

The Living Church.

Vol. I.]

CHICAGO, MARCH 1, 1879.

[No. 18.]

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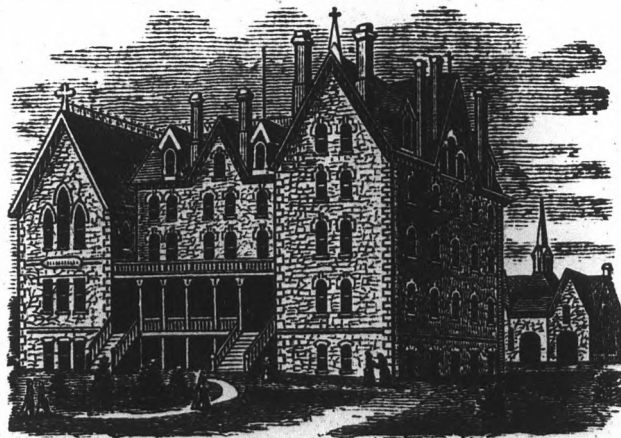
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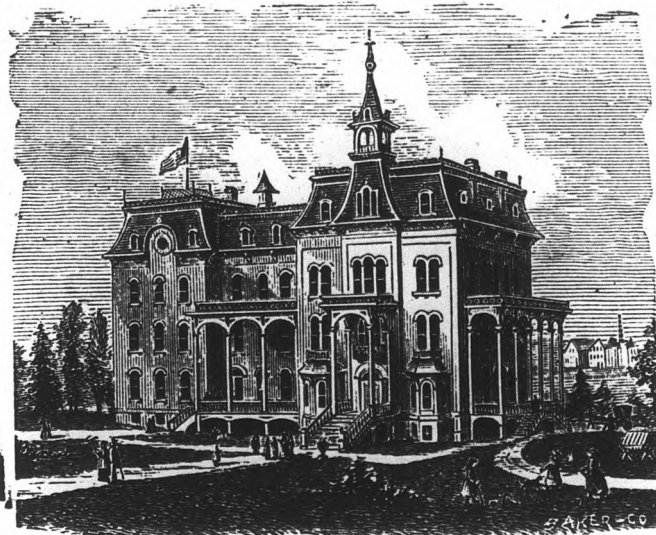
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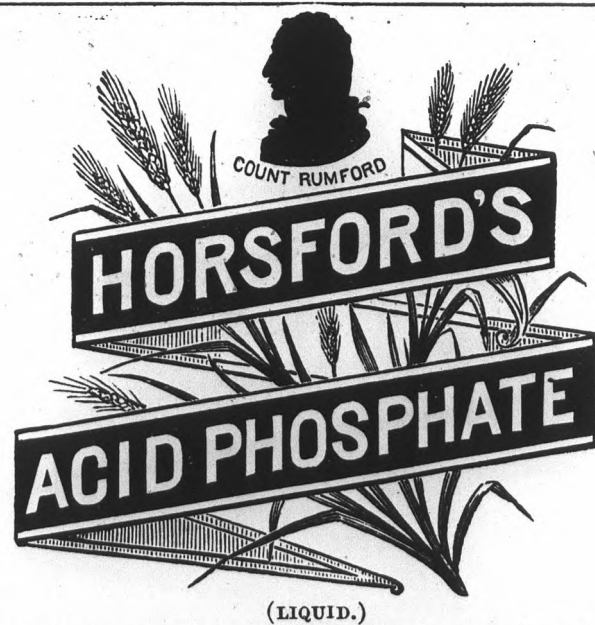
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CHICAGO, MARCH 1, 1879.

News and Notes.

ABROAD.

THE revolution in France, which was signalized by the retirement of Marshall MacMahon and his cabinet, and the immediate succession of a Republican President and Government, has been noted at length in these columns. The latest European mails bring, among other details of interest, the text of the Message of President Grevy to the National Assembly, on his accession to the Presidency, and a report of M. Gambetta's inaugural speech when he took his seat as Chairman of the Chamber of Deputies. The contrast between the two utterances is quite significant and suggestive. The President of the Republic uses the language of a subservient minister, who makes haste to declare that he has no will of his own, but desires to be controlled by the will of the constituent body which elected him. The newly-elected Chairman of the Chamber of Deputies, on the other hand, speaks like the leader of a movement which has not yet reached the desired result, and he does not hesitate, even before he takes his seat, to outline what he wishes the course of legislation and of the Government to be. President Grevy says: "Sincerely submissive to the great law of the parliamentary system, I shall never enter into conflict with the national will expressed by its constitutional organs. In the bills it will present to the Chambers, and in questions raised by parliamentary initiative, the Government will be inspired by the real wants, the indubitable wishes of the country, and by a spirit of progress and pacification." Certainly, here is a sufficient disclaimer of any idea or hope of personal government. The President promises to be a mere figure-head; and since, under the new *regime*, all the real functions of the Government will be discharged by a Ministry who will be responsible to the National Assembly alone, it is safe to predict that the Republicans will soon discover that they really have no use for a President at all. M. Grevy has so minimized his office that it will probably soon be abolished. No sentiment of loyalty like that which keeps the throne in England, will sustain him, but the historic instinct of Red Republicanism will prefer an oligarchy, like the Council of the Revolution or the Triumvirate which succeeded it, until the inevitable time arrives when a Dictator shall seize the reins of power. It may be that such a time is near at hand. M. Gambetta has hitherto con-

