



The Living Church.

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

VOL. XII. No. 10.

CHICAGO, SATURDAY, JUNE 8, 1889.

WHOLE No. 553.

MEMORIAL WINDOWS:
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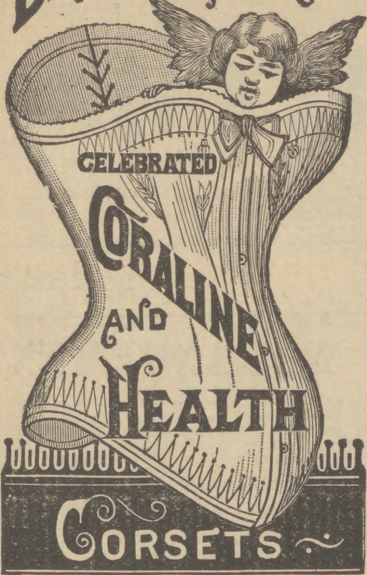
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The Living Church.

SATURDAY, JUNE 8, 1889.

A SONG OF WHITSUN DAY.

BY W. B. C.

On Pentecostal morn,
First in thy chamber, with thy heart out-
spread
Before the throne, rise on the wings of love
To greet the Holy Dove;
If o'er the smiling dawn
His spotless Presence, 'mid the idle things
Of time and sense, may early manna shed,
As once o'er Israel's sleep
The food of angels decked the sterile
ground,
So may His Manna in thy heart abound!

Thus in the temple, early at thy post,
Be thy glad service lent
Unto the Lord—with sweetest instrument
Wake choral echoes through the farthest
nave;
In song of Pentecost wax eloquent,
As o'er old architrave
The heart of myriads leaped as one to greet
The Dove-like Paraclete!

As sound as of a mighty rushing wind!
(Leave sordid earth behind!)
E'en these—the garden's and the wood-
land's gifts
Of floral grace, whose every bud uplifts
Its voiceless song unto the farther skies,
Beside such mysteries
How poor!—and yet with song and floral
bloom
May Faith and Love, rejoicing o'er the
tomb
Of far-flown hopes—earth's fickle house of
sand—
Here star-aspiring stand!

O Chaste and Heaven-descended Dove,
Thou Paraclete of hearts!
As flower or leaf into new glory starts
Before the vernal beam,
So in Thy path of love,
Thorn of our path remove;
And o'er our troubled dream
Thy great effulgence pour;
Be with us evermore;
As here each heart would fain
Make offering meet
For Thee, Blest Paraclete!

NEWS AND NOTES.

THE consecration of the Suffragan Bishops of Beverley and Barrow-in-Furness has been appointed for St. Barnabas' Day, in York Minster.

It is understood that the government will appoint a Royal Commission to consider the best means of extending the mortuary accommodation at Westminster Abbey.

BISHOP PEARSON, of Newcastle New South Wales, has recovered sufficiently to resign his see. He has been in England more than a year, suffering from brain fever.

BISHOP DURNFORD, of Chichester, has been astonishing priests and people in his diocese by holding Confirmation services twice daily. The venerable prelate is in his eighty-sixth year.

BISHOP BEDELL has arrived in New York, apparently uninjured by his long journey. While in Paris he received the benefit of a careful examination and prescription by Dr. Brown-Sequard. He will remain in New York for the present, under medical care.

It will be seen by the report of the proceedings of the California convention that the convention rejected, by a large majority, on constitutional grounds, the Bishop's request for an assistant. It adopted the proposition to divide the diocese by a clerical vote of 34 to 17 and a lay vote by parishes of nearly three to one.

THE Society for Promoting Christian Knowledge has promised £1000 for the Bishopric Endowment Fund being raised for the diocese of Niagara, subject to £9,000 being raised from other sources. We understand that nearly half of this amount is already in hand or promised.

MANY of the English bishops are more or less incapacitated for work. The Bishops of Truro and Durham have been ill for months; Peterborough and Ripon have been ordered complete rest and change, as also the Bishop of Southwell. The Bishop of St. Alban's is in a critical condition.

AN idea of resuming the ringing of the bells of Peterborough cathedral, which have been rehung at considerable expense, has been abandoned, as Mr. Pearson, the cathedral architect, has expressed his opinion that it would not be prudent to run the risk with the great west front in its present weak state.

ARCHDEACON DENISON, in a letter read at the West of England Conference of the Church of England Working Men's Society at Taunton, said the signatures to the declaration and remonstrance against ecclesiastical prosecutions now number 80,000, and that 10,000 names had just reached him from the diocese of Lincoln, while signatures were coming in at the rate of 1,200 a day. It is not yet decided to whom these bulky documents will be presented.

THE Bishop of Christchurch (Dr. Harper), Primate and Metropolitan of the Province of New Zealand, has, on his retirement from his offices, been presented with a valedictory address, couched in warm and affectionate terms. The address is signed by the bishops, clergy, and laity in General Synod assembled. Dr. Harper has been thirty-three years Bishop of Christchurch and twenty-one years Primate of New Zealand, to which latter office he was elected in succession to the late Bishop Selwyn.

Two notable clergymen have passed away. Prebendary Vaughan, of Chichester, was famous as the Evangelical preacher of Christ church, Brighton. His church was packed from floor to ceiling in his best days, and his fame rivalled that of Robertson himself, though Mr. Vaughan was never either a genius or an orator, and Robertson was both. It was his fervent piety, and his high personal charm, which gave Mr. Vaughan his power. Brighton, long famous for great preachers, has no real pulpit orator to-day.

"S. G. O." was one of the two clerical correspondents of the *Times* who made not a little of the leading journal's fame in the palmy days of De Jane. The other was "a Hertfordshire Incumbent," afterwards known as Dean Blakesley, of Lincoln. Lord Sydney Godolphin Osborne was a master of the almost lost art of letter-writing; and his contributions to the *Times* were always worth reading, whether on social questions or on matters of theology. He certainly understood the former better than the latter; and he is remembered with gratitude for his social work, while his polemics are long since forgotten.

WE learn with great satisfaction, that the Rev. Dr. Leonard has accepted his election to the Bishopric of Ohio. The diocese is to be congratulated upon this decision which seems to assure a future of great activity and prosperity in the work of the Church. Dr. Leonard's consecration, under the canons, cannot take place before the meeting of the General Convention. His election was held within six months of the meeting of that body, and consequently his testimonials will be laid before it, instead of being sent to the Standing Committees.

A NEAT story is told of a Roman Catholic priest in Victoria, whose sermons are usually of a practical kind. On entering the pulpit one Sunday, he took with him a walnut to illustrate the character of the various Christian Churches. He told the people the shell was tasteless and valueless—that was the Wesleyan Church. The skin was nauseous, disagreeable, and worthless—that was the Presbyterian Church. He then said he would show them the Holy Roman Apostolic Church. He cracked the nut for the kernel and—found it rotten! Then his reverence coughed violently, and pronounced the benediction.

THE discovery of the foundations of an old apse near the Norman west front of the cathedral at Rochester, is of great interest. Canon Livitt is inclined to think that they belong to the church of stone which King Æthelbert built at Rochester in 604, the year in which St. Augustin established the sees of London and Rochester, Mellitus and Justus being the first bishops. That there was already a Roman Basilica in use as a church at Canterbury is also certain, and that the Rochester church was therefore built upon the Basilican type is at least likely. If these apsidal remains really belong to Æthelbert's church, there has been found one of the very first stone churches that the Saxons built in England.

THE Bishop of London has appointed the Rev. William Macdonald Sinclair, vicar of St. Stephen's, Westminster, to the archdeaconry of London and canonry of St. Paul's therewith annexed. The new Archdeacon was formerly a scholar of Balliol College, Oxford, and took his degree with second-class classical honors in 1873. He was ordained in the following year, and before his presentation by Lady Burdett Coutts to the vicarage of St. Stephen's, Westminster, in 1880, was successively curate of Tortworth, Gloucestershire, assistant minister at Quebec chapel, and evening lecturer in logic at King's College, London. From 1877 to 1883 he was chaplain, and from 1883 to 1885 assisting examining chaplain, to the Bishop of London. Mr. Sinclair is the author of "The Psalms in the Original Rhythm," of the article on "The Epistles of St. John" in "The New Testament Commentary for English Readers," and of a volume of "Lessons on the Gospel of St. John."

THE dreadful catastrophe in the Conemaugh valley has appalled the nation. It is heart-rending to think of the calamity which in a moment destroyed the homes of a prosperous community, and swept thousands into a sudden death.

At this writing the extent of the disaster cannot be measured, nor the number of victims computed. The question of relief and measures to help the surviving are enlisting the active sympathies of our people. These are given with unstinted generosity. The Church has suffered great loss in the death of the Rev. Alonzo P. Diller, the rector of St. Mark's church, Johnstown, who is reported as among the drowned. The church and rectory were demolished and swept away. The parish had something over 300 communicants, and its rector had a good name as instant in every good word and work. As will be seen in another column the clergy of Chicago have taken steps for the aid of our brethren thus sorely visited.

THE Rev. G. Arbutnot, vicar of Stratford-on-Avon, writes: "Antiquaries will be interested to know of a discovery we have just made in 'Shakespeare's church.' The old chapel of St. Thomas a Becket is being prepared to receive the organ, and as dry rot was discovered in the floor, it was necessary to remove the boards. While I was watching this being done yesterday, I saw, about two feet below, a small corner of what was apparently a large stone slab sticking out from under the bricks and rubble. I asked the men to clear this, and soon saw a cross cut on it, which marked it as an altar slab. We have since had it completely uncovered, and find that it is undoubtedly the old altar-slab of the chapel. The centre cross and two end ones are quite plain, but the remaining two have perished. The masons say the slab is of Wilmcote stone, and it is beautifully polished in front, but much defaced on the top. Its dimensions are 9 feet 6 inches long, 3 feet 4½ inches wide, and about 5 inches thick. Of course we shall have it raised, and I hope Messrs. Bodley and Garner will find a proper use for it when our church restoration is completed."

CANADA.

The old cathedral, Quebec, has been the scene of many ceremonies, but seldom has there taken place within its walls one more imposing than the funeral of the gallant Major Short, on Saturday, May 18th. Struck down in the discharge of his duty, while attempting to arrest the progress of the great fire which consumed most of the suburb of St. Sauveur, his death, and that of his brave comrade, Sergeant Wallack, has created sympathy throughout the Dominion. The city was in mourning the day of the funeral, the shops were closed, while the immense cortege composed of all classes and creeds, wound its way to the cathedral. Floral offerings covered the casket, conspicuous amongst which was a beautiful wreath from "Louise and Lorne." All the military corps in Quebec, and many from other places were represented. The body was met at the cathedral door by the Dean and city clergy. The church was thronged with an immense congregation.

The Bishop of Ontario intends to hold a general ordination in the cathedral, Kingston, on Trinity Sunday June 6th. A beautiful memorial window has lately been given in this diocese to the church at Antrim, by a daughter, in memory of her mother. A gift of alms

plates has also been made to the Young Women's Guild of St. John's church, Prescott.

A good report comes from St. Paul's church, Mount Forest, in the diocese of Niagara, where work seems to have been well organized by the former rector, now in charge of East Saginaw, Mich. The Rev. Dr. Mockridge preached his farewell sermon at the cathedral, Hamilton, lately, in the course of which he stated his conviction that the free seat system was the only one to reach the masses, and regretted that his people had not felt as he did in the matter. He mentioned that out of the 27 churches of Toronto, 16 were free, and amongst those some of the most prosperous financially and otherwise, and his belief that in time pew rents like pew doors, will be a thing of the past. The Rev. E. P. Crawford has accepted a call to the church of the Ascension, Hamilton, vacant by the removal of the Rev. H. Carmichael to a charge in the Southern States.

Notice is given that the Bishop of Toronto will hold his next general ordination on July 14th. Candidates for the priesthood or diaconate are requested to send in their names to the examining chaplain. The Bishop held a Confirmation at Orillia lately, at which 53 candidates were presented. A larger number would have been confirmed but for an avoidable change of day. Holy Communion was celebrated afterwards, of which the newly confirmed were partakers. The Woman's Auxiliary of the diocese held their annual meeting at Toronto, May 2nd and 3rd. The Rev. Bucknell Smith from Central Africa, and Mrs. Twing, first originator of the auxiliary work in the United States, gave addresses. Some interesting facts were given at the meeting of the Board of Domestic and Foreign Missions, in Hamilton lately, when the financial report for nine months was presented. The sum total was over \$12,000, which was nearly equally divided between Foreign and Domestic Missions. The missionary diocese of Algoma had given almost as largely as the long-settled diocese of Nova Scotia. It was pointed out that the demands for Manitoba and the vast North-west are rapidly increasing, both from the constantly augmenting English population, and the withdrawal of English funds in the shape of grants from the societies. The Church in Canada will soon have to face the problem how the work may be carried on in those distant fields.

In the diocese of Huron the Bishop purposes holding an ordination in St. George's church, Sarnia, on Trinity Sunday. A ten days' Mission was held in Trinity church, Simcoe, in May. The annual meeting of the synod of this diocese will be held in London, beginning June 18th. The closing meeting, till the autumn, of the Woman's Auxiliary of the diocese, was held at Bishopstowe, the Bishop in the chair, in the end of April. The order of the King's Daughters has been formed during the year, whose object is to help the sick and needy, bring new members into the Church, and look after absent ones. The Rev. H. A. Thomas, of Blythe, diocese of Huron, has accepted the position of rector of Warwick, *pro tem*. The rector, the Rev. Rural Dean Hyland, has been granted leave of absence by his bishop for one year. In addition to the new brick rectory lately erected and paid for in this parish, a new brick church is now being erected, all the funds for the same being provided. The rector leaves for a vacation on the Pacific Coast in a few days.

The Bishop of Algoma and family have removed from his winter quarters at Huntville to Bishophurst, Sault Ste. Marie, Ont. A reception was tendered to them before their departure by the Church members of Huntville. On the invitation of the Rural Dean the Bishop made an address, giving a few suggestions as to the best means of organizing a Church building fund.

The church at Lethbridge, in the diocese of Calgary, has received a beautiful gift in the shape of a set of frontals and altar cloths, worked by the Guild of St. John's, Nova Scotia, and presented by an active Church member.

Commemorations have been the order of the day in Montreal of late. The pretty little church of St. James the Apostle celebrated its 25th anniversary recently, when the venerable incumbent, Canon Ellegood, gave many interesting details relating to his long ministry. Christ church cathedral, the mother church of all the city churches, and the parish church of the diocese, celebrates its centennial this year, later on. The rector, Dr. Norton, preached a special sermon lately, in the course of which some curious facts were mentioned. In 1766 the first clergyman of the Anglican Church was brought to Montreal, and assembled his first congregation, by the kind permission of the Recollet Fathers, in the old Recollet church, which the Protestant congregation was allowed afterwards to use when not required for Mass. It was not until 1789 that the Anglicans had a church of their own to worship in. The present cathedral building was erected in 1859. The diocese now comprises nearly 100 parishes, and more than that number of churches. An old parishioner of St. George's church, Montreal, recently sent from England to the rector, Dean Carmichael, a very beautiful alms basin in memory of the donor, Mr. R. A. A. Jones' parents. Last year the same gentleman presented a memorial window, placed in the west transept of St. George's. He also lately built and furnished a mission church on the Ottawa.

CHICAGO.

At the usual Monday meeting of the clergy, it was resolved that collections should be made next Sunday in the churches for the relief of the sufferers by the flood at Johnstown, Pa. The Rev. Morton Stone, of La Grange, was appointed treasurer of the Relief Fund, and the clergy are requested to report to him at once the amounts collected. They are to be sent to Bishop Whitehead for distribution.

The Commencement Exercises of the Western Theological Seminary were held in the church of the Epiphany, on the evening of Ascension Day. Though a furious storm was raging, there was a good attendance of clergy and laity. After a brief service, the graduating members read their essays as follows: "The Call of the Church to Her Men," by the Rev. Samuel C. Edsall; "The Necessity of Study to True Success in the Ministry," by the Rev. J. A. Carr; "The Church and Free Thought," by Mr. Carl N. Moller. After an address by Bishop McLaren on the subject, "The Clergy as Trained Soldiers of Christ," the diplomas were conferred, and the congregation was dismissed with the blessing by the Bishop.

CITY.—At the supplementary Confirmation Sunday evening, May 26, at the cathedral, Bishop McLaren confirmed among others one deaf-mute. The Rev. Mr. Mann was present as interpreter. He also addressed the candidate for the Bishop. During the day he held

two services at St. James' church, and baptized a child of deaf-mute parents at a house. A church like St. Ann's, New York, and All Souls', Philadelphia, is already greatly needed in this rapidly growing metropolis of the West. The deaf-mute population of the city and suburbs is already not far from 600. The church should be located at a point easy of access. It should have the accessories of rectory, guild, reading, and lecture rooms; and an endowment.

