Dean of the Divinity School, and those advanced to the priesthood by the Rev. Charles D. Cooper, D. D. The Rev. Mr. Ayer is in charge of the chapel of the Holy Communion, and the Rev. C. S. Lyons becomes rector of St. Alban's, Roxborough, the Rev. Newton Black goes to Springfield, Mass., and the Rev. Mr. W. S. Baer will have charge of the missions at Honey Brook and Warwick, Chester County.

The Trinity ordinations at the cathedral, Garden City, L. I., on Sunday, June 16th, attracted an unusually large congregation, several car-loads of people going out from Brooklyn. In the service which began at 10:30, the Bishop was assisted by Archdeacons Cox and Stevens and by the Rev. Messrs. Humphrys and Jessup. In the sermon which was preached by Dr. Cox, from I. Cor. iv: 1, he took high ground in regard to the ministry, saying it meant a commission and authority from Christ, in which were involved an inward call and an outward rite of ordination. Having considered these points, he ended by addressing some earnest words to the candidates about to be ordained. The ordination service was at once proceeded with by the Bishop, the persons raised to the priesthood having been Messrs. Niles, Cochran, Barrows, and Grosvenor, while Messrs. Pendleton, Gill, Allen, Brown, Noble, and Wylie were ordained deacons. Mr. Wylie was formerly a Baptist minister and is in temporary charge of St. Paul's church, Patchogue.

#### OFFICIAL.

It is purposed during the autumnal Ember Week, to hold in Marlboro, Mass., a Retreat for the clergy, to be conducted by the Rev. Pelham Williams, S. T. D. Full particulars can be obtained by applying to the Rev. Alfred Evan Johnson, New Bedford, Mass.

By a recent Act of the Legislature of Minnesota repealing the law prohibiting the granting of reduced rates for clergymen, Sisters of Charity, etc., railroad companies are again permitted to extend this courtesy in Minnesota locally, the same as is done in other States.

#### APPALS.

TO THE CLERGY AND LAITY OF THE DIOCESE OF PITTSBURGH.

Beloved Brethren:

The appalling calamity at Johnstown has drawn forth most generous expressions of sympathy from all portions of our land and from beyond the sea. Doubtless you yourselves have contributed to the many funds for the immediate relief of those who have been so sorely and so mysteriously afflicted.

But we owe something as members of the same household of faith to the band of faithful Churchmen who in one dreadful moment have lost church and school house and rector. Many of them, whose eyes do not weep at the remembrance of their other woes, quickly melt at the mention of this their spiritual destitution, and have said to me: "Oh, it does seem as if we could have borne our trouble more patiently if only Mr. Diller and his lovely wife could have been spared to us."

For years to come they will be utterly unable of themselves to rebuild their church and to maintain a minister. Let us bear them on our hearts and sustain the work there out of our great abundance.

I urgently request that offerings be made in all our churches and chapels on the last Sunday in June, the second after Trinity, towards the rebuilding of St. Mark's church as a memorial of the devoted rector, and suggest that all remittances be sent to Mr. T. T. Morrell, the senior warden of the parish. If the amount received shall seem to warrant the speedy commencement of the work, I shall hope to lay the corner stone on the Festival of All Saints, or near that date.

To all who knew and loved our brother, and to all who desire the prosperity of our Church in that afflicted community, I am sure that the appeal for aid will not be made in vain.

Faithfully your Bishop and Servant in the Lord,  
COBTLANDT WHITEHEAD.

June 17th.

#### ACKNOWLEDGEMENTS.

THE LIVING CHURCH acknowledges the following received on behalf of the Johnstown sufferers: Mary Penfield, \$1; one of our readers, \$1.

#### THE CHINESE CHURCH LEAGUE.

St. Thomas', Alamosa, Col., \$2; St. Paul's, Itasca, N. Y., \$100; Miss C. Young, Detroit, \$10; Mrs. Ephraim Gay, Rockland, Mo., \$1; C. B. Lewis, Norwich, Conn., \$1; Phil. K. Reilly, Washington, D. C., \$2; Mrs. Hibbard, Chicago, \$10; C. E. Parker, Vergennes, Vt., \$1; the Rev. E. B. Taylor, Vergennes, Vt., \$2; the Rev. Edward P. Newton, Pueblo, Colo., \$7.50; the Rev. C. E. Edmunds, Herkimer, N. Y., \$2; Mrs. M. Taylor, Ballston Spa, N. Y., \$8.25; total, \$146.75. Amount previously acknowledged May 18, 1889, \$918.96. Total received to June 22, 1889, \$1,065.71.

Received since the above from St. Mark's church Denver, \$1.

#### MISCELLANEOUS.

WANTED.—A young unmarried man, an energetic worker, to take charge of a Southern parish. Climate extremely healthy. Present salary \$500 a year and board. Address "H.," care of THE LIVING CHURCH.

A LADY of experience desires a situation as housekeeper in a school or institution. References exchanged. Address "H.," Box 48, Clinton, New York.

PRIEST desires *Locum-tenency* for the summer. North preferred. Address "ANGLICANUS," this office.

WANTED.—In a Church school for boys, an instructor in mathematics and an instructor in military tactics. Both must be unmarried men. It is desired that one or the other be able to teach German. Address HEADMASTER, care of THE LIVING CHURCH.

A PRIEST, good reader and preacher, desires to correspond with officials of a parish with a view to an engagement. Address "D. P.," care of THE LIVING CHURCH.

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.

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.

#### THE CONFRATERNITY OF THE BLESSED SACRAMENT.

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

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

#### 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, express-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.

#### A SPECIAL CLUB OFFER.

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



# The Household.

CALENDAR—JUNE, 1889.

29. ST. PETER, APOSTLE. Red.  
30. 2nd Sunday after Trinity. Green.

## BEYOND.

BY LEILA R. RAMSDELL.

As one in a thick-built city,  
Who sighs for the pure sweet air,  
And comforts his heart with pictures  
Of meadows, green and fair,  
So, here, 'mid the false and formal,  
'Mid stunted and stifled lives,  
I comfort my heart with pictures  
Of a land where the lovely thrives,  
Wide-peopled with holy beings,  
Whose ways are like Nature's own,  
Who are clad like the fields' fair lilies,  
And speak in their hearts' sweet tone,  
Whose love flows out like children's  
That have on their mothers smiled,  
Whose pleasures show fresh and guileless  
As the laugh of a little child.  
No mar on that country's beauty  
Shows ever in any face,  
As here, in some loveless visage,  
'Mid Nature's holy grace.  
They blend with the glories about them,  
Perchance in the mids't, they show  
As points where the glory heightens,  
Like a star in the after-glow.  
Such people the pictured country  
That cheers my mental sight;  
All hearts turn toward their Sov'reign,  
As the eye toward the light.  
\* \* \* \* \*  
O land of our dreams, of our longing,  
Wilt thou alway dearer grow  
As loved souls slip from among us,  
As old joys crumble low?  
As our souls more of harmony learning,  
Yearn for more than the mixed sound  
here,  
As the love for our Master increases,  
Wilt thou alway grow more dear?  
'Tis heaven, the vast ideal,  
That shines upon my eyes,  
While milder glows before it,  
The lesser paradise.  
Not yet would I leave our sighing---  
Like one in a thick-built town,  
Where work abounds, and where interest,  
Who would lay not his labor down,  
But he thinks of the summer's resting,  
He looks at the fair, pure sky,  
And comforts his heart with pictures  
Of beyond, where green fields lie.  
Newburg, N. Y.