trolled the popular movement which culminated in the overthrow of Marshal MacMahon and his ministry. He is undoubtedly the strongest and ablest man in France, and already he begins to speak like one who feels himself destined to rule. In his inaugural he says: "Our Republic, having at length issued victorious from the strife of parties, must enter on the organic and creative period. I beg you, gentlemen, to concentrate your ardor, your intelligence, your talents, your every effort on the great educational, military, financial, industrial and economic questions before you, the solution of which is legitimately expected by the rising generation, the army, the producers, the whole nation." This is the language of a man who means that the hopes of France shall be realized; and if the Republic fails to secure such realization, so much the worse for the Republic.

—THE details of the Anglo-Turkish Treaty ceding Cyprus to the British, and guaranteeing reforms of various kinds in the Turkish Empire, promise large results in favor of humanity and civilization. Among the civil reforms to be effected, the following may be noted: 1. Abolition of the system of farming the tithes. This system has been the source of indescribable extortion and oppression for centuries, driving the peasantry of the Empire to despair. 2. Reform of the judiciary, which is hopelessly corrupt, and the appointment of British judges in all courts of appeal. 3. Admission of Christian testimony in the courts of justice. 4. Enrolling of Christians in the army. Hitherto Mohammedans alone have been liable to military service. Hence, every convert to Christianity among them, has been regarded as a renegade from the draft, and a traitor to his country. When Christians are also subject to conscription and enrollment in the army, Mohammedan converts will no longer be looked upon as disloyal, and the political disadvantage of Christians will be removed. It remains to be seen whether England will be able to secure the carrying-out of these reforms in good faith. The occupation of Cyprus is supposed to amount to the establishment of sufficient authority over Asia Minor to enforce the reformation agreed upon; but the real difficulty, after all, will be one of detail. It will be impossible to find better Turkish officials than those who have so oppressed the people in the past, for the simple reason that there are none such to be had. Every judge will continue to be corrupt, and every tax-gatherer to be an extortioner, except when restrained by the actual presence of English officers with sufficient authority and

power to punish them. The oppressed peasantry, however, both Christian and Mohammedan, have been so utterly demoralized by centuries of misrule that they are certainly not the superiors, morally, of their oppressors, and even under a better system, would provoke a harsh and merciless rule. Altogether, England has undertaken a task in Asia Minor of tremendous difficulty. Probably, the only way in which she can acquit herself of her great responsibility is by annexation and the introduction of a system like that of India.

—THE latest advices from the East indicate that Shere Ali is dead. The journey which the royal exile was taking into the West was so little to Russia's liking, and his determination, spite of all dissuasions, to visit St. Petersburg, promised so much embarrassment to the Czar's Government, that it is impossible not to regard his opportune death with suspicion. This suspicion is increased when it is remembered that his illness occurred at a Russian outpost, and that he was, for a part of the time at least, in the hands of a Russian surgeon. The account of his illness which Russian officials have transmitted is not calculated to clear up the matter. It says: "The Ameer said he was suffering from pains in his limbs. The doctor at first thought that the Ameer was deceiving him, as he had been complaining of various diseases, and had given his illness as an excuse for renouncing his journey to St. Petersburg; but the doctor soon perceived that the circulation was defective in the limbs of the Ameer, and that the functions of the heart were feebly sustained. Unable to procure leeches, the doctor wished to resort to cupping the patient's legs to blister, but persons in the suite of the Ameer opposed this plan, and the Afghan doctor present declared that he would answer for the safety of his royal invalid. All the efforts of the Russian surgeon, therefore, became useless. It was only after an interval of several days that the Ameer again sent for him. The surgeon then found that decomposition had already set in on his left leg. The next morning a spot of gangrene had appeared on his side. The surgeon, therefore, immediately sent the letter received yesterday after Gen. Rasgonoff predicting as certain the immediate death of the Ameer."

—THE news from South Africa is a little more favorable. The British forces have successfully resisted several desperate attacks of the Zulus, and the threatened invasion of Natal has probably been averted. Now that we have had time to learn the causes of the war, it is impossible to sympa-

thize as deeply with the colonial government in its reverses as one would like to do with our "kin beyond the sea." Sir Bartle Frere, the Governor, it seems, came to the conclusion that King Cetewayo was a dangerous neighbor, and that he was becoming more formidable year by year. Believing that he could command a sufficient force now to crush him and annex his country, he resolved to attack him before he became more powerful. With this purpose in view, he deliberately thrust a quarrel, as it seems to us, upon the Zulu King. He demanded—

1. That he should surrender certain persons of distinction alleged to be guilty of raids into British territory.
2. That he should disband his entire army.
3. That he should abolish the law forbidding marriage to a young man who had not fought, inasmuch as this law operated to furnish him with an abundance of volunteers; and,
4. That he should admit a British envoy with the power of a Resident.