The commanderies of Knights Templar of the city, celebrated Ascension Day by attending the evening service at Grace church, where after choral Evensong, they were addressed by the Rev. Dr. Locke. The drenching rain thinned the ranks of the Knights and congregation, but the service was finely rendered and thoroughly appreciated. The programme for the service is a beautiful specimen of the printer's art.

NEW YORK

CITY.—For the first time for several months, the Rev. Dr. Rainsford, rector of St. George's, was present in the church, having returned from California. According to his invariable custom he entered previous to the morning service and shook hands with his parishioners. His assistant then proceeded with the service, the Rev. Dr. Brown, rector of St. Thomas', preaching the sermon. At the close, Dr. Rainsford entered the chancel and in a few words thanked the congregation for the zeal with which they had carried on the parish, said he had come back greatly improved in health, and that he would resume his work in October after the summer vacation. The day following he started for the Restigouche River to enjoy the salmon fishing.

The Executive Committee of the New York City Mission Society at a meeting held May 21st, passed resolutions in which they cordially thanked Mrs. R. H. L. Townsend for her generous gift of the building erected by her at Bellevue Hospital.

On Wednesday, May 29th, the Rev. John E. Cookman, pastor of the 29th Street Methodist church, gave in his resignation, and announced that he should take orders in the Protestant Episcopal Church. He gave no reason beyond saying that his mother was a Churchwoman and that to enter the Church would seem like going home. He is spoken of as a man of excellent abilities and a good preacher.

RAMAPO.—Through the Messrs. Lamb, of New York, Christ church, the Rev. R. S. Mansfield, rector, has received a chalice and paten of sterling silver. The latter has a cut glass turret. Each article bears the following inscription: June 10, 1889. To Christ church, Ramapo, N. Y., in loving memory of Claude Groesbeck. Died Sept. 21, 1871.

POUGHKEEPSIE.—The Rev. Dr. Galaudet, of New York, has opened a retreat in which to gather aged and infirm deaf-mutes. All will be welcome so far as accommodations will admit. Several of the present inmates are deaf, dumb, and blind. The home has no endowment and money is much needed with which to meet current expenses. The number of deaf-mutes in New York State is 3,000.

MILWAUKEE.

The first meeting of the Milwaukee Convocation since the consecration of Bishop Knight, was held at the beautiful village of Delavan, on May 22nd and 23rd. The opening sermon was preached by the Bishop, his text being St. Matthew, xi: 28. The crowded congregation was held with the intensest

interest as they listened to the pure Gospel truth which fell in burning words of comfort and love from his lips. It was a noble sermon. The holy rite of Confirmation followed, the Bishop having addressed the candidates at the end of his sermon. As in all the other parishes of the diocese which the Bishop has visited, a reception followed the service in the chapel adjoining the church.

On Thursday, the Holy Communion was celebrated at 7 A. M., Morning Prayer at 9 A. M., with a business meeting at 10 A. M. An essay on "Church Unity," by the Rev. James Slidell, was followed by discussion. In the afternoon, the Rev. E. G. Richardson spoke on "Sunday School Work in some of its important aspects." There was a missionary meeting in the evening, with addresses by the Rev. Dr. Royce, and the Rev. Messrs. E. G. Richardson and R. H. Weller, Jr. The essay on "Church Unity" was thoughtful, and opened this great question in an able and Churchly way. The Sunday school and missionary speeches were all of a stirring character, and many new ideas in these very important branches of Church work were brought out. All went away feeling refreshed, and filled with the desire to labor more earnestly and faithfully than ever before. The Bishop was obliged to leave at the close of the discussion on Church Unity (which he summed up in a clear and forcible way), having another appointment to keep that evening. The friends of the Bishop fear he is overtaxing himself in his earnest effort at visiting every part of the diocese before the meeting of council. He has done an immense amount of work since his consecration, although but little has been said of it in the public prints.

LA CROSSE.—Christ church, the Rev. W. P. Ten Broeck, rector, has been added to by an eagle lectern in walnut. The eagle and shaft are carved, the base being circular in form, and resting on three claw feet. The work is by the Messrs. J. & R. Lamb of New York.

MISSOURI.

MEXICO.—The Rev. Percy C. Webber held a five days' Mission in St. Paul's church, which has done a great deal of good in removing misconceptions as regards the Church, and the people all hope to have him back again soon amongst them. On the return of the Rev. J. Matthews from the convention he was very greatly surprised to find on his table from the Chautauqua Circle of the town the following books: "Author's Classical Dictionary," "Rawlinson's Seven Great Monarchies," "Plutarch's Lives," and "Carlyle's French Revolution."

MINNESOTA.

FARIBAULT.—Bishop Whipple confirmed a class of 18 in the cathedral of our Merciful Saviour on Sunday, May 19th, making with a class of 13 confirmed by Bishop Gilbert in February, 31 from the parish for this spring.

ST. PAUL.—At St. Paul's church, the vested choir having now completed their year of probation, a meeting of the congregation was called to consider whether it should now become a permanent organization, or be disbanded, and the old fashioned quartet re-established; 114 votes were cast of which 112 were for the choir. One or two persons having raised objection to the use of the processional cross, the sense of the meeting on that question was taken, with the result that 98 voted for its use and 13 against.

PITTSBURGH.

At Allentown, services have been commenced by the Rev. James G. Cameron, of St. Mark's, in a hall which is filled every Sunday, and it will soon be necessary to secure a larger room. The Sunday school numbers over 70 scholars with 8 teachers. The work at Temperanceville, under the auspices of the Laymen's Missionary League is increasing in interest and numbers. Mr. John Shaler is the lay reader and is ably seconded by the members of the league, and several of the clergy have tendered their services. The league is also extending its work in other parts of the city. The league on Monday, May 20, gave a reception to the clergy and officers of the diocese, and the vestries of the parishes, and the attendance was large. The address of President George C. Burgwin was a masterly effort, setting forth not only the object of the league, but in modest terms showing its capacity and adaptability for the extension of Christ's kingdom in this great commercial centre. Bright addresses were made by Messrs. Wm. Metcalf, Reuben Miller, Jacob W. Paul and Hill Burgwin, the prominent laymen of the city, and they all set forth from experience their great need of the work proposed and engaged in, and their thorough and entire sympathy with the objects of the league. These of the rank and file were followed by Bishop Whitehead, and the Rev. Messrs. Waller and Wightman, who commended the valuable service such lay aid would be to the Church. The matter of Sunday school extension, Bible class and mission services were considered. R. C. Cornelius, superintendent of the league, gave a brief resumé of the work, showing its successes in the short time of its existence. The league is a success and solves the problem of city missionary work in Pittsburgh.

On Rogation Day, May 29th, the Bishop consecrated St. George's church, Irwin; a large number of communicants gathered from the surrounding villages. The instrument of donation was read by the senior warden, Stephen Cairns, and the letter of consecration, by the Rev. U. A. Bragdon. After the act of consecration, Morning Prayer and the celebration of the Holy Communion followed, the Bishop and several of the clergy taking part in the service. The gifts presented at the time of consecration, were an altar in memory of the Rev. Dr. McCullough, with memorial cross, alms bason, and altar desk. The choir of St. Stephen's, Wilkesburg, furnished the music, which was elaborate. After the ceremonies, the clergy and visiting guests were entertained sumptuously at the residence of Mrs. E. H. McCullough. In the evening, there was a large congregation present, and after a sermon by the Rev. Dr. Irvine, who is to be the minister in charge, and a Baptism, the Rev. Mr. Webb preached an eloquent and forcible sermon to the Sons of St. George.

PITTSBURGH.—On Ascension Day, the new chapel of the church of the Ascension, Shady Side, was opened for the first time for divine service. It is built in wood, and the general interior is in the form of Emmanuel church, Allegheny, the description of which has been given in these columns before, with the addition of a Sunday school room, adding much to the utility and accommodations of the building. Previous to the service, the Bishop offered a service of Benediction on the chancel furniture,

all of which is a memorial of the late Bishop Kerfoot, consisting of an altar and credence table, the gifts of friends outside of Pittsburgh. The Communion set is of five pieces of solid silver, the gift of the widow of the Bishop and his daughters; the Bishop's prayer desk, altar, book rest, cross, and vases, a gift of the children of St. Philip's Mission, of which this parish is the outgrowth. The Bishop was assisted in the service by the Rev. Dr. Irvine, and some 12 other clergymen besides the rector, the Rev. R. W. Grange. The sermon was preached by the Rev. George Hodges, from Acts 1: 8. After the service, a fine lunch was prepared by the ladies of the parish.

On the evening of the same day, the gymnasium connected with St. Mark's guild house, South Side, was opened with appropriate ceremonies. The music was by the guild glee club. Major Benbow acted as master of ceremonies, delivering an admirable address of welcome, reading a letter of regret from Andrew Carnegie, one of the chief contributors, and gracefully introducing the following speakers: Mr. H. O. Gourley, who spoke of mental, physical, and intellectual training, and Prof. J. A. Brashear, who delivered a thoughtful address on the advantages of guilds and their increase on both sides of the sea. Mr. Emmet Colton, of South Side, made the closing address.

On the 3rd Sunday after Easter an enthusiastic meeting in the interest of St. Andrew's Brotherhood, was held at Calvary church. Mr. C. J. Wills, of New York, vice-president of the Brotherhood, made an interesting address on the object and work of the brotherhood, especially addressed to young men to awaken their interest and secure their co-operation. On the following evening, Monday, May 13, the brotherhood held a special session in the same church, and after transacting routine business, were addressed again by Mr. Wills, who was followed in a stirring address by Mr. W. G. Mather, of Cleveland. These meetings, both of which were a success, were in the centre of the Five Sunday Series, held in this church. The next lecture in the course will be delivered by the Rev. Wm. R. Mackay, of St. Peter's, on the 19th; and the last on the 26th, by the Rev. Wm. Kirkus, LL. D., of Baltimore.

COLORADO.

LA JARA CITY.—The corner-stone of the new church edifice now in course of erection, was laid on the morning of May 19th, by the Rev. Amos Bannister, rector of St. Thomas' church, Alamosa, acting for the Bishop of the diocese, and assisted by the Rev. H. L. Cawthorne. There was a very large attendance, many of the parishioners of St. Thomas' church driving the 15 miles of distance to participate in the ceremonies, to the great encouragement of the people of this young mission. The superstructure is to be of frame, and to be ready for service by August 1st. The Eastern friends of this mission will be pleased to learn of the above progress.

SPRINGFIELD.

CHESTER.—The Bishop visited this place, and on Ascension Day, confirmed 12 persons. In the morning there was a celebration of the Holy Eucharist at 7.; the class made their first Communion, the rector being the Celebrant; the Bishop celebrated at the second Celebration at 10 A. M. In the evening, the Bishop preached in his usual eloquent manner; the church was well filled, as it always is when Bishop

Seymour visits the parish. This is the second class prepared this year, making in all confirmed in January and May, 21 persons.

KENTUCKY.

At the recent council, the following were elected deputies to the General Convention: Clerical—The Rev. E. T. Perkins, D. D., the Rev. Messrs. Reverdy Estill, E. A. Penick, and J. G. Minnigerode. Lay—Messrs. F. P. Wolcott, R. A. Robinson, Wm. Cornwall, and J. E. Rankin.

A processional cross, also an altar cross of lacquered brass, has been presented to St. John's church, Lexington, by Mrs. E. B. Woodward.

Mrs. Brutus W. Turner has given a memorial altar cross to Christ church, Richmond, in memory of her son, May Garner Turner.

The Easter offerings at St. John's church, Louisville, were sufficient to pay off the old debt upon that church. The parish is prospering under the active rectorship of the Rev. S. E. Barnwell.

During the 13 years of the Rt. Rev. T. U. Dudley's episcopate, there have been confirmed each year an average of near 450 persons, the total for that period being 5,602. The endowment fund for the episcopate amounts to nearly \$4,000.

MASSACHUSETTS.

BOSTON.—The Clerical Association ended a very successful year on the last Monday in May. Meetings will be resumed in October. These gatherings have much to do with promoting goodwill among the clergy, and encouraging the free discussion of important topics.

SOUTH BOSTON.—There was a union of Sunday schools in St. Matthew's church, on the evening of the Feast of the Ascension, the Sunday schools of Grace church and the church of the Redeemer, together with that of St. Matthew's, taking part. Nearly 300 children were present. Addresses were delivered by Russell Sturgis, and by the Rev. Messrs. Abbott and Allen, the rectors of the respective parishes taking part in the service. The offering on the occasion was given to the Church Home.

WOOD'S HOLL.—The new church, built of stone, from plans by W. P. Wentworth, the Boston church architect, is rapidly approaching completion and will soon be consecrated. It is one of the most beautiful small churches in the diocese, and a model of convenience and solidity.

NEWTON.—A soldier's memorial service was held in Grace church, on Sunday evening, May 26th. The church was filled with veterans of the war, and an interested congregation.

The Sunday school celebration of the Festival of the Ascension, held in Grace church, was a great success. The Sunday schools of Waltham and Watertown united with the five Newton schools. The service began at five o'clock. The procession, headed by the vested choir of St. Paul's, Newton Highlands, entered the church from the chapel, singing the processional hymn, "Look, ye saints, the sight is glorious." The service was intoned by the Rev. Dr. Shinn and the Rev. H. A. Metcalf. The speakers were the Rev. Messrs. T. F. Fales and E. A. Rand. The Rev. Dr. Maury and the Rev. Messrs. Wells and Mills also took part in the service. The offerings were for the children's cot in the Newton Hospital. The recessional hymn was "The King of Love my Shepherd is." Upon reaching the west end of the church, the choir and

clergy opened ranks, and the schools passed through on their way back to the chapel. The singing was a beautiful feature of the occasion.

WALTHAM.—The Rev. Dr. Maury, for a year or so past, rector of the church of the Ascension, has relinquished work there. Services are now maintained by a lay reader until a clergyman is selected for this important field of work.

LYNN.—The Rev. Frank L. Norton, D. D., rector of St. Stephen's church, has recently resigned, although earnestly requested by the parish to withdraw his resignation. His health has been quite uncertain for the past two years, and he is now taking a complete rest at his pleasant country home in Cazenovia, N. Y. The following pleasant correspondence relative to his resignation passed between St. Stephen's and the retiring rector:

To the Wardens and Vestry of St. Stephen's Parish:
MY DEAR FRIENDS:—For more than a year I have endeavored to do the duties of rector against many odds. My health as you know, has been very uncertain, and I have suffered much.

It seems best after consultation with the Bishop of the diocese, and those nearest to me, to lay the burden down.

I therefore tender to you my resignation to take effect June 1st, that the parish may have the representation of the rector in the diocesan convention—although I cannot trust myself thus far—to officiate in the church so dear to me between the present and the date mentioned above. Thanking you for the unwonted patience and kindly sympathy with me, and invoking the choicest blessings upon the people of the parish.

I am very cordially,
Your friend,
FRANK L. NORTON.

St. Stephen's, April 30, 1889.

When the letter of resignation was presented to the parish, the following resolution was adopted:

Resolved, That St. Stephen's parish most highly appreciating the ability and services of the Rev. Dr. Norton as rector, and while fully recognizing his reasons for resigning the rectorship as expressed in his note of April 30th, urgently request that he may re-consider the matter and withdraw his resignation.

After due consideration the following reply was sent to the request of the parish:

To the Wardens and Vestry of St. Stephen's Parish:
MY DEAR FRIENDS:—The resolution of the parish asking me to withdraw my resignation was duly received, and of course, was most gratifying to me. It has been under very careful consideration. But those nearest to me, knowing how I have broken down before, and how liable I am to do so again under the responsibility of parish work, have advised me to remain without a charge for the present. Thanking you for the courtesy of the resolution.

I am faithfully yours,
FRANK L. NORTON.

May 21st, 1889.

Dr. Norton's associate, the Rev. E. B. Schmitt, who was ordained at St. Stephen's two years since, is at present caring for the parish work.

LONG ISLAND.

On Sunday, May 26th, the Bishop made his 20th annual visitation to St. George's, Flushing, administering the rite of Confirmation. In the afternoon he performed a like duty at Grace church, Whitestone.

BROOKLYN.—In a letter addressed to the senior warden of Christ church, the Bishop spoke of his recent visit to Christ church chapel as one of the most remarkable occasions he ever witnessed. Eighty persons, he said, were presented for Confirmation, nearly half men, and all, with two or three exceptions, of adult age. He was moved, and even thrilled, to see rank on rank of broad-shouldered, horny-handed men standing before him with the humility of children, and giving themselves up to Christ. "A great deal is said about our Church failing to reach the masses and minister to the lower strata in our social life; believe me, there is no such failure in that chapel. Dr. Neis is a remarkable man, and his whole heart is with his people. There is no such work going on in Brooklyn." He said that Christ church and Grace church were now the only

churches in Brooklyn which were doing an organized mission work, and he would like to see them greatly strengthened. Dr. Neis is trying to raise the means with which to build a parish house so greatly needed by the many societies connected with his chapel, and the remarkable work he is doing ought to make his efforts successful.