A POST-CART driver in Berlin played on his horn under the emperor's window on that monarch's birthday anniversary the well-known air, "Just Thirty Years old art thou!" and was forthwith arrested and fined 75 cents "for playing other than the prescribed music while on duty." The emperor heard of it, and sent him \$25 as a consolation.

"ARE you fond of poetry, Mrs. Foe-par?"  
"Indeed I am, Miss Pert; especially pastoral poetry."  
"Pastoral poetry? Have you a volume of it?"  
"To be sure, the Hymnal, you know; it's made up of verses by all the pastors of our Church."

APROPOS of Bishop King's advice in one of his pastoral lectures on the subject of delivery, a contemporary wickedly quotes the Bishop of Peterborough's counsel on one occasion to some candidates for ordination. "Most

of you," he said, "will do well to avoid action in the pulpit. I shall never forget a raw-boned Irish curate I once had, with hands like legs of mutton. I can see him still preparing for a grand peroration, and leaning over the pulpit with outstretched dependent palms, as he exclaimed: 'Paws, me, brithren, paws!'"

ONE of the interesting objects on exhibition at the Museum of Fine Arts just now is Mr. Apollonj's fine bust of Bishop Grafton of Fond du Lac. It is a remarkably good work and attracts much admiration, though some people, in observing the sacerdotal vestments, and knowing the High Church affiliations of the Bishop of Fond du Lac, wonder a little at the incongruous moustache and chin beard. The bust stands at the head of the stairs on the second floor. The other day, a lady, in order to get a better view of it, had stepped down a few of the stairs. While standing there, two young men passed her. One of them turned to the other and said: "What is that lady looking at?" "Oh," returned the other, "it is that bust of one of them old Greek gods."

EVERY one who has to do with paper recognizes foolscap as a sheet 13x16 inches. This is used as a standard size all the world over, officially and commercially. It will therefore be interesting to know where and how this word originated. After the execution of Charles I., Cromwell and his staff, in organizing the Commonwealth, made all possible efforts to remove everything which had anything to do with the old monarchy. The paper in official use up to that time had, as a watermark, the King's crown, and, when Cromwell was asked what he should put in place of this crown, to show his overwhelming dislike for everything concerning royalty, he directed a fool's cap to be put in place of the crown. This was done, and when Charles II. ascended the throne of England, it was at first forgotten to replace the cap by something else, and then, too late, the King was afraid to do anything to recall things dangerous to touch, and so it was neglected, and the fool's cap may be seen as a watermark on nearly all official papers.

MISS KATE SANBORN writes to the New York Tribune to protest against some of the absurdities of conventional funerals. She says: "When an old club man and sport, a blasé rounder, worn out with dissipation and excesses, gives up the ghost, a high-priced quartet secured for the occasion warbles 'Nearer, My God, to Thee,' bursting into triumphal climax at the close as if exulting over the victorious release of some noble saint; or 'Abide with Me' is selected, or 'Lead, Kindly Light,' which is audaciously blasphemous under the circumstances. Mourning garb is often a grateful protection from publicity, but to what a conventional climax even this is now carried. If really prostrated by grief how are we to be expected to stand up to be 'fitted' for gowns, wraps, bonnets of the latest style and the appropriate depth of woe—an added trial for aching head, weary feet, and sorrowing heart? Often the best lessons to be gained from affliction are lost in a mass of crape, and what hypocrisy is sometimes smothered beneath its fold."

"A GOOD story," says *The Gentleman*, "comes from a south-western suburb of a rector who became suddenly aware of the profane natures of his bell-ringers.

He took counsel with his curates. The end of it was that the bell-ringers were discharged, and the curates and a few of the choirmen agreed next Sunday morning to take their places. Now, none of these willing helpers had ever attempted bell-ringing before, and it was with some feelings of apprehension that each took his place, and firmly grasped a rope. Slowly they began, and curious were the resulting sounds; till suddenly one of the curates, giving a more vigorous tug than usual, and keeping, at the same time, a firm grip of the rope, was entwined in the curling coils, and, with face whiter than his surplice, he was carried up as by a whirlwind among the rafters. The friends he left below had hardly time to mourn his disappearance before, with lightning-like rapidity, he rejoined them on earth, severely damaged and bleeding. The good rector, who had happened to come in at the moment of the upward flight and had begun words of solemn warning, about unseemly pantomime tricks, realized that his remarks were not appropriate. All ropes were, you may be sure, speedily let go, doctors and stretchers were fetched, and peaceful churchgoers met the unpleasant sight of the wounded man being carried from the silent church. The curate, I am glad to say, has recovered, and has expressed, in emphatic tones, his conviction that if a man has a thick skull and cat-like activity, and is willing to engage in such foolhardy occupation as bell-ringing you should not mind his morals."

## COUNT OSWALD.

BY T. M. BROWNE,  
AUTHOR OF "DOROTHY," "THE MUSGROVE RANCH," ETC.  
Copyrighted, 1889.

### CHAPTER XV.—CONTINUED.

"I have a tale to tell you, a short tale," she said, "when you have heard it you shall give me your final answer." She went and sat down beside him. The passion in her heart made her face glow into a semblance of that transparent, girlish beauty, that had taken possession of poor Otto Lahnfeld in the olden days. She put her thin white hand on the Duke's arm, and looked with burning eyes into his face. "My life for his, Rupert," she said, "not this poor remnant of it, but all these long, long years, when I have been to you and to the world a poor shadow, useless, meaningless. My life has been a long sacrifice; let it stand in place of his."  
"What is all this?" cried the Duke harshly, fairly surprised out of himself by the look and tone of his cousin, and half inclined to think that the Princess had lost her senses, yet roused to an unwilling interest in what she had to say. "It is something new indeed to hear that your life has contained such a tragic element." He spoke banteringly, but she was not to be foiled.  
"Do you remember Otto Lahnfeld?" she asked, "that Otto Lahnfeld who was tutor to my brother and myself when we lived here in the palace in my father's life-time? I do not think that you have forgotten him. His name at that time was in many mouths, for he was a man of brilliant promise, and when it was discovered that he held liberal opinions, it was feared that he might become dangerous. He was still permitted to come daily to the palace, but he was watched constantly in his relations to the liberal societies of the city, and it soon became easy to prove that he was a leader in the reform

party and a passionate pleader for the rights of the lower classes. One day, when he was reading with me, here—in the palace—he was arrested and taken to prison. His trial was a brief one, and he was condemned to ten years' imprisonment and fifteen years' banishment. That man I loved, as man or woman loves but once. If my life could have saved him from that sentence, I would, ah! so joyfully, have laid it down. But I was powerless. You can judge how my father would have received my pleading on his behalf. Day by day and hour by hour of the slow years which followed I lived with him. The sunlight and the sweet air of heaven were poisoned for me because they were shut out from his prison. The little every-day joys of life, common to all men who are free to come and go upon God's earth, were dead to me, because I could not go beyond his cell. Ah, my God, Thou knowest!"