The King consented to surrender the alleged criminals, but returned an evasive reply to the other three demands. Thereupon, the Governor fixed the 11th of January as the latest date by which his demands must be complied with; and, as it was quite understood that the Zulu King would refuse, he ordered Lord Chelmsford to the front with all his forces, consisting of 8,000 regulars and about 5,000 volunteers, to say nothing of native auxiliaries. The result has already been chronicled in the disastrous defeat of Lord Chelmsford's first advance at Rorke's Drift. Re-enforcements are being sent out rapidly, and there is little doubt that Cetewayo will be utterly defeated and his country added to the dominions of the British Crown. Nevertheless, the above grounds of quarrel, which are summarized from the *Spectator*, remind one of the charge which England's enemies have long made, that perfidy and grasping selfishness characterize her foreign policy, especially toward weaker peoples.

—THE Khedive of Egypt has fallen into great financial straits, and grave disorders have arisen at Cairo in consequence. His embarrassments have been brought about by the vast public works of no remunerative value, which he has undertaken, by the large army, officered chiefly by foreign mercenaries, which he has maintained in comparative idleness, the explorations which he has promoted toward the sources of the Nile, and the unusual magnificence which he has maintained at his various palaces at enormous expense. Speaking of the undeniable ability displayed by him a cotemporary recalls the fact that, "the history of the family of which the Khedive is the hereditary successor is one of the strangest of the nineteenth century. Ninety years ago, his grandfather was a tobacco dealer at the little town of Cavala in Albania; and if Napoleon

had not stretched his arms across the Mediterranean, Mehemet Ali would never have joined a volunteer corps raised to resist the French in Egypt, and his grandson would not now be in trouble at Cairo. But Mehemet was born to be a ruler of men. From the position of petty officer, he rapidly rose to be the first man in Egypt, and would certainly have founded a second great Moslem Empire, greater than Turkey itself, if the Western powers, in 1840, had not checked his ambition, and confined the limits of his rule to the Valley of the Nile. He had an Oriental contempt for human life; the canal from the Nile to Alexandria was constructed by him in seven months; 300,000 fellaheen were taken from the fields and made to work, and 30,000 of them are said to have perished from sickness produced by exposure and want of food. Mehemet died in his eightieth year, but of all his successors, Ibrahim, Abbas, Said, and Ismail, the last named is the only one to bear any resemblance to him in intellectual activity."

—THE rapidity with which the regeneration of Palestine may be accomplished under the auspices of Western enterprise and through the influence of Christianity, is well illustrated by what has been done at Beirut during the last half-century. Fifty-six years ago, that city had a population of 8,000. There was not a school, nor a teacher, nor a printing press, nor a carriage-road, nor a wheeled vehicle, nor a house with glass windows, nor a set of European furniture in the land. Missionaries were looked upon as secret emissaries of some mysterious, diabolical agency, and were not permitted to be buried near a human habitation. One who died there was buried in "a parcel of ground" far outside the city walls, purchased by the Americans. That grave is now the center of a city of 80,000 people. Around it are schools, churches and residences. Macadamized roads form the streets of the new city. The houses are well built of stone, and many of them are supplied with glazed windows, European furniture, made by native Arab workmen, and all modern conveniences. There are 4 colleges in the city, 5 female seminaries and 93 schools, with 295 teachers and 8,926 pupils. There are 12 printing presses and 9 newspapers, about half of which are controlled by Protestants.

—LORD BEACONSFIELD has made another ecclesiastical appointment which has given great satisfaction to all moderate Church people in England. He has appointed the Rev. William Stubbs, M. A., Regius Professor of Modern History in the University of Oxford, to the Canonry of St. Paul's, made vacant by the elevation of Dr. Lightfoot to the See of Durham. The new Canon took his Bachelor's degree at Christ Church, Oxford, in 1848, and was ordained deacon in the same year and elected to a Fellowship at Trinity College. He has occupied many

positions of responsibility during his residence at Oxford, being a Curator of the Bodleian Library, a visitor of the Ashmolean Museum, a Delegate of the Press, and a member of the Hebdomadal Council. He has occupied the Chair of Modern History since 1866. His life has been one of great literary activity. In addition to a number of important works edited by him, he is the author of "The Constitutional History of England" (3 vols.); "Memorials of St. Dunstan," and "The Early Plantagenets."

—The Bishop of Lichfield is approving himself a worthy successor of the great Selwyn, and is setting an example of devotion, kindly care for his clergy, and hospitality toward the poor which deserves to attract the attention of his Episcopal brethren everywhere. On the first Monday in January, he and Mrs. Maclagan entertained a large number of the poor at the Palace in Lichfield. On the next day, there was a devotional conference of the clergy, beginning at St. Mary's Church, with the celebration of the Holy Communion and an address from the Bishop. From the Church, the assembly adjourned to the palace, where the conference took place, the subject being the Lord Jesus Christ in His character of "the Good," "the Great," and "the Chief" Shepherd. There have also been conferences at Wolverhampton and Stafford, in the same Diocese, which were largely attended by the clergy. In each case, the service began with the Holy Communion and an address by the Bishop on the higher aspects of the work of the ministry. The subject of the conference which followed was the threefold work of the ministry in seeking for the lost, in building up the faithful, and in being themselves examples to the believers in personal holiness of life.

AT HOME.