Although the long-time rector of Christ church, the Rev. Dr. Bancroft, preached no farewell sermon nor called upon any of his people, he addressed them an affectionate letter, which was read to the congregation by the senior warden, Mr. A. E. Orr, and hopes in the fall to visit each family in person.

On Sunday, May 26th, the Hon. Seth Low, superintendent of St. Ann's Sunday school, announced that on the next day he should leave for an extended tour through the West, visiting California and Alaska. Mrs. Low would accompany him. He had invited Mr. William Hadden, teacher of the young men's Bible class, to act as superintendent until his return.

The new St. Luke's chapel, sometime since described in THE LIVING CHURCH, was occupied for the first time on Sunday, May 26th, the rector, the Rev. Dr. Bradley, preaching in the morning, and the Rev. Dr. Van De Water in the evening. The chapel is probably the most convenient and spacious in the city. In order to build the chapel and church, some 300 bodies had to be removed from the vaults in the old churchyard. The new church will at once be proceeded with, occupying the site of the former edifice, which is said to be the oldest Church edifice in the city. The new structure will be Romanesque in its style of architecture, will be 150x94, the latter referring to the transept, and will cost nearly \$100,000. It will have a spacious chancel for the surpliced choir, and will have a seating capacity of 1,500. The church and chapel will have a frontage of 144 feet, and will constitute one of the most complete Church establishments in Brooklyn. With all the rest, the church will have a spire nearly 200 feet high, and will be lighted by a lantern in the lofty dome.

The Rev. Dr. C. H. Hall, rector of Holy Trinity, preached his closing sermon on May 26th, previous to going abroad. He thanked the church for putting it in the power of himself and family to make such a trip. He should see all he could, and bring back all he could of health and strength. His assistant, the Rev. Mr. McGuffey, would take charge in his absence.

The debt of Christ church, E. D., the Rev. Dr. Darlington, rector, having been wholly paid, the church will be consecrated by the Bishop on St. Barnabas' Day, June 11th, the Rev. Dr. H. Y. Satterlee, of New York, preaching the sermon. A large number of the clergy have been invited to attend, and at the close of the service a collation will be served at the Partridge Memorial chapel. On June 26th, the new Christ church chapel, costing \$8,000 which will be wholly paid for, will be formally opened. It will be named the chapel of the Holy Comforter, and be a memorial of the Rev. Dr. and Mrs. Schenck. It is not intended to have it long continue a chapel of Christ church, and it will be independent as soon it can become self-supporting. This ought to be possible at no distant day, inasmuch as it is the only Church edifice in a population of \$50,000.

A new wing of the Church Charity

Foundation has just been completed, and was opened on Friday afternoon, May 31st. Though a separate structure, it is connected with the main building by a long hall. The building is of brick with an interior finish of hard wood. It is 30x40, four stories in height, and will accommodate 18 old people. On the first floor rooms have been fitted up for the chaplain, the Rev. Mr. Hyde. In the evening all the buildings were brilliantly lighted, and a strawberry festival was given, the proceeds of which will go towards furnishing the new wing.

PENNSYLVANIA.

The 14th annual meeting of the Free and Open Church Association was held in the church of the Nativity on Sunday evening, May 5th, when the Bishop of Delaware preached the sermon. Immediately after the service the annual report was read from which it was learned that three more of the bishops have become patrons, the present number of which is 42. The membership consists of 471 clerical, 25 life, and 182 annual members; total 678. 19 new free churches have been reported during the year and also five freed churches; beside both of these numbers the report says there are probably others not reported to the association, and Zion church, Louisville, Ky., has returned to the free system after trying pew rents for a year. The average of free churches in 48 dioceses is 75½ per cent. J. Vaughan Merrick was re-elected president and the Rev. John A. Goodfellow, secretary.

An earnest appreciation of his labors was manifested when one of the chapters—that of St. Timothy—of his parish guild presented the Rev. John A. Goodfellow, the rector of the church of the Good Shepherd, with a new Hammond type writer. He is an instance of noble devotion to hard work and is now meeting with fair success in his efforts to raise money with which to erect the long-needed new church towards which his people can, by reason of their being work people, and very changing as to residence, contribute but very little.

The annual meeting of the convocation of Chester was held at the church of the Good Shepherd, Paoli, on Tuesday, May 28th. The Rev. John Bolton was nominated as Dean of the convocation for a second term of four years, and he was by the Bishop so appointed. Mr. James C. Sellers was elected secretary and treasurer. All the clergy of the convocation were by resolution requested to offer their services to the Dean for missionary work on at least two Sundays in the year. A committee was appointed to arrange for the holding of an annual retreat of the clergy of the convocation. By-laws were adopted.

Much progress on the work at the new church at Quakertown was reported to the meeting of the Germantown Convocation held at St. Mark's church, Frankford. The Rev. J. De Wolfe Perry was nominated to the Bishop for the Deanship of the convocation. The Rev. J. Thompson Carpenter was elected secretary, Orlando Crease, treasurer.

The church of the Holy Trinity, West Chester, receives the sum of \$5,000 from the will of the late James Neeley, with the express desire that it be used to complete the tower of the church in which, when completed, there is to be placed a chime of bells.

The annual meeting of the guilds connected with the memorial chapel of

Holy Trinity, Phila., was held on the evening of Rogation Sunday, when reports of the Men's and Women's Guilds showing much activity, were read. Addresses were made by the Rev. Wm. N. McVickar and Lewis H. Redner.

Ascension Day was particularly marked in its observance at the church of the Ascension, Phila., the Rev. G. Woolsey Hodge, rector, as the Dedication Festival. In the morning there were Celebrations at 7:30 and 11. At the last the rector was the celebrant, and the assistant minister, the Rev. Henry Kittson, the preacher. The rector preached an historical sermon in the evening. During the year over \$11,000 has been received, of which \$5,000 is for the chancel now erecting; \$700 is in hand towards an organ.

The summer school of Hebrew at the Philadelphia Divinity School opens June 13, and continues until July 3.

At a meeting of the Board of Managers of the Episcopal Hospital held on Friday, May 31st, it was resolved to proceed at once with the erection of the building to be known as the ward for Incurables, (already noted in THE LIVING CHURCH), for the erection of which the family of the late George L. Harrison recently gave \$100,000, and another \$100,000 towards its endowment. It will be complete in all modern appliances and will have special apartments for feeble and disabled clergymen.

SOUTHERN OHIO.

LANCASTER—The services at St. John's church, May 23rd, attracted quite a large attendance, which included not only the regular congregation, but many citizens not belonging thereto. The observances of the occasion were partly of a memorial character—in honor of the late Mrs. Sarah M. Reber, distinguished in her life-time for her love for her Church, and zeal for the cause represented by it—and partly to give due recognition to the noble acts of Mrs. C. J. McCulloch, of Muncie, Ind., and Miss Harriet Foulke, of this city, sisters of Mrs. Reber, in presenting to St. John's church two beautiful pieces of memorial chancel furniture. One of these was a large oak altar, with artistically carved reredos and fine workmanship generally, and with the following inscription carved on its base:

To the glory of God, and in loving memory of Sarah M. Reber. Born May 23, 1812. Died Dec. 23, 1888.

The other was a bishop's throne, of the same elegant order of workmanship, and having on it a gold plate containing the same inscription as that on the base of the altar. The chancel furniture, the old altar, font and reading desk, were beautifully decorated with flowers. Mr. Frank W. Bope, the lay reader, officiated in the services, which consisted of appropriate lessons, psalter and prayers, with excellently-rendered music by the choir, and an address by the lay reader, which was listened to with deeply-interested attention by the congregation.

WYOMING.

The recent visit of Bishop Talbot was of unequalled interest in the history of St. Luke's mission, Buffalo. The Bishop arrived on the stage Tuesday, May 7, at 10 P. M. On Wednesday he met the vestry and the missionary, the Rev. F. C. Eldred, to decide about the building of the church. It was determined to build of brick and to circulate the subscription as far as possible during the Bishop's visit. On Thursday evening the Bishop conducted Evening Prayer and preached at Ft. McKinney. On Friday evening he

preached and confirmed a class of seven in the room temporarily occupied by St. Luke's for services and parish school.

On Sunday morning at 11, Morning Prayer, sermon by the Bishop and celebration of the Holy Communion; 22 received, 8 of them for the first time, making the present number of communicants 28. At 3 P. M., the cornerstone of the new church was laid with both Masonic and Church services. At least 500 people were present. The evening services were held in Hasbrouck's Hall, as the only place that would hold the large crowd that wished to hear the Bishop preach. On Monday evening, St. Luke's Guild gave a reception for the Bishop at the rectory. A large crowd was present. Before the Bishop departed \$1,245 was pledged for the church, which together with the \$1200 already in bank, will build the church. The guild will now devote their energies to furnishing it. The King's Daughters will buy the altar and its furniture. From here the Bishop went to Sheridan and Dayton, and after a ride of 112 miles, nearly all the way in rain and snow, in an open carriage, took the stage for a 150 mile ride to Douglas.

MICHIGAN.

Bishop Worthington confirmed large classes at St. John's church, Detroit, and St. Paul's church, Flint, May 19th and 24th respectively; 67 at the former, 55 at the latter. In these classes were deaf-mutes. Their missionary, the Rev. Mr. Mann, was present as interpreter. He was also present at a Confirmation by Bishop Gillespie, May 20th, at St. Paul's church, Jackson, when two deaf-mutes were presented.

ALBANY.

Summary of statistics: Clergy, 126; ordinations 3; candidates for orders, 17; parishes in union with the convention, 100; parishes not in union, 16; missions, 60; churches, 116; chapels, 22; rectories, 69; corner-stones laid, 2; church dedicated, 1; families, 6,859; individuals, 18,416; Baptisms (adults, 353, infants, 1,307) 1,660; Confirmations, 1,058; communicants, present number, 15,619; marriages, 436; burials, 1,046; Sunday school teachers, 1,100, pupils, 9,711; parish school teachers, 4, pupils, 75; total amount of offerings, \$332,806.91.

WESTERN NEW YORK.

A convocation of the Rochester Deanery was held in St. John's church, Honoye Falls, the Rev. J. G. Miller, rector, May 21 and 22. Evening Prayer was said on Tuesday at 7:30 P. M., all the clergy present being in the chancel and was followed by an excellent sermon by the Rev. L. C. Washburn, on the true type of Christian living, Jas. i: 27.

Holy Communion was celebrated on Wednesday at 10 A. M., the rector being celebrant, assisted by the Rev. Drs. Howard and Doty, the latter delivering an eloquent address upon the collect for the week. This service was followed by the business meeting. At noon a bountiful repast was served at the rectory by the ladies of the parish. The Litany was said at 3 P. M., after which a most instructive paper on the subject of preaching was presented by the Rev. Geo. T. Le Boutillier. It was in the form of a review of a recent homiletic work of great value by a French priest, and contained many excellent and suggestive points. It was followed by an animated discussion of the subject. The closing service at 7:30 P. M., was of a missionary character, stirring addresses were delivered by the Rev.

Messrs. Hart, Perkins and Skinner, and the needs of the Church's mission work especially in the diocese and deanery, presented in an impressive light.

The attendance was good at all the services, and the occasion was most enjoyable and helpful.

LOCKPORT.—The Gleaners, a society of Sunday school girls, of Christ church, was organized by Mrs. Adams about two months ago, with the express object of aiding in the mission field. Mrs. Adams has been ably assisted by four young ladies of the congregation, Misses Pease, Carrier, Williams, and James. The society meet once a week to make fancy articles for sale. It has so far made \$10, which has been given over for mission purposes.

NEW JERSEY.

The regular convocation of the archdeaconry was held May 20th, in Christ church, Riverton, the Bishop with a number of the clerical and lay delegates, being present. At 11 A. M., the Holy Communion was celebrated by Bishop Scarborough, the Rev. G. W. Watson, D. D., preaching the sermon. At the conclusion of the services, the convocation organized for its regular business. The secretary and treasurer were re-elected for the ensuing year. Appointments were announced of St. John's in the Wilderness, Gibbsboro, as the place for the next convocation, in September, the Rev. Mr. Avery being preacher therefor, with the Rev. Mr. Bryan, alternate; and the Rev. Mr. Knauff, essayist, with the Rev. Mr. Lamb, alternate. An adjournment was then made at one o'clock to the Sunday school building, where a bounteous lunch had been prepared. At the afternoon session, the Rev. G. Heathcote Hills read an essay on "The Progress of the Higher Life in the National Economy," which received much attention, and drew out remarks from several of the clergy. The usual missionary reports having been made, the convocation adjourned for the evening session, when a missionary service was held, and several addresses made in connection with the work of missions.

NEBRASKA.

Before the adjournment of the diocesan council, the following vacancies in the cathedral chapter were filled by elections: Residentiary canon, the Rev. Louis Zahner, S. T. D.; honorary canons, the Rev. R. C. Talbot and the Rev. W. T. Whitmarsh. The following appointments were also made by the Bishop: Dean of the North Platte, the Rev. Canon Whitmarsh, of Norfolk; Dean of the South Platte, the Rev. Canon Scott, of Beatrice.

During the council week several very large congregations had the pleasure of listening to a series of addresses on the great cause of missions, delivered by the Rev. Louis S. Osborne, of Trinity church, Chicago. Mr. Osborne is an able and eloquent speaker and delighted all his hearers among clergy and laity by the force and brilliancy of his arguments.

OHIO.

Bishop Coleman of Delaware recently laid the corner-stone for the new St. Paul's in East Toledo. Ten of the clergy, and Trinity choir vested, and the Sons of St. Paul, marched in procession with banners, from the mission rooms to the site of the new church, singing, "The Church's new foundation." A beautiful responsive service was read and sung, the Bishop made an appropriate address, and laid the stone with due solemnity. An interesting historical address was delivered by the

Rev. Dr. Atwill, the rector of Trinity, who five years ago began the mission, and who has valiantly labored for it with the help of the faithful ever since. The Rev. H. E. Jephson took charge of the mission last fall, as assistant of Dr. Atwill, and the work has prospered to such a degree, that a \$10 000 church building is begun and is to be finished D. V. this summer. This is the fourth mission of Trinity, and it bids fair rapidly to become a self-supporting parish.

Ground is already broken for the building for St. Mark's mission (Trinity's fifth mission), so that for the first time in the history of the city two Episcopal Church buildings are being erected simultaneously by one and the same parish.

MARYLAND.

Bishop Paret in his address at the convention held recently at Epiphany church, Washington, D. C., stated that since his return from the Lambeth Conference he had held 125 Confirmation services, of which 19 were in private; and 1 854 persons were confirmed, of which 85 were colored people.

The Convocation of Cumberland convened in All Saints' church, Baltimore, and lasted three days. The Rev. Dr. Jas. Stephenson, the Dean, presided. The opening sermon was preached by Dr. Bacon, on "Knowledge." An excellent sermon on the second day was delivered by the Rev. Edw. Wall, after which Holy Communion was celebrated. A historical essay on "The Church" was read by the Rev. John Nott, on the third day, and a sermon on "The Gospel" by the Rev. Walter Mitchell. The convocation closed with missionary addresses by the Rev. Messrs. Haverstick, Nott, and Stephenson.

BALTIMORE.—The members of Grace church are raising \$8 000 for a kindergarten in the southeastern part of the city.

The 74th anniversary of St. Peter's church Sunday school was celebrated May 19th. The Rev. J. E. Grammer, D. D., rector of the church, delivered an address, after which a solo was sung by Miss Fannie Harling. Thirty-five books were distributed as awards. The following day the officers and scholars of the Sunday school gave a reception at the church to Mr. Woodward, who has been teacher and superintendent of the school for 70 years.

CONNECTICUT.

PORTLAND.—Trinity church celebrated its centennial on May 15th. A hundred years ago, Trinity church parish, then the parish of Chatham, was established. It has had three churches in that time. The present one is comparatively new, and is of freestone, and of the Gothic style of architecture. The interior is in harmony with the handsome exterior, and with its illuminated windows and generously roomy chancel, and the artistic tone of its finish, it impresses one with a grace and beauty which can be second to none in the State. Its chapel, opening out of the church on the south, is especially attractive. The floral decorations were displayed with lavish and graceful hands in all directions. A beautiful floral banner contained above and below a bunch of Easter lilies, the figures, 1789 and 1889, wrought in purple immortelles. The name of the Rev. S. M. Miles, one of the early pastors, was placed directly in front, under the chancel window, formed of purple English violets on a bank of white carnations and framed with English ivy. The Rev. Dr. Abraham Jarvis, of Mid-

dletown, supplied the pulpit at first till they had a regularly settled rector, the Rev. Tillotson Bronson, settled in 1794. Then came Miles, Jarvis, Emery, Spaulding, Harriman, and the present rector, the Rev. Oliver H. Raftery, who has been the rector since 1886. The church has had but three clerks in a century—two of them, father and son, holding the office 76 years. At the morning service, Bishop Williams made a very interesting address; and again in the afternoon, he gave some historic account of the first three rectors, as the one who was to perform the duty had failed to meet his appointment. The Rev. Samuel Jarvis spoke very feelingly of his cousin, the Rev. William Jarvis, the third rector of the parish. The Rev. Rufus Emery spoke of the Rev. S. M. Emery, the fourth rector and the one whose pastorate was the longest of all of the rectors of the parish—35 years. The Rev. F. W. Harriman, a former rector, was the last speaker. A choral service was held in the evening.