For a moment she pressed her hand to her tearless eyes, and then went on: "If men did but know—could they but feel in their own persons what it is to be snatched from all the wholesome activities of life, from all the joys, and hopes, and aims, from the companionships and loves which make up our existence, they would be more chary of inflicting such wretchedness on others. They would shrink at least from lightly dealing out what is called justice, but what must be often in the sight of God a horrible perversion of it. I know what it is," she spoke rapidly and incisively. "I have lived in another's life, and that other dear as my own soul. Every pang he suffered, [every shame he endured, every mental struggle—and then the slow dying out of hope and ambition—I have felt it all. Yes, Rupert," and here an indescribable touch of bitterness was in her tone, "I, a princess of the House of Baden, living at ease, surrounded with luxury, free as the wind to go where I would and taste whatever life has in store for the great ones of the earth, before heaven I can say that the best years of my life were spent in prison and in exile. And now I come to plead for something to atone for this lost life of mine. I ask you to weigh it against Oswald von Falkenburg's offence, be it ever so grave in your eyes, and to give him what cannot be restored to me."

The Duke had listened; first in anger, then in wonder, and at last with a strange quickening of his pulses. He was passing through a new experience, unparalleled in his whole life. He rose a second time from his seat, and paced to and fro without speaking. The Princess also rose and faced him:

"Rupert, your answer. I know that you cannot suffer a woman, and that woman your nearest of kin, to have humiliated herself thus in vain. Be generous. Do quickly what your best nature bids you do. Grant me my prayer and let me go."

For answer the Duke went to an escritoire, sat down and wrote rapidly. Then, with the folded paper in his hand, he leaned back in his seat and looked at his cousin.

"Stephanie," he said, "when the hour comes in which I must, with the best grace I can, make way for my successor, it may be that having done this will be the act of my reign which I shall least regret."

### CHAPTER XVI.

The first snow had fallen at Falkenburg and lay in unsullied purity upon the lawns and gardens about the castle. The beech-forests were bare, but lines



of dazzling white lay along the branches, and even on the slenderest twigs, this bright morning, for there was not a breath of wind to blow the flakes away. Upon the roofs and ledges of the castle, too, the snow lay, bringing every outline of the stately building into full relief, while the sunlight glittering in the long lines of windows gave something fairy-like to the whole structure. What a bright place it looked, and yet it was the home of those whose feelings were strangely at variance with the brightness and whiteness of the outside world to-day.

Graf Ludwig, who had arrived at home late on the previous evening, had but exchanged a few words with his mother, pleading fatigue and the lateness of the hour. But the Countess Hilda had read enough in his face to feel sure that his journey had not tended to soothe the feelings with which he had left Falkenburg some weeks previously.

This morning, as her son sat opposite her at the breakfast table, moodily looking down, she eyed him anxiously and wearily. Was not her burden heavy enough—this dreadful burden of Oswald's disgrace, this knowledge, almost insupportable to a mother's heart, that her son, even though not her best beloved, was in prison? Did she not suffer enough, without this added misery of seeing Ludwig return with some fresh cause for depression? She could not question him before the servants, but when the meal was over she took his arm and they went to her boudoir.

Graf Ludwig threw himself moodily into a seat. He was not anxious to tell his mother his tale, though he felt that it would have to be told sooner or later.

"What is it, Ludwig?" said the Countess, stooping over him and softly kissing his forehead. He had always been accustomed to such endearments from her. He knew that she loved him with a love beyond that which she bestowed on Oswald, and the consciousness of this soothed him now. Had he been in Oswald's place, she would have died.

"Mother," he said, lifting up his somewhat haggard face with a look which reminded her of the childish days when he would come to her with some trouble, "I have a strange story to tell you."

"Tell me, first of all, whether there is any chance of my poor boy being liberated. Yes or no? I cannot bear the suspense. Have you accomplished anything?"

"Nothing," returned the Graf, turning still paler than before. "Nothing was gained by pleading his cause, it was simply to bring suspicion on myself."

The Countess turned away with a sigh which was almost a groan. She had not had much hope. Indeed Graf Ludwig had impressed upon her the hopelessness of any attempt to obtain a repeal of Oswald's return, but yet his words came like a new pang to the mother's heart.

"You would not have me altogether ostracised?" said Ludwig bitterly, "my position is bad enough as it is. My brother has left me a legacy likely to last my life-time."

Passionately as the Countess Hilda loved her eldest son, and keenly as she felt whatever touched his pride, yet it struck her with a sense of shame that he seemed to have no thought of Oswald's sufferings. Was it possible that he felt no pity for his brother?

She was quite silent for awhile, then

a glance at the Graf's face with its new look of trouble, made her lose sight of everything else for the moment.

"What were you going to tell me, Ludwig," she asked softly.

"Something that will cause you no little surprise," he answered, speaking with an effort, "about the person whom we have known as Adele Lansing."

"Ah, what of her, poor child?" asked the Countess, a remembrance of the girl's loving defence of Oswald at their last meeting coming vividly to her mind.

"When I was leaving the Princess Stephanie's palace—I wrote you from Mannheim on the morning of that day—I heard a lady giving her name to an attendant. The voice was Adele Lansing's, the name was *Fraulein von Haldersdorf*. I turned to make sure that I was not mistaken and saw that it was indeed Adele."

The Countess uttered an exclamation of surprise.

"Naturally indignant at what appeared a shameless deception, I determined to await her departure and charge her with it. But after waiting for a considerable time, I saw her being driven away from the palace in the Princess's carriage. I traced her without difficulty to a hotel in a retired street, where, on inquiry, I found that Dr. Lahnfeld and his niece had put up some days previously. I called upon them the following morning, having made up my mind to sift the matter and feeling that I owed it to the Princess that she should not be imposed upon if I could prevent it. Judge of my surprise when the old man, in answer to my request for enlightenment, produced a baptismal registry and other papers proving that his niece's name is Adele Lansing von Haldersdorf. Yes—the Von Haldersdorf family, as well-known as our own."

The Countess looked her amazement. She could find no words to express it.

"But why such mystery," she faltered at last, "and how is the old man connected with her?"

"His sister, it appears, actually married a Von Haldersdorf. There is no room for doubt."

Then the mother and son instinctively glanced at each other and each saw in the other's face the remembrance of that last meeting with Adele, here in this very room. She seemed to stand there as she had stood that day, her slender form drawn up to its full height, the delicate face with a glow upon it as she had spoken of Oswald. The Countess Hilda remembered how she had dismissed her almost as a menial; the Graf remembered, ah, how well, the taunts and sneers he had flung at her, and yet she came of a race the equal of his own. It was a severe shock to the Countess; to the Graf it had been a far greater, but he was fiercely determined not to confess it even to himself.

"I told you that you would be surprised," he said, trying to speak lightly.

"And how came she to be visiting the Princess?" asked his mother helplessly.

"Possibly to ask her to intercede for Oswald," replied Graf Ludwig with an indescribable sneer and clenching his hand as he spoke. "She might as well hope to change day into night as to obtain his pardon."

"But did not the Princess express her sympathy with us?"

"She did, but her influence at court, as I have since discovered, is absolutely nothing."

(To be continued.)

## THE CONSTITUTION.

From *The New York Herald*.