THE President has not yet acted on the "Anti-Chinese Bill." The result of his deliberation is looked for with great anxiety, not only by those who believe that our national honor would be compromised by giving effect to the late action of Congress, but also by the party leaders of both sides who hope to gain the votes of the workingmen in the coming election. Meantime, somebody has started the theory that the President may feel compelled to veto the measure not on account of any hostility to its methods or general provisions, but for certain technical reasons. The special pleading by which the promoters of this view seek to afford a way of escape for Mr. Hayes from the dilemma which is now before him without at all compromising him or the administration, is odd enough to be placed among the curiosities of political literature. It is said that there was an amendment inadvertently added to the bill in the Senate, which gives to it a most dangerous and objectionable character. On

motion of Mr. Sargent, the words "and the President of the United States shall immediately on approval of this act give notice to the Government of China of the abrogation of Articles Five and Six of the treaty commonly called the 'Burlingame Treaty,'" were added to one of the sections, and the amendment was agreed to. Now it is discovered that under the terms of the Burlingame treaty, this notice of abrogation which the President is required to give, is a formal surrender of all rights of protection in traveling or trading in China, and the release of the Chinese Government from all treaty obligations, even not to enslave the citizens of the United States. It is claimed that Congress supposed in passing the bill that they were simply abrogating the privileges which accrued to the Chinese under the Burlingame Treaty, while they retained all the provisions of that treaty that were of advantage to the Americans. Since, therefore, it is now discovered that Congress inadvertently so amended the bill as to give it a different effect from that intended, the President may withhold his approval from the act without at all opposing the principle of the proposed measure. We trust, however, that such unworthy special pleading will not be entertained at the White House. Bad as we believe the principle of the Anti-Chinese Bill to be, we decline to believe that Congress ever could have meditated such an abrogation of the the treaty privileges secured to the Chinese without at the same time intending to surrender our own claims for corresponding advantages under the same treaty. Certainly, nobody, even in Congress, could have hoped that China would consent to be bound by a treaty which we had deliberately violated, and the question of the Presidential notice could not affect the rights of either party one way or the other. We trust that Mr. Hayes will veto the measure; but for his own sake, it would be better that he should sign it than that he should return it for any such reasons as those discussed in this note.

—THE unhappy financial complications by which Archbishop Purcell is so seriously embarrassed, appear to be increased by fuller investigation. The Committee which was appointed sometime ago to receive and audit claims decline to make public a statement of the amount already found due; but at a recent Synod of the Archdiocese, at which the Archbishop presided, he stated that claims had already been audited amounting to \$3,600,000. The Synod then discussed various measures for raising the enormous deficit shown to be due, and finally adopted a statute decreeing that a fair should be held every year to raise money for this purpose, and also, that parochial organizations should be formed for the same object, and that appeals should be made to other Dioceses. It

is also stated that an effort will be made by a Committee of the Roman Catholic clergy to have the State laws so modified that a lottery may be inaugurated for the benefit of the Archbishop. It is to be hoped that no such class-legislation will be enacted. If lotteries are hurtful as well as immoral—and experience amply demonstrates that they are so—they will not cease to be immoral and hurtful when worked for the benefit of the Roman Catholic Church. The mere proposal to secure such legislation is in itself a grave scandal upon religion, which ought to be repudiated at once by the Archbishop and his advisers. One thing, however, is worse, and that is the attempt to avoid the operation of the statutes against lotteries by calling them "fairs." Such fairs as that held in the Roman Catholic Cathedral in New York recently, combine all the hurtful elements of a lottery with this additional immorality, that they are an evasion of the law. The worst of all lotteries are Church lotteries; and the worst of Church lotteries are those that call themselves "fairs."

—WE are glad to see that measures for reforming the tenement-house system of New York, and for improving the dwellings of the poor, are receiving much attention in that city. We trust that the same subject will receive a large measure of thoughtful attention everywhere. Much of the intemperance which curses the poorer classes, to say nothing of other forms of vice, is due directly to the fact that they are compelled to live under conditions which make physical and moral health impossible. Speaking of the horrors of the tenement-house system of our large cities, a secular cotemporary says: "The best reformation of it conceivable is to reform it out of existence. It would be abolished speedily if the average prosperous citizen were brought into immediate contact with its horrors, as pastors, missionaries and physicians are. At best the houses are unwholesome; imperfect light, vitiated air and crowding make them unfit for homes of human beings; but when we add the filth, the dark passage-ways, the frequent contact of children with obscenity and depravity, the wonder is that New York has not more frequent eruptions of disorder than have marked its history. With cheap rapid transit established, there is no longer an apology for the crowded tenement-house."

—IN the death of Bishop Foley, the Roman Catholic Church in Chicago has sustained a loss that cannot easily be repaired. To the engaging manners of a quiet and unostentatious gentleman, he united administrative ability of a high order, which enabled him to bring order out of confusion when he came to his much-disturbed Diocese, and to reconcile the discordant elements which had vexed his predecessors in office. Doubtless part of his success in tran-

quilizing his episcopal charge was due to the fact that when he came into the trust, his people were weary of strife, and had been disposed by a bitter experience of the evils of contention to follow the things which make for peace. A Bishop of less tact, however, would have succeeded only partially where he succeeded completely. The obsequies of the deceased prelate were celebrated at the Roman Catholic Cathedral, in Chicago, and were of an imposing character. His remains were removed for interment to Baltimore, of which city he was a native.