CENTRAL PENNSYLVANIA.

On Sunday, May 19th, Bishop Rulison visited Christ church, Danville, in the morning, where he preached and confirmed a class of 19, presented by the Rev. Wm. R. Mulford, the new and zealous rector of this parish. Three of the chorister boys were among the number. With one or two exceptions the entire class was drawn from the Sunday school. Bishop Rulison, in his usual felicitous style, addressed the young people. Christ church is a noble edifice, one of the finest in the diocese. It is a massive stone structure built in the form of a cross, having a large central tower at junction of transepts and nave. The inside is finished in the natural stone and wood. The choir of solid oak is capacious and will easily accommodate the vested choir when it has grown to twice its present number (about 16). The beautiful rood screen and magnificent altar beyond with its Easter hangings, is an eloquent and impressive, though silent, reminder, that the greatest service of the Church is that of the Holy Eucharist. The handsomely carved stone baptismal font, placed just inside the vestibule, is also beautifully symbolic of the way in which entrance to the Church is gained. Altogether the entire structure teaches, as well as wood and stone can, many of the cardinal and central ideas of our Holy Faith.

In the afternoon the Bishop went to St. John's church, Catawissa, where he was met by the Rev. Wm. C. Leverett, rector of St. Paul's church, Bloomsburgh, who read the service. The Bishop preached a very interesting sermon from the text, "Who touched Me?" The people here have recently repaired the church building, having put on a new roof and made other improvements, and have placed a new and substantial fence about the church lot. The rector of Bloomsburgh gives them the ministrations of the Church from time to time, but it is his hope that some arrangement may soon be made by which this place shall become one of the recognized missionary stations of the diocese. After the service in Catawissa, Bishop Rulison went to Bloomsburgh, and in the evening he confirmed 9 persons in St. Paul's church, to whom he spoke words of counsel. He then delivered a discourse of great power from the passage, "Your heart shall live forever." The large congregation listened with deep attention. On Monday, Archdeacon

Foley, of Williamsport, joined the Bishop, and rector of St. Paul's, Bloomsburgh, and together they went to St. Gabriel's church, Sugar Loaf, 23 miles distant. The Rev. Mr. Rockwell, rector of St. Gabriel's, had appointed the service at 8 o'clock in the evening. At that hour, in the midst of thick darkness and a pouring rain, a small congregation gathered together, and among them was one aged lady who was confirmed. The Bishop spoke very earnestly to the little flock and, at his request, addresses were also made by Archdeacon Foley and the rector of Bloomsburgh. On Tuesday evening a good congregation again greeted the Bishop in St. Paul's church, Bloomsburgh, when Archdeacon Foley read Evening Prayer and Bishop Rulison made a very forcible address, particularly to men. The Bishop had acceded to a request of the Chapter of the Brotherhood of St. Andrew in this parish to speak to young men, and his address was happily adapted not only to young men, but to all men, as many of every age were in the congregation, and all were strengthened, encouraged, and incited by the words so eloquently spoken.

WASHINGTON TERRITORY.

CHEHALIS.—The present rector, the Rev. R. M. Johnson, was called to this parish less than 13 months ago. The church had then been closed for nearly two years. The church membership consists of 11 families or 29 adults and 24 children. The town may contain about 1 000 souls divided amongst, including our own, five church buildings. During the year the rector has been twice prostrated with fever, spending seven Sundays and many days on the bed of sickness. At all other times he has regularly sustained all the services of the Church, taking morning service at Chehalis, afternoon service at Claquato, (involving a seven miles walk), and evening service at Chehalis. Eleven have been confirmed, and 21 baptized within the year. An efficient choir has been raised and a good musical service organized. The guild has at date of writing reached the number of 32 lady members, and their expenditure for all church purposes during the year has been \$176 57, while the senior warden reports for the parish the following, surely satisfactory, items of finance: Weekly offerings, \$60 82; stipend \$303. 95; current expenses, \$45 10; improvements, \$201 60; Sunday school expenses, \$22 60; guild to rector (Christmas), \$20; diocesan missions, \$9 30; Disabled Clergy Fund, \$4 20; hospital work, \$5; convocation fund, \$2 50; deanery meeting expenses, \$7; offering to new church at Yakima, \$5 70; domestic missions, \$2 70; foreign missions, \$4 85; Jewish missions, \$3 60; Sunday school Lenten offerings to general missions, \$16 17; three family mite boxes, \$6 60; making a grand total of \$721 69 for the parish of the church of the Epiphany. It should be added that the offerings taken on Easter Day amounted in all to \$54. It is satisfactory to be able to conclude this report by saying that the contributions towards the rector's stipend are considerably on the increase, for the second year. The parish has no debts. The rector has also held many services at Centralia, four miles from Chehalis, one result of which has been that the people of that little town have bought for \$700 from the Baptists their new building, complete all but the furniture, which will seat 200 persons, and which will now be the Episcopal church of Centralia. *Louis Deo*

The Living Church.

Chicago, Saturday, June 8, 1889.

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Editor and Proprietor.

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The Southern Churchman improves the occasion of our remarks about Dr. Noakes' secession, to ask "a question or two." Would THE LIVING CHURCH be glad if Smith and Jones and such Romanizers left the Church, "as you are glad Noakes did?" Gently, good brother. We are not "glad Noakes did." We are sorry that "Noakes did"; but since he "did", we take what comfort we can in the reflection that there is one less element of discord left among us. We should be sorry to see Smith and Jones leave the Church, but if they should leave, we might find some compensation for their loss.

THE fact is, the great mass of defections from the Church is not from the ranks of the so-called "Romanizers." It is from the extreme Protestant party and from the Broad Church school of thought; witness the schism calling itself "Reformed Episcopal;" witness Dr. Noakes; witness the recent secession of a priest in Missouri. It is not from those who believe too much, but from those who believe almost nothing, that the Church has most to fear. This is not to say, that we endorse the theological vagaries of Smith and Jones. But so long as they hold and teach the Catholic Faith and are loyal to the apostolic order of the Church, we shall not denounce them for their pious opinions.

ONE of the complaints of our Virginia contemporary is, that we have had nothing to say against "The Confraternity of the Blessed Sacrament," which has been advertised in our columns; the object of which, the editor says, we know to be the teaching of "confession to a priest, transubstantiation, prayers for the dead, reservation, purgatory, and other follies and falsities of the Church of Rome, which this Church doth most solemnly protest against, and for not believing which our Reformers were burned at the stake." It is probable that some (not all) of these so-called follies are taught by members of the society referred to. Some of them are taught by the Prayer Book. The object of the Confraternity, however, is not to teach any one of these, as our critic might have learned had he read the advertisement which was, to use his own words, "under his very nose."

THE N. Y. correspondent of *The Philadelphia Record* lays out the following programme for the next General Convention:

The Protestant Episcopal Church is to be re-baptized the American Church. A General Synod to meet once in ten years is to take the place of the convention. The dioceses will be divided into provinces, each with an archbishop and annual synod. The Archbishop of New York will be the Primate of the American Church, holding the same relation to the Church in this country as the Archbishop of Canterbury does to the Anglican Church. Archdeacons, deans, sub-deans, canons, and prebendaries, will then have a recognized position instead of mere honorary appointments, as at present, in a portion of the dioceses. The great cathedral to be built in this city will then become the rallying point of the faithful. The change is inevitable, and if next October does not see it, some future October will certainly do so.

That correspondent must have a lively imagination! At the rate the General Convention has heretofore moved, it will take about two thousand years to bring about the changes predicted for "next October."

WE have always believed in the attachment of Virginia Churchmen to the Church. Their history attests it, and the large number of communicants in the two dioceses within the State. But when it is claimed for them that they would maintain the Church and the Prayer Book as our forefathers left them to us, we are in doubt. In 1385, when it became evident that there would be a strong opposition to the proposed changes in the Prayer Book, a distinguished and honored Churchman of Virginia rejoiced that he could take his stand in this matter side by side with those whom he had often opposed. But at the Convention of 1886, those who fought this fight had nothing but indifference or opposition from Virginia. A generous alliance on that occasion

would have achieved a still more complete victory. A similar crisis may arise again; on what side then shall our old conservative brethren be found? Will the chance of inflicting a blow upon those whose course they disapprove again prove too strong for their conservatism?

REVISION OF THE PRAYER BOOK.

We have at present no Standard Prayer Book. It may be that that title belongs still to the Book as it stood previous to 1886. But practically we have no standard. The collection which we are now using with greater or less exactness, in many dioceses (unless we are much mistaken), has never been conformed to Canon 19, Section 1, which provides that the Prayer Book in any diocese must have been examined and corrected by one or more presbyters of the diocese, appointed by the bishop, and published with a certificate to that effect. The Book, as it is in common use, contains an "Order for Evening Prayer" and "also the hymn called Benedictus," inserted in the front, before the proper title page. It also contains an appendix in two parts, the first consisting of eight pages of "Changes affecting the Use of the Public Offices." Besides this, the action of the last General Convention has set before the Church a considerable body of additional changes to be acted upon finally next time. And now comes a new report embodying still another set of alterations. If any of these are accepted by the Convention of 1889, the completion of the revision will be delayed at least three years, and nobody knows how much longer. Perhaps those who are fond of determining important matters by exact cycles and periods will be inclined to set the date at the opening of the twentieth century. Meanwhile, however, we shall have more appendices. If this process continues, the dear old Prayer Book bids fair to become a very marvellous thing—a rivulet, in fact, of Prayer Book between wide margins of prefix and appendix. Those who in times past had a difficulty in "finding the places," are almost at a standstill at present, and will soon give up the problem altogether or take refuge permanently in flimsy service "leaflets." It was the observation of a prominent Broad Churchman some years ago, that if the revision agitation produced no other good result, it would at least do away with the old "superstitious" reverence for the Prayer Book. Generations of English and American Churchmen have regarded the old book with an affection only second to that which they felt for the Bible—in fact it was the Bible interpreted and applied to the practical life of the soul.

Great men wished for nothing better than its pure and lofty language to fall upon their dying ears. They called it "our incomparable liturgy." It was many years after the first voice was uplifted in favor of change, that the great conservative body of Churchmen could be got to consider it at all. And when at last a committee was obtained, few thought the matter would go any further. Nothing but the audacity with which that first committee stretched its powers, and the admirable capacity of a single leader, could ever have given the movement such headway as it had attained before the Church was fairly awake to what was going on. Then at length the principles which were being acted upon were scrutinized, the proposed changes were subjected to a rigid analysis, and the glittering phrases which accomplished advocates so well know how to use, were estimated for what they were worth. Who does not recall the expressions which exercised for a time such magic influence, "flexibility," "enrichment," "centennial of the American Church," and the like. The sober second thought of the Church rejected the principles of the first scheme of revision, and cut down and changed without mercy its proposals. This reaction, which saved the Prayer Book, has also had the disadvantage of prolonging the period of uncertainty. Meanwhile, each year something of the old veneration and affection is lost and with it goes something of the old loyalty. Whatever ill-advised individuals had done before in disregard of the authority of rubrics and devotional laws was of little effect compared to that produced when, by the action of the Church itself, the rule of worship is kept for a long time in an uncertain state. What is subject to change and is undergoing a process of continual change, cannot inspire the reverence and loyal devotion which attaches to that which is fixed and unchangeable. In what we are here saying, we do not criticize the present Revision Committee or their report, we reserve that for another occasion. But we simply wish to ask whether any further alterations or additions which are at all likely to be adopted, can possibly compensate for the harm done to the spirit of the Church by keeping open for a longer time the process of revision? The movement has now been going on for nearly ten years. Let us stop before our people have become completely indifferent as to what is the Prayer Book and what is not. It is likely, as it is, to be ten years more before the old feeling of stability is completely restored, and comparative uniformity is again attained in the use of the services of the Church,

BRIEF MENTION.

Prof. Seeley, in his address before the Ethical Society of Cambridge, said: "I for my part am not dissatisfied in the main with what the Churches teach, but with what they do not teach. The kind of ethical reform I desire is one which Christianity itself might have imitated. The most vital, the most influential, ethical teaching of the present day ought to grow out of Christianity."—The Rev. Frederick G. Ouseley, the distinguished musician, left a library of 2,000 volumes, and one of the most valuable collections in England. —The Paulist Fathers in New York have substituted English for Latin in services outside of the Mass.—Dean Burgon always called Bishop Wilberforce, the remodeller of the episcopate. —France has gone through seventeen changes of constitution in a single century.—Of Sunday papers *The Evening Post*, [N. Y.] well says: "Nobody wants such a huge pile of stuff dumped upon him in the guise of a newspaper as is now the case on Sunday mornings. It is as much as a man's life is worth to try to find any particular needle in one of these great hay-mows, and the mere physical task of overhauling one of these forty-page editions makes the expression 'the day of rest' a cruel mockery."—*The Christian Inquirer* (Baptist), says: "It has been suggested that the residence of a Baptist pastor be called 'the pastorium.' He says that the Episcopalians have their rectory, the Presbyterians their manse, the Methodists their parsonages, and he does not see any reason why the Baptists may not have their pastorium. Quite a number of pastors are quite indifferent to the name. What they want is a habitation and 'no rent to pay.'"—Bishop Doane in his last convention address, said: "It does not require much reading between the lines to see, that, while entirely asserting the right of bishops of the Catholic Church to do, what the old Church of Holland did in Germany, and what we did (alas) in Mexico; yet the warning is impressive, so far as any similar action in the future is concerned; in words which, I trust, will make all individual bishops and national churches slow and careful about interfering with the normal rule and order of the Church."—Canon Hockin of Truro, has proved beyond a doubt that John Wesley was a High Churchman beyond the year 1738, the year when Dr. Rigg and others declare he became converted, and evidences are given by the Canon to the very time of Wesley's death in 1791.—*The Irish Gazette*, commenting on Canon Farrar's habit of denouncing ritualists, says: "It does not sit well on Dr. Farrar to use

the columns of a dissenting newspaper for these blasts against his ritualistic brother. He who would extend the blessing of 'eternal hope' to the vast majority of the dead might extend a little more charity towards the living."—The same paper remarks: "The flocking of enormous numbers to the ranks of the English Church Union proves that the prosecution of Bishop King has given an extraordinary impetus to the ritualistic movement in England. As many as one hundred clergymen and two thousand lay communicants have joined the English Church Union since New Year's Day."—The Minnesota legislature seems to have taken a step in the right direction by making drunkenness punishable by fine or imprisonment. If it could be arranged to make the saloon support the family while the drunkard goes to jail, the law would be about right.—*Harper's Weekly* characterizes Bishop Potter's Centennial address as "the noble improvement of a great and unprecedented opportunity."—"At our Easter parish meeting," writes a subscriber, "an editorial on Parish Year Books, from *THE LIVING CHURCH*, was read. As a result I send you our first Year Book."—Another subscriber writes: "In a letter lately received from Miss C. M. Yonge she says that she was born in 1824. Therefore she cannot lay claim to the four-score years with which you endow her. That she may live to see them all, is the wish of many admirers."—There are 61 churches and chapels in Chicago and its suburbs where regular Church services are held.—"Bishop Potter's sermon was a brave and timely utterance of plain truths upon a notable occasion." (*Providence Journal*).—"We thoroughly deserve the admonition, and it will do us good." (*N. Y. Herald*).—"This is pessimism. The croaker is a pessimist." (*Cincinnati Com. Gazette*).—"It is not pessimism, but clear vision and true courage. There can be no more profitable theme for the meditations of the intelligent citizens of this land than is afforded in the centennial address of the brave and eloquent Bishop of New York." (*N. Y. World*).—"Nothing the good Bishop ever before uttered will so commend him to the remembrance of posterity." (*Phila. Record*).—"Is the President of the United States too great to hear the truth from the pulpit? Certainly not. Some of the politicians who went to St. Paul's to hear a sermon by a Rev. Mr. Creamcheese were touched on the raw very unexpectedly. The Bishop was not there to weave compliments. He spoke out bravely and marked the time of day exactly." (*Chicago News*.)

BISHOP COXE AND "THE BOOK ANNEXED."