It is a familiar saying that the form of government which began with the inauguration of Washington a century ago is the best the sun ever shone upon. It is our boast that the American Constitution is the grandest product of human wisdom known to history. To every American, to every foreign-born citizen, these are fixed, everlasting truths. No one questions them. Every one concedes them. Yet how many realize or appreciate what wonderful truths they are, what a marvelous work the American Constitution has proved to be? When Gladstone pronounced it "the most wonderful work struck off at a given time by the brain and purpose of man", he touched the point of greatest wonder in the instrument and greatest genius in its framers. It is easy enough to frame a form of government for the present. That is but the task of ordinary statesmanship. It leaves to the future the work of amendment or revision demanded by new conditions. To this class our State constitutions belong. Not one of the thirteen original charters is now in force. Every one has been superseded by a new or revised instrument. But with the exception of the three amendments added since the war, and all designed for the protection of the negro, the Federal Constitution is substantially the original work of a century ago. Yet look at the country when that Constitution was made, and the nation of to-day. There were then thirteen States, all on the Atlantic seaboard. The people numbered less than four millions. Railroads and telegraphs, steam navigation and lightning communication, were unknown. To day our population exceeds sixty millions. The number of States has increased to thirty-eight and will soon be forty-two. There has been a vast expansion of territory. Corporate power and wealth have grown to stupendous proportions. Agriculture, manufactures, commerce, industry, national wealth, have undergone a marvelous development. Immigration has peopled the country with every nationality on the globe. To all this national growth and expansion the Federal Constitution in its original form has been found equal. Great issues of state and national sovereignty have arisen. Threatening problems of corporation regulation have loomed up. Serious questions of international and municipal law have grown out of the cosmopolitan character of our population due to immigration. These and many other conditions could hardly have been foreseen by the framers of the Constitution, yet that instrument has proved adequate to them all. It has met every requirement of peace during a century's national growth, and has withstood the shock of war. It is now, as it was a century ago, the great safeguard of the Nation, and the great charter of popular rights. This test of time is the test of the genius of those who made the American Constitution and founded the American government. It is the proof of the wonderful character of their work. If you ask to what more than anything else this remarkable elasticity, this adaptability of the Constitution is due, we should say, first, the feature that makes the Supreme Court its interpreter and final arbiter of all questions arising under it; and second, the respect, the reverence which every citizen of the Nation has for the Constitution. To say what that

instrument means in a doubtful case, to apply its provisions to new conditions and new issues, is a function intrusted by the framers to the Supreme Court. The Constitution must have an interpreter, and there are obvious objections to vesting this office in the President, Congress, or the States. The Supreme Court is an independent tribunal, free from party bias or political passion. It is a disinterested mouthpiece of the framers of the Constitution, and whenever it speaks its judgment is accepted as final by the people, by the President and Congress, by the States. It is because the Constitution has clothed the Supreme Court with this function that the people bow to its authority, just as it is because of their respect for the Constitution that they acquiesce so quickly in the will of the majority as expressed at the polls, that they obey so readily the laws made pursuant to the Constitution. That great charter is revered because of its near approach to perfection, and this popular reverence has in turn contributed largely to its successful working. As it has met the requirements of the past, so it promises to meet those of the coming century.

## LETTERS TO THE EDITOR.

### LITURGICAL DESIDERATA.

To the Editor of *The Living Church*:

There is a desire for an arrangement of our services which would combine the familiar and instructive features of Morning Prayer with the full celebration of the Holy Communion; a service which would not require hurry, or stint of proper music, or even of choral rendering, and yet which would not be so long drawn out as to be tedious or fatiguing.

To use full Morning Prayer and full Eucharistic service together is found by many to be too lengthy; to separate Morning Prayer from Holy Eucharist has the practical effect of disuse of the former; but few can attend at any other than the accustomed 10:45 A. M., or 11 A. M., so in some places where the services are divided as is now permissible, Morning Prayer lapses into obscurity, and people who desire its use are driven to attend churches where that alone is made the great central act of worship on three Sundays out of four. To make Morning Prayer the great service on three Sundays of the month, and the Holy Eucharist the service on one, will never restore the altar service to its proper place.

A way out of the difficulty would be to authorize the use of Morning Prayer with one Lesson or with two. Matins with one Lesson could be used on all ordinary Sundays when a celebration of the Holy Eucharist was immediately to follow. Matins with one Lesson would end with the *Te Deum*, after which the priest could at once proceed with the Holy Eucharist. This would make the *Te Deum* virtually the Introit of the altar service. The full order of such a service would be this:

Opening Sentences; Dearly Beloved, etc.; Confession, Absolution; Our Father, etc.; *Venite* and Psalms; Old Testament Lesson; *Te Deum*; Prayer for Purity; Commandments and Collects; Epistle and Gospel; Creed; Sermon; Offertory; *Sanctus*, (*Benedictus*); Consecration; (*Agnus Dei*), or Hymn; Post-Communion; *Gloria in Excelsis*; Blessing.

The opening sentences, "Dearly Beloved," Confession and Absolution, are all retained, for such penitential preparation is suitable for all who worship, while the more special Confession and



Absolution in the Eucharistic office is for those who wish to add to their attendance, actual reception of the Eucharist.

If the "Dearly Beloved" should be deemed too long or too trite, the first and last clauses might be used thus: "Dearly beloved brethren, I pray and beseech you as many as here present to accompany me with a pure heart and an humble voice unto the throne of the heavenly grace, saying:" This would avoid a certain abruptness which the phrase, "Let us humbly confess our sins unto Almighty God," always seems to have.

With this arrangement of Matins of one Lesson or of two, a pleasing variety could be given to our services by omitting the *Te Deum* during Advent and Lent, and substituting therefor *Benedictus* in its full form, or *Benedicite omnia opera*. This simple arrangement would preserve the familiar Morning Prayer in its principal features, and, with the Holy Eucharist, make a practicable service. It would conform to ancient models and have in it all the elements of psalmody, prophecy, epistle, and gospel, without repetition of creeds, and with the entire fulness of the Eucharistic Office. The added length of the second Lesson on the few festivals named would be little more than a suitable emphasis for such holy days.

While there is a desire for relief from the length of combined full Matins, and full Eucharist, coupled with a real wish to retain both in some practicable shape, yet there is also an earnest longing that tinkering with the Prayer Book should cease, and that all changes should come to an end in October next. With such a feeling it is not likely that the introduction of any new matter or special rubric will be tolerated at our next General Convention, or any other measure which would keep us for three years more, and possibly six, without a Standard Prayer Book, but in view of the wonderful growth of Eucharistic worship, and the desire for weekly Celebrations, it would not be really against the spirit of Article 8 of the Constitution if a "joint resolution" were passed authorizing our diocesans to permit the use of Morning Prayer with one Lesson on Sundays or holy days when the Holy Communion was immediately to follow, except upon certain days named. The "joint resolution" might be like this:

*Resolved*, That on all Sundays and holy days, except on Christmas Day, Easter Day, Ascension Day, Whitsun Day, and Trinity Sunday, any priest with the consent of the Diocesan, may omit all that portion of Morning Prayer following the *Te Deum*, whenever a celebration of the Holy Eucharist is immediately to follow, proceeding at once to the Order for the administration of the Holy Communion.