The Church at Work.

ILLINOIS.

Bishop McLaren visited Harvard, the 26th of January, preached twice and confirmed six. The visit was quite unexpected, or the class would have been larger. The Rev. A. A. Fiske is in charge at Harvard.

Rev. W. H. Knowlton has accepted the call of St. Andrew's Church, Chicago, and will enter upon his duties as its Rector the second Sunday in Lent. At Easter, St. Andrew's will join the ranks of the free churches, of which there will then be three in the city.

QUINCY.

On the 23d of February, Bishop Burgess visited Grace Church, Galesburg, preached to large congregations and administered the rite of confirmation. There were six candidates who received baptism, and the class was a large one for a country parish. The evening before a pleasant reception was given to the Bishop at the house of one of the parishioners.

SPRINGFIELD.

On the 24th of February, the Standing Committee of the Diocese met at Springfield, and gave their consent to the election of Bishop Wingfield to be Bishop of Louisiana.

They also recommended Messrs. F. A. Sandborn and J. C. Acomb, for admission as candidates for holy orders.

The Rev. S. S. Lewis goes to Paris and Mattoon, and Rev. G. W. Vanwinckle to Carrollton and Jerseyville.

IOWA.

The Church in Davenport has met with a great loss in the death of Mrs. Clarissa C. Cook, widow of the Hon. Ebenezer Cook. To her munificence Trinity Church in that city owes its existence, the Church and lots having cost her \$31,000. She also built Trinity Parish School at a cost of \$7,000, and she gave year by year \$500 for the support of the Church. She gave to the Library Association \$11,945, with which was built the Cook Memorial Building for the library.

The will of Mrs. Cook gives \$50,000 to found a Home for the Friendless; \$7,200 to be invested for the support of the services at Trinity Church, Davenport; \$10,000 for indigent and disabled clergymen; \$10,000 to the Board of Missions of the Diocese; \$5,000 to Nashotah, and \$5,000 for destitute parishes in Nebraska; \$5,000 to the Society for the Increase of the Ministry, and \$5,000 to Christ Church, Davenport. The estate is estimated at \$300,000.

CALIFORNIA.

The Standing Committee of the Diocese have passed a resolution requesting the

clergy to have their congregations canvassed for subscriptions to their Church paper, and a correspondent: adds "If our clergy would only take an interest and take hold of the matter as the Methodist ministers do with their *Advocates*, what a difference it would make in the subscription-list of the *Pacific Churchman!*" A suggestion full of pith for all latitudes and longitudes.

The official record of Bishop Kipp reports twenty-eight confirmed in St. Paul's Church, Oakland, in December.

The Rev. Dr. Guion, Chaplain in the army, died at New Almaden on the 17th of January, and was buried the next Sunday from Trinity Church, San Jose. He was 69.

St. Paul's Parish, Sacramento, has leased the building formerly occupied by Grace Church. The Church does not seem to have taken a strong hold in the capital of the State.

Trinity School, San Francisco, is in a very flourishing condition, and the same may be said of the Home School at San Jose.

WESTERN MICHIGAN.

The Convention of Kalamazoo was in session at Hastings on the 4th and 5th of the month. There was a children's service on the first day, and a sermon by Rev. Mr. Scott. On Wednesday, Rev. Mr. Conover spoke upon "The Stewardship of the Ministry," and Dr. Schetky read a paper on "The Proper Improvement of Lent."

OHIO.

The clergy of Cleveland have formed an association to be known as the "Cleveland Clerical Association." They will meet Mondays for the discussion of practical subjects and the reading of essays. The next subject for discussion will be "Modern Revivals in relation to the Church's System;" a fruitful theme.

Dr. Bolles, of Cleveland, says in an address, that there are but four clergymen in the Church who have never changed their parishes, and whose rectorship reaches fifty years. They are the Rev. Dr. Brown, of Newburg, N. Y.; Rev. Dr. Mead, of Norwalk, Conn.; Rev. Dr. Edson, of Lowell, Mass., and the Rev. Dr. Shelton, of Buffalo, N. Y. He also, in an open letter to the Rev. Mr. Grafton, gives some interesting facts relating to the Church of the Advent, Boston, of which he was sometime Rector.

MISSOURI.

The Rev. J. L. Gay has taken charge of the Church at Fayette. He has been quite a number of years laboring in Indiana.

The Church at Kirckville was consecrated on the 2d of this month by Bishop Robertson.

Bishop Robertson recently called together the ministers of St. Louis, of all denominations, to consider the wretched state of the laws relating to marriage.

Mr. Charles L. Cummings (colored) has been admitted as a candidate for Holy Orders. He has been for some time teacher in the colored schools of Columbia.

KANSAS.

They have a surpliced choir of twenty-five, at St. Paul's Church, Leavenworth, and, as elsewhere, the improvement in the music has added greatly to the numbers in attendance upon the services. The Church cannot ignore the attractiveness of music, and, if we are to have singing at all, it should be both in tune and time. We must

have some consideration for the ears of the people.