The late *Church Magazine*, in its issue of February, 1886, contained a paper from the pen of the Bishop of Western New York, on the subject of Prayer Book revision, which seems to us deserving of re-publication at this time. After explaining that, as a member of the committee, he had voted for the "Book Annexed," as "crude material," sure to be winnowed and sifted by the better judgment of the Church, the Bishop says:

I do not think it once crossed my mind that it could be thought of even in any considerable proportion as a finality. It seemed to me certain that much would be thrown out; that alternatives would be adopted in many particulars; that very little, or nothing, would be passed as it was, and that after thorough sifting and severe handling, it would be committed to another committee, or possibly re-committed, with provision for "tentative use" conditionally, and under episcopal sanction, for three years following. In 1886 it would then come before the Convention well studied and thoroughly understood, and the deliberate action of such a body might be expected to be of such a character as to merit final adoption in 1889, just a century after the first ratification of our Book of Common Prayer.

This course was not taken, and the result filled my soul with sorrow and alarm. I said to myself: "Is it thus that we barter the old lamp of our rich experience for new wares instead?" Is our Book of Common Prayer, after all, so little dear to our hearts and memories? To me it has been, next to God's own Word, from tender years, the book which has shaped my understanding, my affections, my life. * * *

Here, then, I stand (and others might say the same), warmly interested in the work, but feeling that those who believe in the Prayer Book should "not make haste." For three hundred years this blessed book has stood the fiery test, and has educated millions of souls for glory. For a third of that period it has proved, in its present shape, the most mighty instrument in book form ever presented to our countrymen. It has been the most powerful missionary and the noblest educator that has ever been felt in America, the Book of books, of course, excepted. Truly, "the schoolmaster has been abroad" wherever its "mission" has found its way among those separated from us. Millions who have never abandoned their hereditary religions have nevertheless cherished it as a light in their dwellings. Its way, also, has been in the sea and its paths in the mighty waters, wherever "men go down to the sea in ships." It has buried the dead in the great deep and on fields of carnage. It has begun its work of revolutionizing sectarian modes of worship, and in so doing it is reforming their dogmas, for "the law of praying is the law of teaching and believing." In a word, our American compilers, in circumstances most adverse and in an age little favorable to liturgical thought and investigation, were (somehow) guided to a result most practical, and to a work which has succeeded infinitely beyond all their ideas, proving itself providentially directed in the holiest purposes of the divine love towards our people. While I am writing these lines comes to me a letter from one of the most eminent of American educators and divines not of our Communion

who, speaking of his school-days, half a century ago, says, with other touching expressions of deep feeling: "If I could then have had the conceptions which your Church teaches of Christian nurture in place of my Puritan ideas, they would have saved me from untold sufferings in later years, and from sad mistakes." This is a representative voice. Thousands of holy men now closing up their account with this life of trial and probation breathe in daily meditations the same *suspiria de profundis*.

Now, is this a time for changes which must be doubtful experiments at least? If it be so, there is another course to be taken, of which by and by; but let us depend upon it, those among outside brethren who have learned to love the Prayer Book and to use it, will not care to see a new book in its place. On the contrary, we shall surprise and confound them if we attempt to "gild refined gold and paint the lily." They admire above all things our settledness; they long to feel that there is something in America that changes not. They have seen Romanism itself dry-docked and new-timbered from deck to keelson, by two dogmatic articles, and by a syllabus which "infallibility" has converted into a whole arsenal of dogmatics; all this during a single pontificate. "Your Church," said a distinguished New England jurist of historic family, and himself once prominent upon the Judicial Committee of the United States Senate, "your Church is, in my opinion, the only conservative power in this nation." Such is the growing conviction of thinking men. We cannot afford to sacrifice the immense importance to us of a trust so vital for the welfare of our countrymen. Perhaps there is no outside admirer of the Prayer Book who would not suggest here and there a change. Wholly uneducated by its practical use and without corresponding ideas of the Church Catholic, its history, and its polity, every one of them thinks he would like to "touch up" the old canvas just a little; every one has "his psalm or his doctrine;" but, then, no two of them would agree about it. They would see in the changes very rarely "what they would have advised," respectively; each would regret to see something patched on "to please everybody else." "You have spoiled your Prayer Book" would be the general exclamation. It would be a new book; the charm of historic continuity and of a thousand unspeakably rich associations would be gone. Can nothing in America be suffered to grow rich and precious with age, like generous wine?

It is a perilous experiment, this theoretical trimming of our sails and putting in new timbers, in hopes of catching the wind and sailing more rapidly. In short, to legislate for what does not lie within the domain of our own Church life and Catholic relations is to sectarianize our legislation and to experiment with tools that may prove suicidal.

And yet I am a friend to Prayer Book revision and to "enrichments." But let both proceed on historic lines; let nothing be hazarded on theory or to gratify a taste for novelty; let us have no "purple patch" stitched on after the pattern that disgusted Horace; let nothing be done on the plan of "new cloth upon an old garment," new frieze upon old "cloth of gold," for this Christ Himself abhors.

In short, (1) I would restore, from the English Book, much that has been dropped, and I would gladly resort to

Edward the Sixth's First Book for some precious things forfeited, and I would bring in some things from even more ancient Anglican usages, provided this part of the work might be a growth,—not a hurried bit of job-work. But I would not vote for anything crude or ill-assimilated, no matter how good in theory, for it would destroy the Book in its identity and homogeneity, if I may be pardoned this clumsy word. And (2) I would strike out, and so enrich by pruning, very carefully and prudently indeed, but yet resolutely, whatever has been voted a blemish or a mistake by the general common sense and intelligent convictions of the faithful. And this is what I desired and voted for, when the movement came to action, after a whole generation had passed away in apparently fruitless aims and efforts to get at the work.

But these are ideas, perhaps, which few are likely to share. Some of the best men I know are impatient for definite results. What, then, should be the practical compromise? I think this a fair question. To my mind, in this as in other matters of estates and inheritances, "possession is nine points of the law." I do not agree that the Prayer Book should be altered at the placet of even a strong majority. To make their Prayer Book a painful and distasteful novelty to a considerable minority of the Church's dear children would be cruel indeed. Better hold to what we have, than adopt anything uncalled for by the sound judgment and general voice of the Church.

When one thinks of the awful nature of the undertaking; of the seriousness of prescribing for the holiest interests of souls unborn; of the influence of our work upon future generations; of its educating force, in shaping the thought and the religious habits of great divines and missionaries and bishops and saints of the generations to come—surely we must acknowledge that nothing of partisan heats and animosities should defile our undertaking. Let us daily pray for the coming Council and for all who are to take part in it. And may the Lord our God be with us as He was with our fathers! May He establish the work of our hands upon us! Yea, Lord, the work of our hands establish Thou it.

THEN AND NOW.

THEN.

When Archbishop Laud became Primate of the Anglican Church the state of things was simply deplorable. For three quarters of a century almost all her chief places were filled by men who abhorred her doctrine and ritual, and did their best to deprave both. Laud did his best to stop the spoliation and desecration which he found prevailing everywhere, and lost his head for his pains. In the whole of English history there is no public character who has been so grossly and so systematically misrepresented. It is a great mistake to suppose that he was "always the moving spirit in the religious restoration which cost him his life. He was assailed on all sides by the complaints of aggrieved parishioners. I herewith quote a few of the complaints from a series of State papers published under the sanction of the Master of Rolls:

April 25, 1637.—A petition of Thomas Hitchcock to Archbishop Laud. The Bishop of Lincoln should see the Archbishop's orders maintained, and he is a light to put them down: For he has sold a parsonage for £2,600, and his chaplain helped to break down all the

church windows and the Communion Table thrown out, and the chancel made a Jakes-house of; and this has been complained to the Bishop, and he will not hear.

Aug. 22, 1637. William Castell made diminutions and alterations in the service, never wore a surplice or hood, did not use the catechism in the Prayer Book, was a quarreller and fighter on the bowling leys.

Nov. 6, 1637. "The Holy Communion is given to many in the pews, and those so made in some churches that those who are in them cannot receive it on their knees." Complaints of this sort were made against six of the city clergy. Mr. Palmer, vicar of St. Bride's, Fleet street, at Morning Prayer at seven o'clock, omits prayers for the bishops and rest of the clergy, reads service sometimes in gown, sometimes without either surplice or gown, in his cloak.

Nov. 10, 1637. John Roberts, vicar of Llanidiloes, Co. Montgomery, guilty of repelling his parishioners from the Holy Communion. Not using the form of prayer for the burial of the dead; profaning the altar by receiving money thereon, casting surplice and Communion book on the floor, quarrelling in church, christening children by other names than the god-fathers gave them, cutting surplices into pieces and using them for towels, permitting persons with muskets to shoot pigeons in the church, and speaking against the declaration for lawful recreations on Sunday.

In 1638. Mr. Harford, of Thames Ditton, never wears the surplice at the administration of the sacraments, never stands up at the Belief or reading of the holy Gospel, or boweth at the name of Jesus, or christeneth children, bury the dead, visit the sick, and denies to officiate any divine office according to the Prayer Book. In the same year, there is a petition against Robert Jenison, D. D., St. John's church, Newcastle-upon-Tyne, for non-observance of the rites and ceremonies as prescribed in the Prayer Book. His not reading the prayers, omitting the use of the sign of the cross in Baptism, administering Holy Communion to persons not kneeling.—MacCall on Lawlessness.

NOW.

Feb. 12, 1889, the Rt. Rev. Bishop of Lincoln, Dr. King, is cited to appear before the Archbishop of Canterbury's Court for mixing a little water with the wine during the celebration of the Holy Communion, consecrating the elements standing in front of the altar, making the sign of our redemption while blessing the congregation, allowing altar lights on the gradine, singing of the *Agnus Dei* after the consecration, and several other reverential and Catholic customs. Dr. King is celebrated throughout England for his learning and great piety. His five persecutors are members of the "Church Association," falsely called, one of which is a respectable "fish hawk." The ritualistic practices herein complained of may be seen in any of our parish churches to-day, also in that eminently respectable body of staunch Protestants, the Lutherans, in point of fact they go even beyond this, for they permit incense, a distinct and separate vestment for their Eucharist, and over their altar may be seen in many churches a life-size figure of the Crucifixion. Yet we never think of calling them Romanizers.

Churchmen throughout the whole world are watching this celebrated trial

with great interest, the future only can decide the result of the decision.

AMERICAN CHURCH MISSION TO CENTRAL CHINA.

WUCHANG, Easter, 1889.

DEAR DR. LEFFINGWELL.—Many thanks for your kind favor of March 11th, just received. The names enclosed have been entered on our mailing book and shall have copies sent them.

I am deeply gratified at the reception accorded to the little paper, and only wish I had more time to give to it. Correspondence from home justifies my conviction that one of its principal claims to acceptance is the fact that it comes from the mission field. It thus is, as it were, a living messenger from the Church's far-away frontier.

May the great Head of the Church bless our effort and cause it all to redound to His glory!

Easter greetings to you all.

Faithfully yours,

SIDNEY C. PARTRIDGE.

SPECIAL COMBINATION OFFER.

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

THE LIVING CHURCH (in advance) and
The Forum \$5 00
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The Century 4 75
St. Nicholas (an illustrated magazine for boys and girls) 3 75
English Illustrated Magazine 2 50
Atlantic Monthly 4 50
Scribner's Magazine 3 75
Youth's Companion (new subs. only) 2 50
The Living Age 8 50
The Kitchen. (Mrs. E. P. Ewing, Assn. Editor). 2 00
Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.

Address THE LIVING CHURCH.

149 Washington St., Chicago, Ill.

PERSONAL MENTION

The address of the Rev. Dr. Wm. W. Estabrooke is Jerseyville, Ill.

The address of the Rev. Joseph M. Francis is 18 A Nagata Cho, Tokyo Japan.

The address of the Rev. E. A. Larrabee is 405 Dearborn Avenue, Chicago.

The address of the Rev. A. E. George, of St. Matthew's, So. Boston, is changed from No. 478 West 4th Street to No. 49 G. Street, South Boston.

The Rev. F. W. Merrill has resigned the rectorship of St. Luke's, Chelsea, Mass., and accepted the position of missionary of the diocese of Fond du Lac.

The address of the Rt. Rev. E. S. Thomas, assistant Bishop of Kansas, till Sept. 15th, will be St. John's School, Salina, Kansas; from Sept. 15th to Nov. 1st it will be 22 Bible House, New York City.

The Rev. Thomas P. Hughes, D. D., has become rector of the church of the Holy Sepulchre, New York City.

The address of the Rt. Rev. Alex. Gregg, D. D., until further notice will be Sewanee, Tenn.

ORDINATIONS.

Sunday morning, May 19th, at Christ church, Tyler, Texas, Bishop Gregg advanced the Rev. J. A. Duncan to the priesthood. The sermon was preached by the Rev. W. W. De Hart of Waco, Dean of the North-western convocation; the Rev. C. H. B. Turner, rector of Christ church and Dean of the North-eastern convocation, assisting the Bishop in the celebration.

On Rogation Sunday, in the memorial chapel of the Holy Trinity, Philadelphia, Bishop Whitaker ordained Mr. Oscar S. Michael to the diaconate, the Rev. George F. Bugbee presenting the candidate and preaching the sermon. The Rev. Mr. Michael will have charge of the American chapel at Lucerne, Switzerland, during the summer.

On Ascension Day, the Rev. Horace F. Fuller, minister in charge of the church of the Holy Comforter, West Philadelphia, was in that church advanced to the priesthood by Bishop Whitaker. The sermon was preached by the Rev. Mortimer F. Jeffers, who with the Rev. Andrew D. Heffern assisted in the laying on of hands.

At St. Paul's church, Syracuse, N. Y., the Bishop of Central New York advanced to the priesthood the Rev. Messrs. J. Hollister Lynch, Henry D. Stebbins, William H. C. Lyburn, and Karl Swartz, on Tuesday, the 28th of May, 1889. The sermon was preached by the Rev. J. M. Clarke, D. D., of Nashotah. The candidates were presented by the Rev. William DeLaney Wilton.

OFFICIAL.

THE first Diocesan Sunday School Institute of Central Pennsylvania, will be held in Christ church cathedral, Reading, on Thursday, June 13, 1889. The Bishop and Assistant-Bishop will be present.

OBITUARY.

BELL.—At Farmington, Illinois, May 25, 1889, Mrs. Mary Wilkinson Bell, in the 75th year of her age.

GRANBERY.—At his residence in Hertford, N. C., May 25th, 1889, after a brief illness, Joseph G. Granbery, treasurer of Holy Trinity parish, departed this life, in the 67th year of his age.

PEGUES.—Entered into her eternal rest at Oxford, Miss., Mrs. Rebecca A. E. Pegues, upon Wednesday, May 1st, 1889. Born in 1816, a life-long member of the Holy Catholic Church, a devoted Churchwoman, she hath passed from death into life.

A WARNING.

Clergymen and others are warned against a man calling himself Frank I. Martin, and claiming to be of my parish. When last heard from, he had left Texas, and was borrowing money in Kansas. His story is false, I do not know him.

JAMES H. DARLINGTON.

Christ church, Bedford Ave., Brooklyn, N. Y.

APPEALS.

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

DOMESTIC AND FOREIGN MISSIONS.

The appropriations for a new year, to be made at the June meeting of the Board, must, under the Canon, be based on the receipts during the twelve months ending June 1st. Up to May 1st the receipt were \$13,000 less than last year. To bring them up and advance them is the task of this month. Every contribution sent to Mr. GEORGE BLISS, treasurer, 22 Bible House, New York, before June 1st, will help the appropriations for the new year.

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

MISCELLANEOUS.

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

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

EDUCATIONAL.—An experienced English tutor seeks an engagement in a private family, or as assistant in a school. E. D. care 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.

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

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

A HANDSOME GIFT.

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

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*.

SUBSCRIBERS will please to consult the yellow label on their papers or wrappers, and if the subscription is due, they will confer a favor upon the publisher by prompt remittance, without waiting for a bill.

The Household.

CALENDAR—JUNE, 1889.

9.	WHITSUN DAY.	Red.
10.	WHITSUN MONDAY.	Red.
11.	WHITSUN TUESDAY.	St. Barnabas, Apostle. Red.
12.	EMBER DAY.	Violet.
14.	“ “	“
15.	“ “	Violet (White at Ev'ns'g.)
16.	Trinity Sunday.	White.
23.	1st Sunday after Trinity.	Green.
	(White at Evensong.)	
24.	NATIVITY ST. JOHN BAPTIST.	White.
29.	ST. PETER, APOSTLE.	Red.
30.	2nd Sunday after Trinity.	Green.

INTO THE DEEP.

BY A. C.

Jesus said: Launch out into the deep. St. Luke v. 4.

Master, we toiled the whole night long;
Heavy and worn are we;
And now, with empty hands we come,
Nothing we bring to Thee.

Shall we launch in the deep again,
And cast the nets once more?
The weary night was spent in toil,
We rest now on the shore.

The same word comes to us to-day,
Help us, O Lord! As then
Thou enterest into Simon's ship,
Enter the hearts of men.