This permission could hardly be considered as an alteration or addition to the Book of Common Prayer, as it would only be an authorized omission under certain circumstances, the utility of which is apparent to all who desire to retain the main features of Morning Prayer, and the full celebration of the Holy Eucharist every Lord's Day.

It may give an additional interest to the foregoing suggestion that Freeman in his "Principles of Divine Service," calls attention to the fact that the ancient office of Matins ended with *Te Deum*. K.

THE GENERAL CONVENTION.

To the Editor of The Living Church:

Inasmuch as the General Convention will meet next October, I desire to call the attention of the bishops and deputies to a matter which seems to me to be of considerable importance.

It is, I believe, almost universally conceded that the House of Deputies of our General Convention is getting, if it has not already gotten so, to be too large and unwieldy, and this objection will increase with time as new dioceses are admitted. Thus for instance, at the next Convention, Colorado and Oregon are almost certain to be made dioceses, which will add sixteen more members to the Lower House. Now I would simply suggest, if no other plan is agreed upon, that the next Convention should put on foot an amendment to the Constitution reducing the representation from the present number of four clerical and four lay deputies from every diocese, to three clerical and three lay deputies. This would reduce the size of the body one-fourth and it would be many years probably before it would ever again be as large as it is now. Then again it is a well-known fact that some of the smaller dioceses find it somewhat of a burden to pay the expenses of their deputies to the General Convention. A reduction in number would, therefore, relieve them to that extent. And still there is another advantage to be gained by the reduction I have named. If three of each order were fixed on, instead of four as at present, it would be very rare that there would be any such thing as a divided diocese in the Convention whenever a vote was taken by dioceses, and thus the body would become much more representative than it is now, for we know that it frequently happens that there are so many dioceses equally divided that measures are lost from that cause and that alone, when really the measure may have received a majority of the individual votes. It seems to me therefore, that all things considered, it would be well for the next Convention to set on foot the reduction I have named without waiting to educate the Church up to "proportionate representation," which it will no doubt take many years to do.

LAYMAN.

THE RHODE ISLAND CONVENTION.

To the Editor of The Living Church:

Some explanation of the vote of the Rhode Island diocesan convention, in regard to changing the name of the Church, would seem to be necessary. On the second day of the convention, part of the regular business is the election of deputies to the General Convention. When the time had come for that business, a country delegate moved that the deputies now to be chosen should be instructed by the diocesan convention to oppose any change of the name of the Church. Another lay delegate, the Hon. Judge Stiness, stated that any such motion was out of order, as the regular business must first be disposed of, and it was voted so to be. This vote was fairly considered as a test question of the feeling of the majority of the Convention in regard to the change of name; or, at any rate, that it was indisposed to instruct the delegates at all in the matter. It was not thought that the question could, possibly come up again, in any shape. But after the deputies were all elected, and a good many, who had waited only for the election, had gone out, the thing was sprung on the Convention in a milder form, and so it was voted to be inexpedient to change the name of the Church, by a majority of only four votes. I can assure you that the resolution would not have passed before a full convention.

ROGER WILLIAMS.

A LETTER FROM MARK TWAIN.

(From The Bay City Times.)

Frederick P. Browne, cashier of the Bay National bank, received a letter a short time ago from S. L. Clemens (Mark Twain) in which the celebrated author interposed his objections to the thought which was at that time entertained, of calling to the bishopric of Michigan, Dr. Smith, president of Trinity college, at Hartford, Conn. Mr. Clemens says:

DEAR SIR:—"Why should not Michigan offer her bishopric to Dr. Smith?" Why? Simply for the reason that Michigan doesn't necessarily want to get herself into trouble. That is why enough, dear sir. I have never had so much trouble about a thing in my life before. I no sooner get over the worry of one diocesan conspiracy than another one crops up. I can't have this kind of thing going on all the time, you know. It makes enemies for me. My attitude gravels sensitive people who do not know all the circumstances. They attribute my conduct to selfish motives; they think I want a bishopric and some of them are frank enough to say so, whereas, I give you my word of honor I shouldn't know how to run it if I had it. No, I do assure you I am not moved by unworthy impulses at all. In this conflict the facts are simply these: Dr. Smith is the man of all men for his present great and useful position—president of Trinity college here. If left in it unmolested, he will build up that college and make it a source whence will flow generous streams of culture to all the waste places of this wide continent and make them fruitful and a blessing to the whole land. Under his management the college is now striding along at such a rate that its large quarters and equipment are become too small and additions are needed—\$300,000 worth of them. That money will come, if Dr. Smith stays. Therefore I am going to ask you to leave him where he is; and at the same time I am going to ask you and the rest of Michigan and the other States and territories to not forget about the \$300,000. Your contributions will be gratefully received.

Of course you see through my game: I am merely using your letter as a pretext to get in a hint about that money. Yes, that is just the truth. I am a Presbyterian myself, but am not narrow—I am a broad-gauge one; and so, when the greatest and noblest Episcopal seat of learning in the republic needs \$300,000, I forget I am a son of Calvin, and just turn to, under any pretext that offers, and do my level best to help pass the word around among the waiting purses and liberal souls of the Episcopalian world. Truly yours, MARK TWAIN.

TO YOUNG MOTHERS.

Do artless eyes, reflecting heaven's blue,  
Look into yours for all their trust and hope?  
Do small, white hands, that else would blindly grope  
Amid world-darkness, tightly cling to you?  
Ah mothers! patient be, and strong and true  
To God's divinest mission. Heaven's pure cope  
And earth's fair forms their mysteries do ope,  
Before thy little child, a rapt ure new,  
The lily is no purer now than he,—  
His dewy freshness from the rose he stole,—  
Then let no false world-standards, taught by thee,  
Fall like a blight across his unspoiled soul.  
Pray for high faith and love and purity,  
That thou may'st show him heaven's highest goal.  
—Good Housekeeping.

DIOCESAN CONVENTIONS.

VERMONT.

The 99th annual convention met in Trinity church, Rutland, June 19. Mr. Thos. H. Canfield of Burlington, was elected secretary, and Mr. E. L. Temple, of Rutland, treasurer. The following were elected the Standing Committee: Clerical—The Rev. Drs. Josiah Sweet, A. H. Bailey, J. I. Bliss. Lay—Messrs. C. A. Booth, Henry Wells, and J. W. Ellis. The convention sermon was preached

by the Rev. A. E. Carpenter of Middlebury, the subject being the lay diaconate, and readers, and the great necessity of the re-establishment of their orders in the Anglican Communion as a relief to the over-worked clergy, and the evangelization of the masses. A committee of two clergy and two laymen, were appointed to take the subject into consideration and to report to the next convention.

In the afternoon the Bishop read his annual address. Though in feeble health he expressed himself as able to make the ordinary visitation of the diocese, without the aid of an assistant bishop which had been suggested. Still he was willing to leave the decision of the matter to the convention, which on being referred to a committee, reported the question of an assistant bishop inexpedient.

The following were elected deputies to the General Convention: Clerical—The Rev. J. I. Bliss, D. D.; the Rev. Messrs. W. H. Collins, A. B. Flanders and H. F. Hill; Lay—Messrs. Kittredge Haskins, F. E. Smith, E. P. Gilson, and C. E. Parker. Alternates: Clerical—The Rev. Messrs. E. N. Goddard, E. P. Lee, W. B. Buckingham, and A. E. Carpenter; Lay—Messrs. E. L. Temple, J. A. Arthur, G. H. Babbitt, and Dr. Wyman.