The *Church Guide*, of Kansas, a parish paper, comes to us with a memorial page set apart in honor of the late Rev. M. E. Buck, who was one of its editors.

TENNESSEE.

The Rev. A. J. Yeater has accepted a call to the Memorial Church of the Redeemer, Shelbyville, and will prove an acquisition to the parish.

SOUTH CAROLINA.

At Marion, much interest is felt in the building of a church, and the ladies have, by their needlework, secured nearly enough money to purchase an eligible lot.

Rev. Mr. Jackson, in Charleston, has purchased a building known as old St. Mark's, and will try to collect another colored congregation.

VIRGINIA.

Some months since, we mentioned the confirmation of sixteen persons at St. Stephen's Church (colored) in Petersburg, and made an appeal for a bell. That want has been supplied by a liberal Churchman in New York. On the 8th of this month, the Bishop again visited the parish and confirmed eleven. The Rev. G. B. Cooke is Rector.

MARYLAND.

Members of the Church of the Messiah, in Baltimore, have furnished Bishop Penick with a life-boat; to enable him the better to take his missionary journeys.

DELAWARE.

The Northern Convocation met at Wilmington on the 10th, 11th and 12th of February. There were eight members present, and one clergyman from the Diocese of Easton. The Bishop was not able to be present on account of sickness. Missionary addresses were made, and "How can we retain the young men in the Sunday Schools?" and "The Christian in the World, the Church and the Home," were the subjects of discussion.

PENNSYLVANIA.

The Church of The Holy Apostles, Philadelphia, celebrated its eleventh anniversary, January 26. The parish owes its existence to the Rev. Phillips Brooks, D. D., of Boston, at whose cost the chancel has recently been beautifully decorated. There are now 375 communicants, and the Sunday school numbers 1,006. They have a parish library of 800 volumes.

At Gloria Dei Church there is a Bible class which numbers 80, and they have a library of 300 volumes.

The Rev. Phillips Brooks, D. D., of Boston, delivered the lectures this year in the Bohlen Foundation, at the Church of the Holy Trinity, Philadelphia, during the present week.

The Rev. S. H. Boyer has resigned St. Paul's Church, Philadelphia.

CENTRAL PENNSYLVANIA.

A title-deed to Swatara Institute has been given to Bishop Howe, and three tracts of land in Johnstown, and the Institute becomes an Episcopal school.

NEW JERSEY.

Rev. Thomas B. Newby, late Rector of St. Thomas' Church, Lambertville, has been deposed from the ministry by Bishop Scarborough.

NORTHERN NEW JERSEY.

Bishop Odenheimer not finding his health sufficiently restored to enable him to undertake his spring visitation will be assisted by Bishops Scarborough and Seymour.

NEW YORK.

Dr. Potter at the German Mission of Grace Church, administered on February 9, the Holy Communion to eighty Germans. The Mission has three services every Sunday.

St. Andrew's Church, Harlem, celebrated its fiftieth anniversary on February 14. There was quite a large attendance of clergy. Among them was Bishop Seymour. The sermon was by Rev. Dr. Abercrombie, a former Rector. The Rev. Samuel Earp is the present Rector.

LONG ISLAND.

One of the noble charities of the Diocese, The Sheltering Arms, had its anniversary meeting at St. Paul's Church, Brooklyn, on the 9th of February, Bishop Littlejohn presiding. They have cared, during the year, for eighty children, forty being the average in the house. The receipts for the year were \$4,571.67. Dr. Snively made an impressive address, Dr. J. A. Paddock read the annual report, and Bishop Littlejohn explained the relation of the Sheltering Arms to the Church Foundation.

The offertory at Grace Church, Brooklyn, this year, for general missions, was \$12,764, not including sums that will be sent in by those who were absent when the collection was taken. There is no stint to the liberality of this parish.

Missionary services were held on the 6th of February, in St. John's Parish, Long Island City, and addresses were made on "Diocesan Missions," "Missions to the Jews," "Foreign Missions," "The Mexican Mission and Domestic Missions," by Rev. Messrs. Turner, Stevens, Kimber, Brown and Dr. Twing, respectively, and a good degree of missionary feeling was evinced.

ALBANY.

The new Church of St. Luke, the Beloved Physician, has been opened at Saranac Lake, in the Adirondacks. It cost \$4,000, and is paid for. Many of the articles of its chancel and other furniture, are gifts. Three lancets of the chancel windows contain the figures of Faith, Hope and Charity. They are a memorial of the Rev. Ralph Townsend, who formerly lived at the Lake. The Rev. Charles S. Knapp is in charge.

The next Church Congress will be held in Albany, in October. We learn that the Diocese of Illinois will be represented among the speakers.

CENTRAL NEW YORK.

There is an excrescence upon the State of New York in the shape of the Oneida Community, who believe in having a community of wives as well as of goods. Bishop Huntington, with other gentlemen of distinction, is moving to see if it cannot be removed.

Trinity Church, Utica, has been added to the number of free churches. There is a close connection between a free church and a right understanding of the offertory. With this and an honest people, the free church has the advantage every way. The Rector, Rev. C. H. Gardner, is to be congratulated on such a sign of life.

WESTERN NEW YORK.