All night, a dark and dreary time,
Was spent in toil and care;
Without Thee, Lord, we can do nought,
Thou bring'st the morning fair.

And now Thy voice is heard by us—
"Thrust out far from the land,
Leave earthly things—trust all with Me,
Follow My guiding Hand."

As in the ship Thou had'st Thy place,
Fill Thou our hearts this day,
And from them, teach us that Thou art
The Life, The Truth, the Way.

Go with us, Lord, into the deep—
The world's tempestuous sea:
And at Thy Word, prepare our minds
To hearken but to Thee.

O Jesus, Master, give us grace
That we Thy Face may see,
And leaving all, the world forsake,
Humbly to follow Thee.

THERE is a controversy whether this is contracted from *Pfingsten*, or White Sunday. The first derivation is more probable. It is the same as the Day of Pentecost, which was celebrated fifty days after the morrow of the Passover Sabbath. It commemorates the giving of the law to the Jews, as well as being a harvest festival. To us it celebrates the gift of the Holy Ghost, which has made us "free from the law of sin and death." The harvest of souls began on this day, when three thousand were presented to God in Baptism. It is: "What-shall-we-do?" Sunday. "Wheat-for-the-harvest Sunday. White, or baptismal Sunday. Wit, or Wisdom Sunday. "Wait-for-the-promise" Sunday.—*The Michigan Churchman.*

DISTRIBUTION OF THE ROYAL MAUNDY.

On Maundy Thursday afternoon, the Queen's gifts, known as the Royal Maundy, were distributed during divine service in the Chapel Royal, Whitehall, to seventy old men and women. The procession, which was formed of the choir, the clergy in black gowns (representing the recipients of the Royal alms), the priests and sergeant of the Chapel Royal, St. James', the stalwart yeoman carrying on his head the dish containing the bounty, the Lord High Almoner, and his secretary and assistants, and the yeomen of the guard, passed up to the steps of the draped altar between lines of beefeaters with their halberds, and the double row of recipients of the Royal bounty. The altar was covered for the occasion with ancient gilt plate, the most conspicuous feature of the valuable collection being a *repousse* dish by Benvenuto Cellini. The yeomen then deposited the alms on an oak-table in front of the Royal closet. The Lord High Almoner (Lord Alwyne Compton, Bishop of Ely) wore over his shoulders a white sash, symbolical of the towel once used in the washing ceremony. A curious custom still retained is the presentation of a mediæval bouquet to the Princess, of

glaring blue and yellow blooms in a peculiar pyramidal shape, which are provided by the Queen's herbalist. They are supposed to possess medicinal and aromatic virtues, happily not required in a more cleanly age. The service consisted of Psalm xli, sung to a chant by Turle, the first Lesson from St. John xiii, a special collect, the first anthem (Dr. Wesley's "Wash me thoroughly") and the "first distribution." This consists of £1 15s., allowances in lieu of clothing, to each of the seventy women—as many recipients as the Queen is years old. Then followed a second anthem, composed expressly for the occasion by Mr. C. S. Jekyll, organist and composer to her Majesty's Chapels Royal, and a "second distribution" of £2 5s. allowance in lieu of clothing to each man. Next, the third anthem, Gounod's "Come unto Me," and the important event of the day—the distribution of the purses, seventy of red kid, containing each £1 in gold, representing part of the Maundy, and £1 10s., an allowance in lieu of provisions, formerly given in kind; and seventy purses of white kid, containing as many pence as the Queen is years of age, and given in silver pennies, twopences, threepences, and fourpences. These coins, generally called "Maundy money," are struck from a special die, and the dainty little bags, which are made specially by the Queen's glovers, are taken from a salver of the time of William and Mary, brought from the Tower for this special purpose. The distribution over, the service was closed by two more anthems, the Second Lesson, some prayers, the Old Hundredth, and the benediction by the Lord High Almoner.

THE CHRISTIAN YEAR IN ART.

BY E. O. P.

WHITSUN DAY.

Blow on, Thou mighty Wind:
The cloven tongues descending,
Fanned by Thy dewy Breath, shall blaze and burn,
A sacred flame unending.
Soon shall the Fire behold
Vile earth transformed to fine wrought gold;
And gloom of shadowy night
That Flame shall kindle into light:
Therefore, Thou mighty Wind, blow on.
Blow on, Thou mighty Wind:
For tempest-tossed and lonely,
The Church upon the rolling billows rides,
And trusts in Thy Breath only.
She spreads her swelling sails
For Thee to fill with favoring gales.
Till through the stormy sea,
Thou bring her home where she would be:
Therefore, Thou mighty Wind, blow on.
Blow on, Thou mighty Wind,
On hearts contrite and broken,
And bring in quickening power the gracious words
That Jesu's lips have spoken.
Lo! then, from death and sleep,
The listening souls to life shall leap:
Then love shall reign below,
And joy the whole wide world o'erflow:
Therefore, Thou mighty Wind, blow on.
—*The Rev. J. H. Hopkins, D. D.*

The descent of the Holy Ghost as a mighty, rushing wind, and in the likeness of fiery tongues, is an event which early art seems to have made no attempt to portray. Notable instances appear in the later periods, but as compared with the pictorial renderings of other divine manifestations, they are not numerous. The coming of the Comforter has been indeed worthily presented, and all may know it a high feast in its own appropriate setting, in the wonderful drama of the Christian Year as produced by Holy Church.

Every way an historic festival, the Christian Pentecost by this name tells at once to the Christian as to the Jew, that fifty days have elapsed since the Passover, and the distinctively English appellation, Whitsun, perpetuates the same meaning, as conveyed by the old Saxon root *Pfingsten*, fifty, to which it has been traced. But whether the name of the day be read as expressing fifty, or as referring to the whiteness of the robes anciently worn by the newly-baptized at this season, or as coming from the old English word, Wit, Wisdom, and so keeping in view that it was the Spirit of Wisdom Who as at this

time came down from heaven to inform the Body our Lord Christ had prepared for His indwelling—always, the birthday of Christ's Bride should be to us a white Sunday. And this, whilst we know too, the color of her altar dressings must be red, to signify love as on this day manifested in flame.

The days of hope and prayer are past,
The day of comfort dawns at last,
The everlasting gates again
Roll back, and lo! a royal train,
From the far depth of light once more
The floods of glory earthward pour;
They part like shower-drops in mid air,
But ne'er so soft fell noon-tide shower,
Nor evening rainbow gleam'd so fair.
To wearied swains in parched bower.
Swiftly and straight each tongue of flame
Through cloud and breeze unwavering came,
And darted to its place of rest
On some meek brow, of Jesu blest.
Nor fades it yet, that living gleam,
And event of those lambent lightnings stream:
Where'er the Lord is there are they:
In every heart that gives them room
They light His altar every day,
Zeal to inflame and vice consume.
—*John Keble.*

In the representations of the scene the Divine Presence is generally symbolized by the dove. The critics mostly agree that since the visible form is expressly stated as "cloven tongues like as of fire," the celestial Dove should not appear; and yet it may be not here a mistaken symbolism, as we remember that in connection with the text: "As the wings of a dove that is covered with silver wings and her feathers like gold," one of our own bishops has written of "the Holy Dove shedding fiery tongues like feathers of gold."

The inspired historian of the Acts of the Holy Apostles, shows that Mary, the mother of Jesus, was in the blessed company of faithful people to whom the Comforter came down, and in all the representations she is centrally and prominently placed among them. Often she holds a book, indicating that she is the mother of Wisdom. With dropped eyelids she is meekly rejoicing, or with uplifted eyes she hymns forth her happy inspirations. The idea of an interior is not always adhered to, and sometimes it is among oriental birds and trees the Virgin is kneeling; and so too the Apostles, grouped on either side of her, while above them all appears the Holy Dove encircled by cherubim. Or, as in a composition attributed to Raphael, the Mother and the Apostles are seated, two of the Maries standing behind them. Overhead, in a glory, is pictured the mystic Dove.

Instances may be recalled in which twelve tongues of flame issue from the beak of the Dove, or tongues of fire rest upon the heads of the Apostles. The prophet Joel in some pictures, crowned, is holding twelve scrolls—the Gospels in as many languages, in allusion to his words: "And I will pour out My Spirit upon all flesh." Many will remember the splendid mosaic which in the chief dome of St. Mark's, at Venice, renders the scene—the Virgin and Apostles seated, and rays proceeding from a glory in the apex of the dome, and in the centre of the glory the Holy Dove. Twelve figures which below all this are in the dome, stand for twelve nations in whose tongues the Galileans did speak "the wonderful works of God.

It is divine art—the beautiful way in which Holy Church has set before us the Light of His coming Who is the Holy Ghost the Comforter. During the Eastertide, by this kindly Light the wanderer is drawn to return, and the same blessed shining rests upon the path of "all those who are admitted into the fellowship of Christ's religion." We have it in our Whitsuntide preface, and again how helpfully in the collect, the Light Who as at this time did "teach the hearts of the faithful," the Giver of a right judgment. So too, in the precious constant words, that God's Holy Breath shall "cleanse the thoughts of our hearts." Well may we rejoice in the Holy Mother, keeping before her children the life-giving power of this blessed Coming, ever saying to them: "The Holy Ghost, the Lord and Giver of Life! Rejoice, indeed, since of her we do know

that all about us, nay, we ourselves, are His sacraments:

Each shining leaf is bright with God,
Each bough a prophet's "budding rod,"
Each by Thy flaming sun illumed,
Yet each like Horeb's, unconsumed.

We pray, O Lord Who touched the mount,
We pray through Him Who stilled the sea—
May every outward sight a fount
Of inward life and courage be.
The radiant bush, the white-winged dove,
The fire of faith, the peace of love,
Uplift our souls, and urge them on
To take the cross, to wear the crown.
—*Bishop Huntington.*

Various names and customs, some of which are indeed trivial, and others very beautiful, at one time or another have been connected with the historic feast of Pentecost. In Italy, where the roses are in bloom at this season, it is known as *Pasqua Rosata*, and it is interesting to know of the peony, that an old German name for it is *Pfingstrose*—the Rose of Pentecost. In England, among old local customs was a "flower sermon" on Whitsun Tuesday. All the worshippers wore or carried flowers, even the very poorest bringing at least one flower and laying it at last, an offering on the chancel steps. A note of the old Jewish practice this would seem, since Pentecost was also the Feast of Weeks,—a harvest festival held for a day and a night at Jerusalem, when pilgrims came into the city in companies, the rich bringing costly baskets filled with fruit, and the poor their more simple baskets, made gay with flowers.

In mediæval times and earlier, it was customary in England and elsewhere, to scatter flowers as expressive of Pentecostal joy, and to denote the diversity of tongues. White doves, emblematic of the Holy Spirit, were sent flying through the churches, and in the middle a wooden one sometimes was suspended. During the singing in the choir of the hymn, "Come, Holy Spirit," trumpets were sounded, and fire was cast down from the roof or from the belfry, to represent the Pentecostal wind and flame.

The entire season from Easter to Pentecost was anciently regarded as one continued Lord's Day, a time of sacred joy which admitted of no fast, and during which it was forbidden to bend the knee in prayer. Under the legislation of the younger Theodosius, public amusements of a secular character were prohibited throughout the whole fifty days. Exceptions appear in the matter of forbidden fasting, for the Ascension and Whitsun feasts were ushered in by the appointed vigils, and we know that in the fifth century, at a time of national calamities, the Bishop of Vienne instituted the Rogation fasts. In commemoration of the Baptism of the three thousand on the day of Pentecost, it was early recognized, as was also Easter, as a time for public Baptisms. Later, the Eastern Church added the Epiphany, but acceptance of a third season was long refused in the West.

The giving of the Law on Sinai, as contrasted with the coming of the Spirit, is most happily rendered in the Whitsun Day poem of *The Christian Year*:

When God of old came down from heaven,
In power and wrath He came;
Before His feet the clouds were riven,
Half darkness and half flame.

But when he came the second time,
He came in power and love,
Softer than gale at morning prime
Hovered His Holy Dove.

The fires that rushed on Sinai down
In sudden torrents dread,
Now gently light, a glorious crown,
On every santed head.

Lo! when the Spirit of our God
Came down His flock to find,
A voice from heaven was heard abroad,
A rushing, mighty wind.

It fills the Church of God; it fills
The sinful world around;
Only in stubborn hearts and wills
No place for it is found.

Come, Lord: come Wisdom, Love, and Power,
Open our ears to hear;
Let us not miss the accepted hour,
Save, Lord, by love or fear.

COUNT OSWALD.

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

CHAPTER XII.

It was late in the afternoon of the Princess Stephanie's reception day, and the few persons whose rank or official position entitled them to the honor of visiting at the palace had gone through the usual formalities and uttered the stereotyped phrases which took the place of conversation with the calm, silent woman whose naturally timid, shrinking disposition veiled itself under an appearance of unapproachable coldness.

All had retired but one visitor and he had impatiently awaited the departure of the others, having made a considerable journey for the purpose of an interview *a quatre yeux*, with the Princess.

When the *Herr Regierungsrath* had obsequiously bowed his rotund person out of the apartment, the lady turned, with a look almost of relief, towards the young man in whom she felt an interest which no other of her visitors had awakened.

He was the son of one of the few friends of her early youth, before that period which had contained for her all the joy and agony that had made her subsequent life a cold and colorless existence.

"I am glad you have come to see me, *Graf Ludwig*," she said gently, "and that you have stayed till I could have the opportunity of a little chat with you. How is your mother?"

Was it possible that the news about Oswald had not reached her? This was the thought which flashed through the *Graf's* mind, while he answered her question almost at random.

"You are like your mother, wonderfully like my remembrance of her as a girl," the Princess went on, looking dreamily into his face, "though, now that I see you more closely, the expression is different. Is your brother Oswald like you? I have never seen him."

She knew nothing then. The blood sprang to *Graf Ludwig's* face at the mention of his brother's name, partly from surprise at the fact of Oswald's disgrace being unknown to the Princess. How should he know that for years, long, long years, she had never glanced at the columns of a newspaper, that she had, as far as possible, held herself aloof from every political discussion or even intelligence.

"Ah, your Highness," he said, "I see that you are in ignorance of our misfortune. I was unprepared for this. I was unprepared to be the first to tell you of the affliction which has befallen us."

"You have lost him!" exclaimed the Princess, all the latent kindness of her nature displaying itself suddenly in the inflection of her voice, and the pitying glance of her mild eyes, "so young!"

"Alas!" replied the *Graf*, "we have indeed lost him, *Hoheit*, lost him by worse than death. He has brought disgrace upon the name he bears."

"Disgrace!" the Princess repeated, in grieved astonishment, "How is it possible?"

Then *Graf Ludwig* told her in what manner his brother had brought dishonor to the house of Falkenburg. Blinded as he was by bitter passion, wounded to the quick in the keenest susceptibility of his nature, his pride of race and position, there was little room in his heart for natural, yearning pity for his brother. Truth to tell the elder brother had never loved the

younger with the full tenderness of a brother's love. There was a rankling jealousy, never analyzed by himself, in the inferior nature, of the higher, of Oswald's mind, his person, his influence, so unconsciously exerted over his surroundings, of the love shown him by every peasant on the Falkenburg domain, as well as by those of his own rank. Yes, jealousy too of the undisguised loyal allegiance always shown by Adele Lansing to the younger of the two *Grafen*. As to this he had never reasoned with himself, probably he would have laughed to scorn the thought of the girl's affection for his brother causing him a moment's uneasiness. But how often are we ignorant of the springs of our own actions, how often are the passions which sway us so complex that we ourselves fail utterly to understand them.

It was of himself as the sufferer that he now spoke, taking for granted that the woman who sat listening with half-averted face, occupied the same standpoint as he himself with regard to the movement in which Oswald had taken part. Had she not from infancy been surrounded by the influences which make men and women in the ordinary course of things almost incapable of judging impartially in social questions? Was she not by her close connection with the reigning Prince necessarily and unquestionably committed to certain principles? If, in him, the heir of Falkenburg, it would have been almost monstrous to entertain "liberal opinions," how much more in one of the Grand Ducal family itself! So the young man with rapid utterance spoke of his wrongs, and his own and his mother's sufferings. The real object of his visit was to impress upon the Princess Stephanie, the fact that Oswald stood alone in the position he had taken, that the other members of the Falkenburg family utterly repudiated the disloyalty and utopian folly which had ended so disastrously, but *Graf Ludwig* "was constrained to admit, deservedly, for Oswald."

"My mother feels well assured that Your Highness will sympathize with her in her affliction," he concluded, "the keenest part of which is the thought that one of our blood should have shown disloyalty to every sacred tradition and principle of his class and to the sovereign whom, from his earliest age, he was taught to revere."

The Princess had turned her face almost completely from him. He only caught a sudden, strange gesture of her slender hands, which she clasped and wrung as if some violent emotion had seized and overpowered her.

A full minute passed, which, to *Graf Ludwig*, seemed ten, at least, before she spoke.

"It is horrible," she faltered, "most horrible."