The committee on the proposed changes in the Prayer Book left the decision of the whole matter in the hands of the deputies to the General Convention. It was voted to raise the sum of \$3,100 for diocesan mission work during the coming year. By far the most important thing done by the convention was a resolution to do away with the old worn-out canon on diocesan missions and substitute an entirely new canon providing for the division of the diocese into four convocations or arch-deaconries, such as already obtains in New York, Pennsylvania, Connecticut, and other wide-awake dioceses. The chair appointed the Rev. Messrs. E. B. Taylor, J. I. Bliss, and A. B. Flanders, and Messrs. Parker, Temple, and Childs, a committee to take the whole matter into consideration and report to the next convention.

The next convention will meet in Arlington the third Wednesday in June, 1890, to celebrate the 100th convention, which met first in that place in 1790.

WEST VIRGINIA.

The 12th annual council met in Trinity church, Shepherdstown, on June 5th. The sermon was by the Rev. R. H. Mason. The Rev. R. D. Roller was elected secretary.

Bishop Peterkin's annual address reported 65 places visited; sermons and addresses, 202; Confirmations, 149; services and meetings attended, 50. He expressed his decided disapproval of the proposed new Hymnal.

The committee on Sunday schools reported a very satisfactory condition of Church work in that direction; there are over 3,000 Sunday school scholars in the diocese.

The special committees on the new Hymnal and on the proposed changes in the Prayer Book, reported against the former very decidedly, and in regard to the latter did not reach any final action. On the question of the change of name, the following resolutions were passed unanimously:

*Resolved*, That in the opinion of the council any change whatever in the name of the Church is altogether inexpedient and unwise.

*Resolved*, That the deputies to the General Convention from this diocese be and are hereby instructed to oppose every proposal looking to a change of name or to the omission or expunging of the words Protestant Episcopal from any of the formularies of the Church as fraught with the most serious danger to the present and future prosperity, as well as threatening the organic unity, of the Church.

The finances of the diocese are in a good condition in all its branches.

The Standing Committee was elected as follows: Clerical—The Rev. Messrs. I. R. Mason, Dallas Tucker, John S. Gibson; Lay—Messrs. E. J. Lee, B. C. Washington, and J. H. Strider.

Deputies to the General Convention: Clerical—The Rev. Messrs. L. R. Mason, Dallas Tucker, and R. D. Roller, and the Rev. Dr. T. H. Lacy; Lay—Messrs. E. T. Lee, R. J. McCandlish, B. C. Washington, and W. T. Laidley. Alternates: Clerical—The Rev. Messrs. C. C. Pearson, J. Brettingham, S. S. Moore, and J. S. Gibson; Lay—Messrs. J. B. Rogers, J. D. Logan, Benjamin Hurxthal, and Dr. W. F. Lippit.



## MILWAUKEE.

The 43rd annual council was convened in the see city on Tuesday, June 18th. The opening service, consisting of sermon and celebration of the Holy Communion, was held in the cathedral at 10:30 A. M. The choir and clergy entered the church in procession, passing down the west aisle, and up the centre to the chancel, the Bishop proceeding to the altar, and acting as Celebrant. The Rev. Dr. Locke, rector of Grace church, Chicago, preached the sermon.

The afternoon was devoted to the reading of reports, and the Bishop's address. In giving an outline of his work during the eleven weeks of his episcopate, the Rt. Rev. Dr. Knight paid touching tribute to the memory of the late Bishop Welles. The Bishop stated that, since his consecration, he has preached 94 times; visited 76 parishes and missions scattered over this wide-spread diocese; ordained 2 priests and 1 deacon; and confirmed 588 persons.

The evening was devoted to hearing reports of the Board of Missions and the Deans of convocations. The Rev. E. P. Wright, D. D., Dean of the Milwaukee Convocation, read a most interesting report of the work in his deanery; followed by the Rev. Fayette Royce, S. T. D., Dean of the Madison convocation, whose report showed the great need of additional clergy to aid in furthering the Church's work. The report of the La Crosse Convocation, as read by the Rev. W. P. Ten Broeck, Dean, showed four new church buildings in process of erection, and the ample opportunity for workers in this most important field.

On Wednesday, after Morning Prayer, the council was called to order, and the business proceeded with. Trinity parish, Wauwatosa; St. Luke's Mission, Milwaukee; Grace Mission, Menominee; and St. Mary's Mission, Sharon, were duly admitted into union with the council. The elections resulted as follows: The Rev. H. B. St. George, Jr., registrar of the diocese. Standing Committee: Clerical—The Rev. Drs. Wm. B. Ashley, Edward P. Wright, Joseph M. Clark, and Fayette Royce; Lay—Messrs. F. P. Brockway, M. M. Littlejohn, Winfield Smith, and L. H. Morehouse. Deputies to the General Convention: Clerical—The Rev. Wm. Adams, D. D., the Rev. Messrs. Fayette Durlin, Edwin G. Richardson, and Wm. P. Ten Broeck; Lay—Messrs. J. B. Doe, and L. H. Morehouse, Col. Wm. Ruger, and Judge F. H. Putney.

A motion was carried ordering a report of the consecration of the present Bishop incorporated in the journal of the convention, and the Rev. Dr. Riley of Nashotah, appointed to prepare such report. Considerable discussion on the subject of lay representation was indulged in, and after various resolutions upon the subject had been introduced, one was finally adopted, allowing two lay delegates from each parish or mission; one additional delegate for the first fifty communicants, and one additional delegate for each additional one hundred communicants over and above the first fifty; but no parish or mission to exceed at any time, seven delegates. After prayer by the Bishop, the 43rd council of the diocese closed, after a very peaceful and well-conducted session.

## OPINIONS OF THE PRESS

Chicago Times.

**A DAY OF REST.**—For secular if for no other reasons Sunday ought to be made as far as possible a day of rest. Human machinery needs its recuperating effect. Men have got into the habit of demanding a sight of their Sunday mail, compelling thereby, though they themselves send to the office for it, the service of a large number of postal employes upon a day when they are entitled to and would like to enjoy a day's leisure. The idea that the Sunday mail must be seen is entirely a fallacy resulting from long habit. Nothing is gained in the end by this Sunday work. A business house does no more business by reason of it. A merchant adds nothing thereby to his year's profits. It is simply an inability to shake off the shop on Sunday.

Irish Ecclesiastical Gazette.

**THE RITUAL PROSECUTION.**—The Council of the Church Association ask for £10,000, to assist them in the prosecution of the Bishop of Lincoln, and

the defendant will at least require as much more to carry on his side of the case. Here, then, is the sum of £20,000 to be spent in litigation, with the prospect that no finality may come of it. As the case of the Bishop of St. David's is chiefly relied upon, and that famous suit extended over seven years, it will be seen what a vista has been opened up by the present action. Only the verge of the subject has yet been touched upon, and supposing the Archbishop's court decides that it has jurisdiction, we have but reached the threshold of the case. Meanwhile, this present action of the Church Association appears to have given a great impetus to the very movement it affects to combat.