The Church Home in Rochester has received a legacy from the late Joseph Field, of \$5,000, and equal sums are left to the City Hospital, Orphan Asylum, Female Charitable Society, Home for the Friendless and the Industrial School.

The will of Mrs. Proctor, who left \$10,000 to the Church Home, has been confirmed by the Supreme Court, to which it was carried from the lower Court. It will now be taken to the Court of Appeals, whose decision will be final.

CONNECTICUT.

An effort is being made with good promise of success, to raise a fund of \$4,000 to support the services at Easton, to be known as the Shelton Memorial Fund in honor of the Rev. Philo Shelton, one of the first clergymen ordained by Bishop Seabury. There have been \$3,000 already raised by a grand-daughter of Mr. Shelton, Mrs. Perry, of Southport.

The New Haven County Convocation met at Ansonia, February 13, 14. An essay on Church Music was read by the Rev. Mr. Grey, and an exegesis of St. John, xx, 23, was given, which brought out a full discussion upon the subject of absolution. The Rev. Mr. Lobdell preached a sermon upon "the Necessity of Personal Sympathy with Men on the part of Clergy and Laity." A missionary meeting was held, and addresses were made by Rev. Dr. Harwood, and Rev. Messrs. Wildman and Denslow.

The Rev. S. O. Seymour has resigned Trinity Church, Norwich, and accepted a call to St. Michael's Church, Litchfield, which was the home of his boyhood.

RHODE ISLAND.

The Providence papers give full accounts of a Choir Festival which was held in St. Stephen's Church in that city. There were seventeen churches represented. They entered the church with banners, singing a processional hymn. There was a grand service of song, Bishop Clark made a brief and eloquent address, and the Rev. C. J. Magill preached a sermon upon Church music. Many of the hymns were old and familiar, and were sung to familiar tunes, the whole congregation joining, and the arches of St. Stephen's were filled with a glorious melody. The influence of the festival will be felt in every religious congregation in the State.

The Diocesan Board of Mission met at the Church of the Messiah, Olneyville, on the 18th of February. Addresses were made by Rev. Messrs. Cocroft and Eastwood, and the Bishop made an eloquent appeal in behalf of Mission work.

MASSACHUSETTS.

The Western Convocation met at Northampton the last week in January, and addresses were made by Rev. Messrs. Skeele and Adams, on "The Sympathy Between Clergy and Laity in Church Work." On the 22d, after Holy Communion, the Rev. Dr. Hollingsworth delivered a very able sermon, addressed to the clergy. The Rev. Arthur Lawrence is Dean of the Convention. It seems but a few years ago, when in all Western Massachusetts there were but two or three feeble churches. Now there is a church in almost every village. There is a flourishing parish at Amherst, under the very shadow of the college in which, two-score years ago, grown men could be found

who had never seen a Prayer-Book and knew nothing of the Church.

Rev. Thomas F. Fales has been Rector of Christ Church, Waltham, nearly thirty years, and now has a thriving parish, with a church and chapel and commodious rectory.

The Eastern Convocation met at Andover on the 11th and 12th of February. There were present twenty-two of the clergy. Addresses were made by the Rev. Andrew Gray on Foreign Missions as binding together the Eastern and Western Churches, and by Rev. E. L. Drown upon the best way to unite in one, the religious bodies of our country. The Rev. Mr. Learoyd stated that in twenty-seven parishes named, the increase of communicants in sixteen years, had been greater than the whole number of communicants reported at the beginning of that period in Massachusetts, New Hampshire and Vermont. On the second day, Rev. Mr. Durell preached a sermon on "The Ministry, its Appointment, Authority and Work." An essay was read by Rev. Mr. Winslow, and a lecture was given by Prof. Chamberlain on the "Relation of Service and Sermon to the Voice." A general discussion followed, and the following points were touched upon: The enrichment of the Service, Shortened Forms of Service, Artistic Character of Sermons, etc.

MAINE.

The last meeting of the Board of Missions met in Trinity Church, Hallowell, the first week in February. The Rev. Mr. Nichols read an interesting paper on "How to Reach the Men," and Bishop Neely and the Rev. Mr. Washburn followed it with addresses on the same subject. On the second day, Holy Communion was celebrated by the Bishop, who also made an address, as he did in the evening of the same day, following the Messrs. Pyne and Upjohn.

The Rev. Mr. Sawyer of St. Matthew's Church, Hallowell, has seen in the last six years his number of communicants grow from twenty-three to fifty, and the congregation have expended \$1,200 in repairs and improvements.

NIOBRARA.

On the Feast of the Epiphany, at the Yankton Agency, Mrs. Julia Draper, who has long served in the Mission, was solemnly set apart as a Deaconess, by Bishop Hare, and the same day Rev. W. V. Whitten, formerly of Nebraska, was installed as Principal of St. Paul's School, in place of Rev. Mr. Cleveland, who, after faithful service, retires.

MISCELLANY.

We call attention to the communication signed "A. B. C.," and cordially indorse his suggestion. We would add, that in such a Home two or three rooms might be endowed for our decayed clergymen, for whom no provision, or what is next to none, is made. It does not have a respectable look, when they are consigned to the County Alms-house.