"True, *Hoheit*, my mother and myself are well nigh crushed beneath the blow."

"How many years?" she asked, still looking away from him through the window, across the fading gardens in failing light to where the Rhine, cold and grey and mighty, rolled on like destiny.

"Ten years, I understand, is the sentence."

"And after that?"

"After that, banishment."

Princess Stephanie rose from her seat. "I will not detain you, *Graf Ludwig*," she said, "convey to your mother the assurance of my sympathy. I were not flesh and blood could I hear, unmoved, such a story."

She did not extend her hand to the *Graf*, as she had done upon his arrival, and feeling, in some undefinable way, that he had missed the object for which he came, he bowed low and departed.

As he passed through the vestibule, he was conscious of the presence of a slender figure in a waiting attitude. Two liveried servants were in attendance, one of whom ushered the *Graf* into the great entrance hall, the other inquired of the lady by what name he should announce her. *Graf Ludwig* heard the sound of her voice; it had a penetrating quality, and as the servant held back the *portiere* for him to pass out, he turned and saw the face which the voice had led him to expect.

"*Fraulein von Haldersdorf*," said the voice which was that of Adele—Adele Lansing.

An electric shock of astonishment and anger passed through the *Graf*. He had almost lost his presence of mind and hastened after her into the presence of the Princess. What! was this girl to cross his path again? And what meant this daring game that she was playing? Von Haldersdorf, forsooth! She had, of course, assumed the name the more readily to obtain an interview with the Princess. But for what purpose? It was with difficulty that he controlled himself before the servants who eyed him curiously, but when he found himself in the gardens, out of eye shot, he yielded to the impulse of anger which possessed him.

For what was she here, he again asked himself. Was it in some way to thwart him? Was it in connection with Oswald? Whatever her plans she should not be permitted to carry on this insolent deception. Von Haldersdorf! A family so well known, of such high standing! and this plebeian shamelessly venturing to adopt their name.

She should know at once that he had discovered her. He would wait, and meet her face to face. He stationed himself within a short distance from the main entrance to the Gardens, where a group of evergreens hid him from view. With arms folded on his breast and a fierce look of expectation on his face, he watched and waited, pacing to and fro behind his screen.

It was near sunset, and the dull clouds in the west suddenly broke apart and formed a burnished portal, through which the sun was visible in brief splendor before he went down, leaving a flood of crimson in his wake. The rich light flooded the palace gardens, transforming them into sudden beauty, and making the palace windows flame with crimson and gold. *Graf Oswald* was not in a mood to be conscious of the scene about him, but the sunset made him aware of the lateness of the hour, and he looked at his watch impatiently. It was certainly beyond the hour for ordinary visits, but even when the brilliant coloring had given place to twilight, Adele did not leave the palace.

No matter, were she to stay until midnight he would wait for her.

It seemed as though his resolutions were to be put to the proof. An hour passed; the light had paled, a chilly wind sprang up, making an eerie sound among the branches and carrying the stroke of the city clocks very plainly to the spot where *Graf Ludwig* waited. A long time to wait, and, after all, he had done so in vain, for what was this? A carriage drove round from the stables to the main entrance, and in the lamp-light he saw Adele, escorted by a stout, elderly lady, enter it and drive away. She passed within a few

yards of the spot where he stood, motionless in his chagrin and disappointment. Had she been looking out, she might have seen his white face spectre-like in the darkness, but she lay back in the carriage, exhausted by the conflicting emotions which had possessed her during her long interview with the princess.

(To be continued.)

LETTERS TO THE EDITOR.

SAVE THE OLD HYMNS.

To the Editor of *The Living Church*:

I must enter my protest against excluding from the New Hymnal such hymns as the 397, 451, 49, 86, 469, 485, 226, 36, 54, that have been of help and comfort to me for years. It may be pure sentiment, but I should miss them sadly and I am sure there are others who feel as I do. Would it not be well to retain some of the dear familiar ones for the sake of sentiment?

M. G. METCALF.

Roxbury, Mass.

THE DRESS OF ENGLISH BISHOPS.

To the Editor of *The Living Church*:

In your issue of May 25 "An Old Philadelphian," makes the statement: "Now the English episcopal custom (? costume) is * * * coat of purple broad-cloth." Since when, I would like to know?

The writer has been the guest of quite a number of the Bishops of the English Church in various parts of the world, not to mention their own tight little island, but he has never yet seen a bishop in a purple broad cloth coat. When is it worn, pray?

A. L. ROYCE,

U. S. Navy.

DIOCESAN SECRETARIES

To the Editor of *The Living Church*:

Allow me to urge upon the attention of reporters of diocesan conventions the great importance of giving the name of the secretary of convention for the coming year, whether he be new or old. Only in this way can other secretaries know to whom to send the journals of their own dioceses. Again and again, in looking over the reports in your paper, I am disappointed at finding all the officers but the secretary named. If "modesty" causes the omission, let the conscientious scribe know that other scribes had far rather know his name than that of the treasurer, or the list of the missionary board, or even of the Standing Committee. Let him still give those, and add his own besides.

A DIOCESAN SECRETARY.

CLERICAL CHANGES

To the Editor of *The Living Church*:

A recent diocesan council directed its deputies to the General Convention, "to request that body to devise some means to stop the evil of frequent clerical changes." The movement is good, very good, but—hopeless. The tendency of legislation and episcopal government is toward, not discipline but—laxity. I said the movement was hopeless, but no good thing should be hopeless. There is one remedy already within the power of bishops which will mitigate the evil, viz, the promotion of faithful workers within the diocese. The evil is, when a larger parish, affording a good support, is vacant, the vestry turn their eyes far away from home, and the Bishop scans his list of eligible names at a distance. The remedy would be for the Father in God (if a father) to look among his own clerical sons, and press upon the vestry the name of one or more for promotion who has proved faithful in some mission or small parish. Thus, a priest having an incentive to labor by a system of

"right of promotion" (a system which we believe, obtains in the R. C. Church) would be less inclined to change, and would wait more patiently for the improvement of his condition, which he too often vainly seeks by a "change." And yet, under our present system of parochial independency, such equity is all but hopeless. M.

BOOK NOTICES.

JESUS CHRIST, THE DIVINE MAN: His Life and Times. By J. F. Vallings. New York: Randolph & Co.; Chicago: C. H. Whiting.

It is certainly a questionable taste which issues a book upon such a subject as this in a "Men of the Bible" series. We opened it with the expectation of finding a rationalistic or Unitarian treatise. We were therefore agreeably disappointed to discover in it as reverent and orthodox a spirit as could be desired. The author is well versed in all necessary learning and in the most recent literature of his subject, on all sides. His style is eloquent and enthusiastic as befits a theme so transcendent. For those who cannot conveniently obtain Edersheim's two large volumes, no better substitute can be found covering the same ground. The author was "sometime" subwarden of St. Augustine's College, Canterbury.

In the *Forum* for June, Senator Edwards discusses the decay of political morals indicated by the increasing purchase of voters. Another political article in this number is "The Drift toward Annexation," by W. Blackburn Harte, an editorial writer for the *Toronto Mail*. Mr. William Elliot Griffis, author of "The Mikado's Empire," tells the leading features of the new constitution of Japan, under which, on Feb. 11th, the government ceased to be an absolute and became a constitutional monarchy. Mr. Adelbert Hamilton, of New York, a well-known writer on legal subjects, presents statistics to show the unnecessary cost of insurance by reason of what is practically a "trust," maintained by the great companies. He favors government insurance and compares the cost and security of our private system with the systems of public insurance in New Zealand and Germany. The Queen of Roumania ("Carmen Sylva") contributes a description of the social life of the Roumanian peasants. (\$5 a year with THE LIVING CHURCH. Send orders to office of this paper.)

The second paper on "Social Life in Russia," by the Vicomte Eugene Melchior de Vogue, in *Harper's Magazine* for June, presents the types of life on the great estates of the Russian seigneurs. Dr. William Howard Russell, the first great war correspondent and the representative of the *London Times* in this country at the beginning of our Civil War, contributes a sketch entitled "An Incident of the Irish Rebellion." "Friendly Rivalry: A Story of the Twentieth Century," the first essay in fiction by the English psychologist, James Sully, gives a clever exposition of the marriage question and present educational issues from the standpoint of the "evolved" society of 1950. Henry James writes upon "Our Artists in Europe," and Prof. George Howard Darwin, of Cambridge, England, the second son of the late Charles Darwin, has an illustrated paper upon "Saturn's Rings."

The *June Magazine of American History*, with which its twenty-first volume is completed, opens with a charming sketch of "The Historic Capital of Iowa," now the seat of the State University. The second contribution is an exhaustive and intensely interesting account of "The Ancient and Honorable Artillery Company of Massachusetts," by C. E. S. Rasay, M.A. An able article by T. K. Oglesby, on "Georgia and the Constitution," "The Last Twelve Days of Major John André," by Hon. J. O. Dykman, "Evolution of the Constitution," by C. Oscar Beasley, and "The Study of the Mental Life of Nations," by Franklin A. Beecher, are other leading articles.

[Subscription price, \$5.00 a year. Published at 143 Broadway, New York.]

The articles on the practical applications of Electricity, which begin in the *June Scribner*, are by acknowledged authorities in the subjects of Lighting, Telegraphy, Medical Electricity, etc.—including among their number President Morton, of Stevens Institute, C. L. Buckingham, of the Western Union, A. E. Kennelly, Mr. Edison's chief electrician, Dr. M. Allen Starr, and Professor Brackett, of the Princeton Scientific School. W. A. Linn, of the *New York Evening Post*, has written for this number a complete popular account of the origin, growth, and present management of that form of co-operation known as "Building and Loan Associations."

"The Highest Structure in the World," in other words, the Eiffel Tower, is the subject of the first article in the *Atlantic Monthly* for June. Mr. George Moritz Wahl gives an account of "The German Gymnasium in its Working Order," showing the course of studies and discipline pursued in these schools. "The Thousand and One Nights" is an account by C. H. Toy of the literary genealogy and various versions of the Arabian Nights. Mr. Horace E. Scudder has a thoughtful article on "The State, the Church, and the School." The number closes with reviews of the lives of Hector Berlioz and Bishop Ken.

WITH the June number, the *Art Amateur* begins its twenty-first volume. It is published in New York at four dollars a year. Every effort is made to keep in the front ranks of art magazines. In the article on Paris Salons of 1889, it says: "More than ever is the tendency of modern French art towards realism, truth of subject, truth of color, reality of the spectacle, the study of nature. We may be permitted to regret the growing tendency of painters to neglect consideration of selection, of taste, and of æsthetic tact."

The frontispiece of *The Magazine of Art* for June, is a beautiful reproduction in photogravure of one of Sir Frederick Leighton's portraits. This is to accompany the first of a series of papers on the Royal Academy, by the editor. The paper is illustrated by several engraved reproductions from paintings by the president of the Royal Academy. The papers on the Barbizon School are continued, with N. V. Diaz still as the subject. The English and American notes are full of interest. [Cassell & Co. \$3.50 a year.]

THE *June Century* has for a frontispiece a portrait of the famous French artist Corot, and an illustrated article on that subject by Mrs. Van Rensselaer. The engravings in this issue seem to be of especial merit as to fineness of execution and effective artistic treatment. Nothing could be more admirable than the portrait of Corot.

THE reader has the full benefit of discussions upon Agnosticism in the May numbers of the *Contemporary Review* and *Nineteenth Century*. There is an article on "What is Ritualism?" in the *Fornightly Review* which looks unfavorably upon the Church Association. (Leonard Scott Publishing Co., 29 Park Row, N. Y. City.)

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

DIOCESAN CONVENTIONS.

CALIFORNIA.

The questions of election of an assistant Bishop, and of division of the diocese, gave unusual interest to the annual convention which met in the church of the Advent, San Francisco, on May 22nd. At the opening services 49 clergymen and about 120 lay delegates were present. The service was choral throughout, the music being Weber's Communion. The preacher was the Rev. F. J. Mynard, and Bishop Wingfield was celebrant. The sermon dealt with "The Church as a missionary organization."

The convention re-assembled at 3 P. M. in the lecture hall of the parish. On account of the fatigue involved, the Bishop did not preside, but deputed the Rev. Wm. H. Hill to act as chairman in his place. The Rev. Wm. S.

Neales was re-elected secretary by unanimous vote. The various standing committees were appointed, and a mass of routine business was accomplished. It was announced that Bishop Kip wishes to visit New York and to remain there until after the General Convention; and a resolution was adopted voting him six months' leave of absence for that purpose.

At 8 P. M., the convention went into session as the diocesan missionary council. The reports of the secretary and of the treasurer of the retiring Mission Board were presented, and were of a very gratifying nature. The Board began its duties with a deficit of several hundred dollars to make up. They close with a cash balance in hand of several hundred dollars, after having raised and expended about \$4,000 more than was ever raised for diocesan missions in any previous year. Cordial votes of thanks were rendered to the secretary, the Rev. J. A. Emery, and to the treasurer, C. V. S. Gibbs, Esq., to both of whom much of the credit of this good showing is due.

On the morning of the 23rd, the Rev. Edgar J. Lion, the Bishop's chaplain, read the Bishop's annual report. It closed with a request that on account of his advanced years and infirmity, he be granted an assistant. He would gladly surrender one-third of his salary. The convention at once went into committee of the whole to consider the Bishop's request. The Hon. John A. Stanly, Chancellor of the diocese, immediately presented and read a memorial strongly protesting against the election of an assistant-bishop on several grounds which centered upon inability to provide for his support especially if the diocese were to be divided. A protest was also presented by St. Luke's parish, San Francisco, on the ground that constitutional provisions regulating the election of a bishop, had been ignored, and that therefore the convention could not legally proceed with an election at this time. In the debate which followed it was evident that the continued infirmity of the venerable Bishop made relief, both for his sake and for the sake of the Church, extremely desirable. At the same time the unsatisfactory position of an assistant-bishop, and the difficulties connected with the question of "jurisdiction" under the present canon, as well as the constitutional point raised by the protest, led the convention to adopt by a large majority the following resolution:

That in view of the requirements of Article IX. of the constitution of the diocese of California, as also of Article IV. of the constitution of the general Church, and for other prudential reasons so clearly urged during this debate, especially the want of clearly defined jurisdiction on the part of assistant bishops, therefore, this convention is incompetent to proceed with the election of an assistant bishop.

The vote was: Clergy, ayes 35, noes 21; laymen, ayes 32, noes 9.

On Friday the report of the special committee appointed last year to consider the division of the diocese was the special order for the day at 10 A. M. The report was presented by the Rev. A. G. L. Trew, dean of the Southern convocation, and was signed by Dean Trew, the Rev. Dr. Spalding, the Rev. Elias Birdsall, and Messrs. D. Cleveland and Judge McKinne. It stated that ample support for the episcopate of the proposed new diocese was provided, and that while the division would not prejudice the prospects of the Church in the older diocese, it would tend greatly to the furtherance of Church growth in the South. The committee therefore recommended the adoption of resolutions consenting to division, defining boundaries, etc. A minority report adverse to division was presented by the Rev. Dr. Beers, the Rev. J. A. Emery, and Mr. Geo. W. Gibbs. Judge Stanly also presented "his views in a second minority report. The whole day was occupied with a thorough and earnest discussion of the whole question as presented in the various reports. At five o'clock a vote by orders was taken, which resulted in the adoption of the report of the committee in favor of division, as follows: Clerical vote—ayes, 34; noes, 17. Lay vote, by parishes and missions—ayes, 29; noes, 11. A committee was appointed to draw up a memorial to General Convention, consisting of the Rev. Dean Trew, the Rev. Dr. Spalding, and Mr. D. Cleveland; and another committee was deputed to give the Bishop official information of the vote, and to request

his consent. The Bishop has since placed his formal and canonical consent in the hands of this committee.

The following elections were made: Standing Committee: Clerical—The Rev. Messrs. Hobart Chetwood, E. B. Spaulding, R. C. Foute, and H. W. Beers, D. D.; Lay—Messrs. Geo. W. Gibbs, R. W. Kirkham, T. P. Stoney, G. H. Mendell. Deputies to General Convention: Clerical—The Rev. Messrs. E. B. Spalding, Hobart Chetwood, Elias Birdsall, and A. G. L. Trew. Lay—Messrs. D. Cleveland, Geo. W. Gibbs, J. G. Eastland, and Henry T. Lee.

CHICAGO.