## Church Life.

**THE CLEVELAND SCHISM.**—All of this, however much it is to be regretted by all those who are praying for the organic unity of Christendom, is convincing proof of how intolerable to all good Churchmen Dr. Noakes' conduct must have been for these many years. He has made Emmanuel anything but a true Church home for all those who have sincerely loved the Church, believed in its divine origin, believed in its sacraments of Baptism and the Lord's Supper "as generally necessary to salvation, believed in its ministry as of apostolic origin, and in its liturgy as an effectual help in the worship of the true and living God. His ready and eager departure—nay, his unseemly haste in departing—from the Church for which he probably never had any hearty affection, but proves the righteousness of the cause of those who so valiantly withstood him. Let all pray for the peace and happiness and prosperity of Emmanuel, which from henceforth seem vouchsafed to it.

## The Churchman.

**TEN YEARS OF LITURGICAL DISCUSSION.**—There are tokens, which may prove to be happily deceptive, that the wearisome liturgical discussions of the last ten years are to be still further protracted during, and perhaps beyond, the next General Convention, and that the cognate subject of the Hymnal is likewise to be made the occasion of much display of learning and eloquence. It is hard to say whether this prospect is to be greeted with pleasure or pain. Nobody expects any direct profit to result from it. The discussions of these last ten years have not been as instructive or edifying as one would wish. The changes effected are not important; the changes proposed are of no material significance to faith, morals, or devotion. As to the Hymnal, it is not likely, perhaps it is not even desirable, that a perfect book should be offered, or, if offered, that it should be accepted. The one thing really certain is, that the Church is heartily tired of the whole revision and enrichment business; not because it objects to revision or because it is averse to enrichment, but because after much talk it gets little of either.

## The Standard of the Cross.

**THE PROPOSED RUBRIC.**—Two important changes are proposed in the Communion Service. One is the insertion of a rubric after the Prayer for the Church: "Here the priest shall pause for a space, in order that such as are so minded may withdraw." This is certainly an unnecessary, not to say an undesirable, alteration. Those who contend that the Prayer Book at present contemplates no such separation of the congregation, and rather implies that all should remain throughout the service, are obviously in accord with the Prayer Book as it is. It may be impossible to break up the usage for which the proposed rubric provides. So much the less need is there for the rubric. The Church cannot afford, for the honor of her laws, to legislate in favor of questionable customs. The good sense of her clergy should be sufficient to guard against the irreverence of proceeding with the service amid the noise of a departing congregation, on the one hand, and against the imprudence, on the other hand, of compelling an unwilling congregation to stay through a service which it did not come to attend. We are surprised that the committee should think it necessary to propose such a rubric. At the same time it is to be noted that even if it were adopted, as we believe it will not be, it would not "drive people out of church," but would simply afford opportunity "that such as are so minded may withdraw."

## The Church Year.

**REVISION.**—Among the many comments on the report of the committee on the revision of the Prayer Book, which is to be presented to the General Convention next October, the best we have yet seen is in the action of the diocesan conventions of Pennsylvania and Iowa, recommending the adoption of so many of the propositions of the committee as will enable the General Convention to close up, finally, the work of revision, correct the Standard so as to conform to the changes made and to issue a completed Standard Prayer Book to mark the centennial year. This can be readily accomplished by adopting or rejecting the several resolutions passed upon in 1886, and which cover, as well as probably can be done by a longer continuance of the work, all that seems requisite to the present or expectant needs of revision. As each one of these propositions was freely and fully considered and discussed before action in 1886, and has been before the Church ever since, they are well understood, and the deputies will surely be ready, without any further delay, to act upon them intelligently. The chief good, and it is a very great one, so far accomplished by the revision, is the legalizing of certain usages, which had become quite common, in the adaptation of the services to the changed condition and needs of parish and mission work, but were without the warrant of law. Of these changes the most important and useful, seemingly, to the whole body of the Church, was the arrangement for shortening the services. So at present we have for the Evening Prayer all the revision needed, and if something of the same kind in the abbreviation of the Morning Prayer can be effected, this, with the few other changes passed on in 1886, will be sufficient. Then, with the revised Standard issued by authority, we will know, what many do not now, what is and what is not the lawful usage for the ordinary services of the Prayer Book. This revision matter has been at work for nearly twenty years; the Church needs a rest from many of its discussions, having abundance of active work on hand to fill the vacuum, and the centennial year offers an excellent stopping place. So let us have the work completed this year.



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go round," but

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Love's Labor's Lost by many a woman who strives to please her household and works herself to death in the effort. If the house does not look as bright as a pin, she gets the blame—if things are upturned while house-cleaning goes on—why, blame her again. One remedy is within her reach. If she uses Sapolio everything will look clean, and the reign of house-cleaning disorder will be quickly over. No. 25.

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## EVERYBODY USES IT.

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

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From the Central Location of the paper, in the inland metropolis of our growing country, THE LIVING CHURCH is able to collect and publish Church news more promptly than any other Church periodical. By an experience of many years the publisher has learned the wants of the people and secured the means to meet them. Reliable correspondents are engaged at the great centres of Church work and for all occasions of unusual interest. The following are some of the popular features of THE LIVING CHURCH:

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is a department which gives to the reader pithy paragraphs from contemporary journalism, upon vital questions of Church and State.

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receives constant attention, and no issue of the paper appears which is not in some way calculated to aid the pastor in his work among the people.

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**READY RELIEF.**  
THE SAFEST AND MOST CERTAIN  
PAIN REMEDY.



The Western Edge of Life

Finds many people feeling a lack of strength and vigor just when they need it most, and they yearn for the life and activity of former years.

has become worn, and it should be lubricated by some good medicine. One which will give permanent vigor is better than a stimulant giving only artificial strength as it were.

To enjoy the summer have a case of Gale & Block's great Nerve Tonic, White Rock Phosphates, in the house.

Canker in the mouth can be cured only by expelling the poisonous humor from the system. To do this effectually requires the persistent use of Ayer's Sarsaparilla, together with a good, generous diet.

For a disordered Liver try Beecham's Pills.

A Beautiful Picture.

We have received from Mr. O. W. Ruggles, General Passenger Agent of the Michigan Central Railroad, a very beautiful picture entitled "A Michigan Central Train Passing Niagara Falls."

The tones, effects, and coloring of the original are faithfully retained. The publishing of so superior a work of art is a striking proof of Mr. Ruggles' genius and energy and of the enterprise of the Michigan Central.

Lake Minnetonka—Hotel Lafayette, the largest summer hotel west of Saratoga, has accommodations for nine hundred guests, and is beautifully situated on a peninsula extending into the lake on both sides.

A fact that all men with gray and many shaded whiskers should know, that Buckingham's Dye always colors an even brown or black at will.

"It's quite the style you know, to use N. K. Brown's Ess. Jamaica Ginger. They all do it."

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Of W. G. Morris, 90 Fifth Ave., Chicago, whose advertisement appears in THE LIVING CHURCH, the Farm, Field, and Stockman recently said: "W. G. Morris, of No. 90 Fifth Avenue, whose advertisement appears regularly in the Farm, Field and Stockman, is a responsible wholesale dealer in watches, jewelry, silverware, diamonds, cutlery, etc."