The 52nd annual convention assembled in the cathedral on Tuesday, May 28th. There was a large attendance of clergy and laity. The Holy Eucharist was celebrated by the Bishop, and the convention sermon was preached by the Rev. T. N. Morrison, rector of the church of the Epiphany, Chicago. At the conclusion of the service, the Bishop took the chair, and the roll of clergy and parishes called, and credentials referred to a committee. Upon the report of the committee, the convention was declared duly organized, and an adjournment was made until afternoon. Upon re-assembling, the Rev. Luther Pardee was re-elected secretary, and the Rev. J. Stewart-Smith was appointed his assistant. W. K. Reed was re-elected treasurer of the diocese. The Bishop then read his annual address, at the opening of which he described in graphic language his visit to England to attend the Lambeth Conference. A large portion of his address was upon the proper use of church buildings in which the use of unauthorized services was strongly condemned. A passing remark upon Prayer Book revision, in which he expressed the hope that the whole business would be summarily stopped by the next General Convention, was received with evident satisfaction by the convention. Most eloquent tributes to the late Bishops of Milwaukee and Michigan, and to the Rev. Drs. Morrison and Louderback, and Canon Street, closed a most valuable paper. The usual convention committees were then appointed, and the convention adjourned to the next day.

On Wednesday morning the committee appointed last year on the tenure of church property reported a recommendation, which was adopted, that the custodians of deeds and contracts relating to church property, should transmit them, or copies of them, to the secretary of the convention, for examination by the committee. They also reported that their efforts to secure the enactment of a bill by the legislature touching the necessity of church property, had failed. The report of the treasurer of the diocese, showed that the expenditures on account of the diocesan fund have amounted during the year to \$7,474.31, and that there is a balance in the treasury of \$251.68. On account of diocesan missions the treasurer reported an expenditure of \$8,248.74 and a balance of \$1,415.78. The sum of \$453 had been distributed from the aged and infirm clergy fund, which has a balance to its credit of \$1,044.03. The report of the trustees of St. Luke's Hospital showed that the total receipts of that institution for the last year amounted to \$51,548.90 and the expenditures \$50,862.85, leaving a present balance of \$686.

Upon motion of the Rev. Dr. Vibbert, the following resolution was unanimously passed:

WHEREAS, It is desirable that a centennial Standard Prayer Book be set forth in this, the 100th anniversary of the first issue of the American Prayer Book, therefore,

Resolved, That, in the judgment of this convention it is inexpedient that any further changes be made in the Book of Common Prayer, except such as can be finally acted upon in the coming General Convention.

Resolved, That the deputies from this diocese be requested to lay this resolution before the House of Deputies in General Convention.

In the general discussion which followed a report from the committee on Church Extension, the subject of missions was very fully considered. Greater activity in the raising of money for missions was strongly urged, and some Sunday in June will be designated by the Bishop to be known as Missionary Sunday. That day sermons and addresses with special reference to missions, will be delivered in all the churches of the diocese. Contributions will be raised, and the entire subject of the present condition of missionary work in the diocese thoroughly can-

vassed. The convention passed the following resolution:

Resolved, That it is the sense of this convention, that no change should be made in the legislation of this Church touching the matter of the equality of representation of the dioceses in General Convention.

The following is the result of the elections: Standing Committee: *Clerical*—The Rev. Messrs. D. S. Phillips, E. R. Bishop, and T. N. Morrison; *Lay*—Messrs. F. B. Peabody, A. T. Lav, and C. R. Larrabee. Deputies to the General Convention: *Clerical*—The Rev. Drs. W. H. Vibbert, W. J. Gold, Clinton Locke, the Rev. J. H. Knowles; *Lay*—Messrs. S. C. Judd, W. K. Ackerman, M. W. Fuller, and D. B. Lyman. Alternates: *Clerical*—The Rev. Messrs. A. W. Little, E. R. Bishop, W. E. Toll, and T. N. Morrison; *Lay*—Messrs. G. W. P. Atkinson, Emery Cobb, F. Stahl, and D. R. Brown. A proposition to change the time of election of vestries from Easter to the Monday before Advent was favorably reported upon by the committee on legislation, and was laid over for action next year. The convention then adjourned.

KENTUCKY.

To our recent report of the annual council of this diocese, we append the following report presented by Mr. Reinecke, which was read and adopted: To the Diocesan Council of the Diocese of Kentucky.

Your committee to whom that part of the Bishop's address was referred which deals with the work of the Church among colored people beg leave to report.

The condition in which the Church of God in America is placed in relation to the colored race is as peculiar as the difficulties confronting it are appalling. In the southern dioceses of our country there are millions of people of negro extraction, who having emerged from slavery but twenty-six years ago, and as the result of a fratricidal war having been placed in the full possession of all the rights of citizenship, are slowly but surely making their way from barbarism into the realms of intelligent and cultured self-government. The road between the two extremes may be long, the process may be laborious and protracted, and there may be districts in the South in which the sunlight of liberty has barely penetrated into the darkness of ignorance and superstition. Still the negro is among us and he was brought into this country not as the result of his election and choice, but of coercion and violence. And the work of the Church being co-extensive with its jurisdiction, it can hardly be doubted that it is not only its privilege but its God-given mission to preach the Gospel of Christ to the negro people of our country to the same extent and with the same earnestness of purpose as to the most cultivated and intelligent portion of the population in the land.

We claim to be the true branch in America of the One Holy Catholic and Apostolic Church founded by our adorable Lord when on the day of His ascension into Heaven He spoke these words which contain at once our charter and our sacred obligation: "All authority has been given unto Me in Heaven and on earth; go ye therefore and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world." Forty-two days before, when He stumbled and fell under the cruel weight of the shameful tree on His way to Golgotha, His cross was borne for Him by Simon of Cyrene, a man of negro blood. Will His Church now refuse to lift from the shoulders of the negro race that grievous weight of blind ignorance and awful superstition which by the sins of the forerunners of this nation, has descended upon untold generations of a race of African freemen who were sold into slavery for greed and gain?

As people of the South we may feel strongly upon this question. If it be true, what we believe, that the inhabitants of the South now bless the day when the curse and bane of slavery was lifted from this land; if it be true, what we believe, that the negro in the Southern States finds a warmer and kindlier welcome than anywhere else in this great nation, we cannot but deplore any disposition, however existing, of denying to him the inalienable and sacred rights of a citizen in the

Kingdom of God, more sacred and infinitely more valuable than life, liberty, or the pursuit of mundane happiness.

The Bishop's address distinguishes with admirable force and undeniable truth between the negro's parochial and diocesan rights. Unless our observation be wholly wrong, the colored race does not seek to force itself into white parishes, or to wrest their control from the white people. On the contrary, all the experience of the past and of the present shows unmistakably that the whole tendency of the Church life of the negro is to establish parishes and mission stations for himself, governed whenever possible by priests and deacons of African blood, but wholly loyal to the diocesan authority.

Would God, that we could see as the result of the work of the Church in America in its God-given mission, even a semblance of danger by multiplication of colored clergy, that they might over-ride, if they would, the overwhelming majority of white clergy, or by multiplication of colored parishes, that they might, if they would, overpower the vast preponderance of white parishes. In that event, the safe-guards to maintain the present integrity of the dominion of intelligence might readily be found. But even to entertain the idea of rending the Body of Christ in any diocese of the South, by establishing separate jurisdictions for white and black people, is so abhorrent to the very fundamental principles of the Church of God that the suggestion even of such a catastrophe must be deeply deplored. The poverty of most of the Southern dioceses makes it manifest that the means of carrying on the Christ-like work of imparting to the colored race the blessings of the Church must largely come from our sister dioceses in the great North. Their large-hearted generosity in furnishing the money for this work may not be diminished by attributing it to mere sentiment, but to the firm and clear conviction of the duty of the Church, in which we would have all the South join in all its might with the open-handed liberality of the great North, lest the blood of our colored brothers cry unto God from our ground.

We respectfully submit the following resolutions:

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

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

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

WILLIAM H. BARNWELL,
WILLIAM Y. SHEPPARD,
WILLIAM REINECKE.

TENNESSEE.

The 57th annual convention met in the memorial church of the Messiah, Pulaski, on Wednesday, May 23. For various and pressing reasons it had been twice postponed, though in spite of this there was a very full attendance of clerical and lay delegates. The Rev. M. C. Martin, of Nashville, preached an excellent sermon at the opening of the convention, and the Otev sermon on the constitution of the Christian Ministry was delivered by the Rev. F. A. Shoup, D. D., of Sewanee, who delighted every one with the freshness and originality with which he presented a well-worn subject. The missionary meeting on Wednesday night was a great success, addresses being made by the Rev. Messrs. C. B. Perry and R. E. Metcalf, and by Miss Julia C. Emery, who captured the convention. Reports from the six educational institutions of the diocese, viz: St. Marv's, Memphis; the Columbia Institute; Beechcroft School, Spring Hill; St. James' Bolivar; Fairmount College, Mont Eagle; and the Cleveland Institute, showed satisfactory progress. Mr. Silas McBee addressed the convention on the subject of the University of the South, Sewanee, and in ringing words denounced the worldly and unchurchly policy of those who persisted in patronizing great secular institutions like Harvard, and in ignoring a university whose scholarship and breadth were unquestionable, while its Churchly atmosphere made it a nursery of Christian manhood.

The report of the committee on the State of the Church showed an increase of offerings and of communicants. The onvention was marked by a spirit of

harmony and good cheer. All along the line the outlook is most encouraging. A committee was appointed to mature a plan for the more equitable and efficient apportionment of assessments. The matter of Liturgical Revision was dismissed with a unanimous hope that the changes in the Prayer Book might be speedily concluded. A resolution of profound regret was passed upon the death of the Bishops of Michigan, Milwaukee, and Fond du Lac. Trinity Sunday was appointed as a day for special offerings to be taken throughout the diocese in aid of the Church Building Fund, and the work of the St. Andrew's Brotherhood was eloquently brought to the notice of the convention by the Rev. M. C. Martin, and was received by a unanimous vote of endorsement and co-operation.

The Bishop's address was a record of extraordinary activity. His description of the Lambeth Conference was eloquent and graphic. He dwelt with tender solemnity upon the deaths of the bishops and laymen who had been taken from the Militant Church during the year past, and in conclusion, he said that next year would be the 25th year of his episcopate, and that he hoped the convention would meet at Sewanee with special services, and that some real effort for additional episcopal supervision would be made.

The convention adjourned to meet next year at Sewanee, on Wednesday, June 4th.

The officers for the coming year are as follows:

Secretary of the diocese, the Rev. Thos. F. Gailor, S. T. B., Sewanee; *Treasurer*, James A. Omberg, Memphis; *Registrar*, the Rev. Telfair Hodgson, D. D., Sewanee. Standing Committee: *Clerical*—The Rev. Drs. Geo. Patterson and William Klein, the Rev. E. S. Burford; *Lay*—Messrs. S. H. Lamb and D. M. Seales. Deputies to General Convention: *Clerical*—The Rev. Messrs. W. C. Gray, D. D., Thos. F. Gailor, S. T. B., G. W. Dumbell, Samuel Ringgold, D. D.; *Lay*—Messrs. A. T. McNeal, H. H. Lurton, E. S. Mallory, and Theodore Richmond. Alternates: *Clerical*—The Rev. Drs. Geo. Patterson and F. A. Shoup, the Rev. Messrs. E. S. Burford, and T. F. Martin; *Lay*—Messrs. S. H. Lamb, H. M. Anderson, Luke Finley, J. W. Seales.



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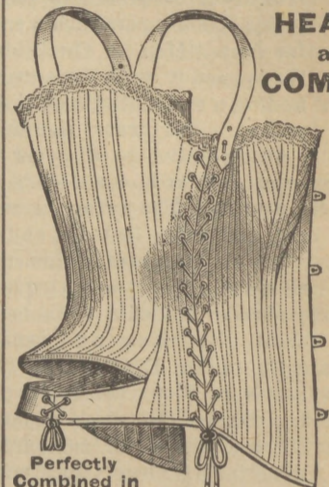
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For petticoats, a striped seersucker or tennis cloth, will save much washing—though you will need one or two white skirts besides. Some ladies like black skirts for travel, either in mohair or sateen, while others again use only light India flannels in gray and white stripes.

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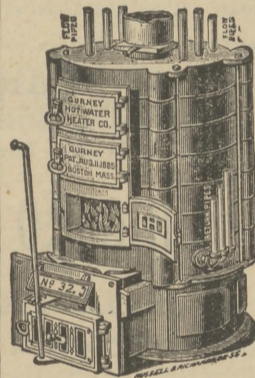
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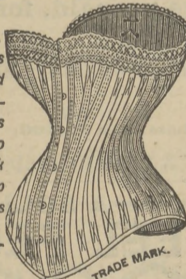
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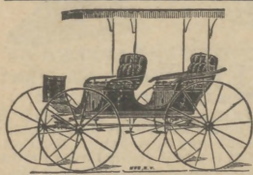
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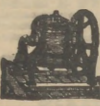
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worth of lots sold the first day they were offered.

THE ONLY CITY IN AMERICA

where the first house built connected with sewer, city water works, electric light system, and telephone.

WEST KEARNEY

adjoins the limits of the City of Kearney on the west, two miles from P. O. and centre, and lies directly under the great water powers.

100,000 HORSE POWER

brought into the city from a canal sixteen miles long.

THE MOST PERFECTLY DRAINED CITY IN AMERICA;

West Kearney has elegant streets; arc and incandescent electric lights; telephone service; complete sewer system; soft water; electric railway to be built connecting with Kearney; the finest pressed brick and brown stone depot between Omaha and Denver, and has a paper mill, woolen mill, and scores of business houses and residences now building.

OVER \$50,000

will be expended by this company in improvements in the next three months.

LOTS IN WEST KEARNEY

have advanced over 100 per cent. in the last thirty days, and will double again before July.

TAXES

In West Kearney are only one-fifth of city taxes, yet its residents can enjoy all the advantages of the city of Kearney, and the two cities are within ten minutes' drive of each other, or five minutes by electric road.

OVER THREE MILLION DOLLARS

of Eastern capital has been invested in Kearney since September, and its growth is the wonder of the Western country. It has the finest water

power in America, and is surrounded by the richest country on the face of the earth.

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No mistake was ever made by purchasing property in a growing Western city on the ground floor. West Kearney lots will surely pay 100 per cent. profit on the investment this year, if purchased at present prices.



OVERFLOW OF CANAL—60 ft. FALL.

IN THE CENTRE:

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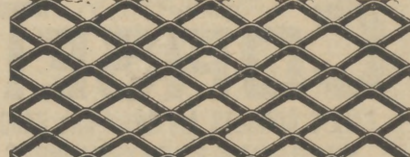
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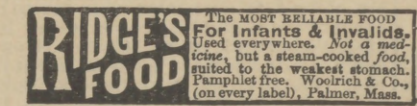
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10 churches; 10 hotels; 3 daily newspapers; 3 weekly newspapers; 21 secret and benevolent societies; 2 hose companies; 1 hook and ladder company; 2 building and loan associations; chamber of commerce, 150 members; largest telephone service in proportion to population in the world; 4 national and 2 private banks, with a combined capital of \$700,000; the State Industrial School; the most complete system of public schools in the State; finest hotel between Omaha and Denver; City Hall costing \$25,000, and Court-House costing \$65,000, now building; 150 miles of graded streets; 25 miles of sidewalk; 30,000 growing shade trees; wide streets and boulevards; beautiful parks; romantic lakes; enterprising and well-to-do people; refined society and tasty homes.

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raised in Buffalo county in 1888, 10,368,000 bushels of corn, valued at \$2,592,000; 3,000,000 bushels of oats, valued at \$600,000. Over \$3,000,000 added to the wealth of Kearney and Buffalo county in one year from two cereals alone.

TO EMPLOY LABOR.

- Paper Mill, with a capacity of 12 tons per day.
- Starch Factory, with a capacity of 600 bu. per day
- Woolen Mill, for flannels and cassimeres.
- Flouring Mill, with a capacity of 200 bbls. per day
- Cracker Factory, with a capacity of 50 bbls. per day.
- Cotton Mill, with a capacity of 10,000 lbs. per day.
- Canning Factory, with a capacity of 50,000 cans per day.
- Pressed Brick and Terra Cotta Works, with a capacity of 100,000 brick per day.
- Packing House, with a capacity of 1,000 hogs and 200 beeves per day.
- 1,000 new buildings to be built this season, beside many new manufacturing establishments.

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BIG RED APPLES,

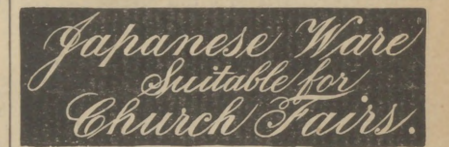
Pears, Prunes, Plums, and Cherries. Climate so mild that grass grows green all the year. U. S. Census reports show Oregon healthiest state in Union. Paradise for nervous sufferers. Willamette Valley, containing four millions of fertile acres, excels the world for grain and fruit. No crop failures. No cyclones. No cold weather. No extreme heat. Rich lands cheap.

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Salem, capital of Oregon and heart of this far-famed valley. Immense water power. Churches and schools abound. Splendid society. Here the rapid inflow of men and money is causing constant and rapid rise in real estate values. Prices soon double. Money carefully invested for non-residents. Correspondence invited. Price list and beautifully illustrated pamphlet sent free.

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