Mr. Morris gives such references as Felsenthal, Gross & Miller, Bankers, 108 La Salle St., Chicago; Mr. Gross, Ex-State Treasurer of Illinois; Chapman Bros., Publishers, 128 Van Buren St., Chicago; F. R. Stone, Esq., with U. S. Express Co., Chicago, and others in Chicago business circles, and readers will doubtless receive honorable treatment when dealing with him.

National Educational Association Meeting will be held at Nashville, July 16th to 19th. Go via the Evansville Road, and it is the only line running through cars between Chicago and Nashville.

For this occasion a very low excursion rate will be made, which includes a side trip to Mammoth Cave, either going or returning. Also, those who desire to vary their trip by going or returning via Louisville, will have the opportunity given them of doing so.

The Chicago and Nashville Fast Train leaves Chicago (Dearborn Station) at 3:50 p.m., daily, and arrives at Nashville the following morning for breakfast at 7:10 o'clock, a run of only 15 hours and 20 minutes. Night Express leaves at 11:20 p.m.

No extra fare is charged on Fast Train, and the sleeping car rate from Chicago to Nashville is less by this route than by any other, being only \$2.50 for one double berth.

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For further particulars address William Hill, Gen'l Pass. Ag't, Chicago and Eastern Illinois R.R., Chicago.

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CATARRH

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Old European travellers are so often asked: "What can I do in Europe on \$500?" that I venture to offer the following plan for your consideration:

Choose a steamer on which your two voyages will cost you \$120. Allow 22 days for ocean travel, thus leaving 78 days to be provided for in hotels at \$2.25 per day, which will cost \$175.50.

Buy Cook's ticket for a tour from London back to London in addition to your trip from Liverpool to London and return. Such a ticket, allowing you to visit England, France, Switzerland, Italy—go down the Rhine to Cologne, and include Brussels and Antwerp—can be had for \$101.40, leaving a margin of about \$103 for side excursions, cab hire, washing, baggage (if you have any), and fees, which last are numerous and never-failing demands.

To make such a tour to advantage, you can best divide your time somewhat as follows:

Table listing travel routes and durations: Liverpool to London, stay in London... 8 days; London to Paris via Dieppe, Rouen, etc... 2 days; Paris to Rome via Genoa, Turin, and Pisa... 7 days; Rome... 8 days; Florence and Venice... 14 days; Milan and Lake Maggiore... 2 days; Switzerland and the Rhine... 21 days; Cologne, Brussels, Antwerp to London... 4 days; London to Liverpool via Warwick, Stratford on Avon and Chester... 3 days.

Making just... 77 days.

If you wish to see less, but more thoroughly, the Rhine and Belgium may be omitted and this extra time spent in some interesting city or enchanted mountain spot. And as it is not safe to go to Rome in the summer, the trip may end at Florence and Venice. You will find such rapid flight and such constant sight-seeing the hardest work you ever did, and therefore every possible strain should be avoided and long rests taken.

You will need a guide book, and I need hardly mention Badecker's, for they have become the classics of European travel. Appleton publishes a bulky volume, descriptive of all Europe, for \$3, while a smaller, more concise book, which includes all the routes is called the Satchel Guide, and costs \$1.50. Knox has written a smaller one still, a Pocket Guide—for \$1. But for plans and prices, I cannot do better than to refer you to the agencies above mentioned, and to a pamphlet published monthly by Cook, called "The Excursionist," and sold at ten cents per copy.

My last words refer to your conduct in travelling—a warning not needed, I hope. You will observe among most Continental nations a courtesy of speech and manners quite unusual amongst ourselves, and when with foreigners it is well "to do as foreigners do." Especially is this noticeable in regard to commands given to servants. It is always, "Will you kindly," "If you please," and every small service receives a pleasant "Merci," while offers of assistance are declined with "non merci," and a bow.

Among your equals a certain amount of reserve is most commendable. You can find plenty to say at a table d'hote dinner without telling your neighbor of your private concerns. The very fact that you are both travelling will furnish many topics of a neutral character, and pray remember that "sharper's" are to be found of all nationalities, and that you cannot be too careful about keeping within the bounds of a graceful courtesy, which does not invite intimacy.

On the Continent people generally make passing remarks to those they meet in railway carriages and at table d'hote meals; but Englishmen, in England, seem to prefer being "let alone," therefore, you need not feel too badly if such a one refuses to meet you half way.

Do not hesitate to ask to have your bill corrected if you see errors in it—at the same time do this far more courteously, and gently, than you would feel obliged to do if you were speaking your native tongue to an Englishman. A foreign language, on either side, adds so much to the apparent force of the most trivial expression, that you may find yourself in a wrangle before you quite know it, and then you are sure to be worsted.

There is one item on hotel bills which is like "a red rag to a bull" for most Americans—that is, "candles." You cannot always avoid this, even when you carry your own, but, as a general thing, the charge is taken off if you can show that you did not light the candles placed in your room.

Armed with patience for the inevitable small annoyances which are bound to arise, blessed with sound health, a clear head, and some enthusiasm, your trip is sure to be a delight to you, and the memories of it a gracious possession forever. I have done all I can to help you, and it only remains for me to join with your friends in wishing you "Good luck and bon voyage."—Ladies' Home Journal.

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Advertisement for a Pillow Sham Holder. Includes images of the product and text: "PRICE \$1. DELIVERED FREE. AGENTS are making money rapidly with this article. They are wanted in every house. The agent calls and asks permission to put up a set to show how they work. Nine times out of ten a sale is made rather than have them taken down, as they work to perfection. Retail price is \$1.00. Agents' outfit, with full particulars, sent to any reliable person wishing to canvass, on receipt of \$1.00 postage paid. Write for Dozen rates. ORNAMENTAL, PERFECT, SALABLE, CHEAP."

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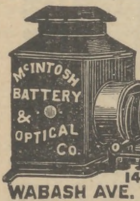
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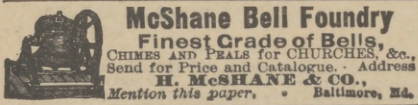
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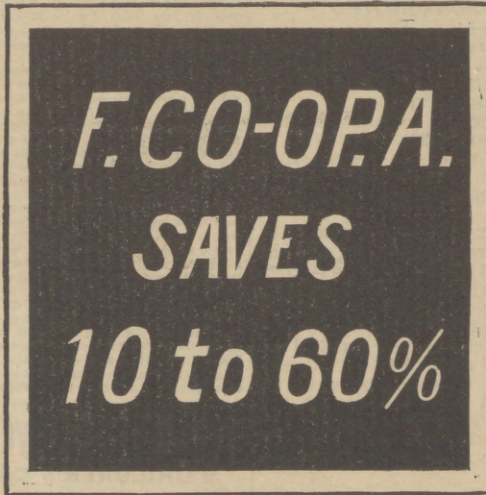
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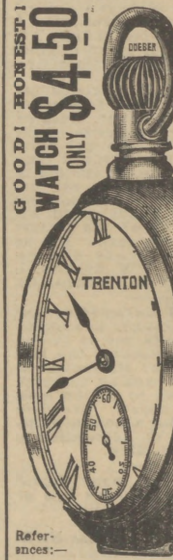
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