The Reformed Episcopal Synod in New York, laid on the table a proposition that delegates should be communicants—a reform in the wrong direction.

Rev. I. Schwar, who died last fall of yellow fever in Tennessee, read the burial service aloud just before his death, and at its close added "All's well," and expired.

The courts in Ireland have decided that a clergyman may marry himself, which will

be a great comfort to those clergymen who have never been able to marry any one else, to say nothing of the saving in fees.

Public Opinion.

[THE LIVING CHURCH desires to give the greatest possible scope for the expression of opinion. In this department any Christian man who desires to present his views of any subject, with reasonable brevity, over his own signature, and without offensive personality, is at liberty to do so, whether his opinions agree with those of the Editors or not.]

SUNDAY NEWSPAPERS.

It seems to an enlightened Christian public that it has a just right to complain of Sunday newspapers. They do more harm than good. Man needs *rest* because he is a creature and, as such, is subject to change. The Sabbath day was a day appointed by our Heavenly Father for several reasons: First, it was to commemorate the creation of this world; second, it was a sanitary provision; and third, it was to point man to a higher and grander life than was presented by the highest forms and conceptions of anything here below.

Under the first head, the memory of the Creation, we have, by the observance of the Sabbath, one of those four rules of Leslie, an appeal to the credibility of the truth of The Christian Religion—our religion—the religion of "The Catholic Church"—which is the religion of the Son of God, taught to us by Him and His Apostles, who heard Him, and by those whom they instructed everywhere, wherever they went through the *oikoumene*, the then known habitable world. Our creed has a demand upon us for *facts*, not theories, nor speculations, and, therefore, it is that in the admission to the adoption of sonship by baptism, the Church demands belief only in what is given us in the Apostles' Creed, more largely explained by what is commonly called The Nicene Creed. The observance of The Sabbath Day, the day of *rest*, as Sabbath means, is an institution commemorative of the Creation and is a certification of that Creation. The Fourth of July is a certain sort of Sabbath, and will help to explain our meaning. The independence of The United States is a fact. The Fourth of July is the commemoration of declaration of the independence of the thirteen States which then formed the United States. The Fourth of July and the celebration upon that day of the assertion of independence is a testimony to succeeding generations of the fact itself. To desist from the celebration of the Fourth of July might be wise now; it would not have been wise at the first, and for this reason, that the benefits procured by the efforts of one generation ought, in reason, to be thankfully commemorated by all succeeding generations affected by them. Could this be attained simply by reading newspapers?

When we Christians take this Sabbath, or *rest*, into the higher idea of the heavenly rest to be effected in us and for us by the redemptive work of the Son of God and Son of man—Jesus Christ, then "The Lord's Day," which has rightly taken the place of the Jewish Sabbath, or the seventh day, is all the more a day we should jealously observe and guard. We need *rest*. Six days of fretting, care and anxiety are quite enough for creatures—changeable creatures. In the last century, the infidels of France tried a Sabbath of ten days' interval. The result was that it was found to so prostrate human nature that the hospitals were filled

with overtaxed human beings, whose sickness was attributable to violation of possible physical endurance. God abhors slavery. Always has he abhorred it. The newspapers of to-day would make man a slave. They would compel a man to think about the very things which tend to give him *unrest*. Look at the making of all Sunday newspapers, and the larger portion of their matter is a fuller presentation of those affairs about which the mind of man has been engaged all the six days before. It is true that a certain number of columns of the Sunday newspapers are filled with "Religious Intelligence." But this is the sugar-coating of a bitter pill. Such intelligence, too, is of a kind far more inclined to induce disbelief and lax morals, than the contrary. To read a Sunday newspaper through and through is enough to engage the active powers of the mind for the whole of the twenty-four hours of rest the law of God, and Christianity, as enforcing the law by persuasion, enjoins. We have nothing to say against the *enterprise* of the publishers of such papers. Nor do we say that the advertisements contained in them of the services to be held in certain churches, by whom and when, are not of advantage. But they are not of that amount of advantage which balances the positive evil they inflict in other respects. We again say, man needs *rest*. He requires this for the body and *mind*. For the body he may get it by a longer time in bed on the one day in seven. For the *mind* the Sunday papers are no *rest*. Therefore, if, as is true, the Sunday papers only keep the mind strained on the thoughts, anxieties and cares of the six days previous, they are as bad as any slave-master who held human beings in ignoble bondage. The eagle spurns the golden cage that holds

him from his freedom. The abundance of news—the variety of it—in a Sunday newspaper, is but a miserable compensation for man's forfeit of *rest*, which is the result of substituting such reading for the intent of the day—be it first or seventh—*rest*.

Again, if it be said that the Sunday newspapers afford to the mind a more varied treat intellectually than does the pulpit, we will not deny it on the premises such a proposition assumes. If to hear a treatise on some topic or other having moral or commercial bearing were the purport of a day of rest, and that principally; then, certainly, a well-conducted Sunday newspaper might claim that it supplied better and at less cost what the mind needed. But the *rest* of the Sabbath—on the first or the seventh day—is abstraction from worldly things, the lifting of the mind to its Creator, Redeemer and Sanctifier; in short to the worship of God—Father, Son and Holy Ghost. To the Christian there is a refreshing of the spirit in the hearing of God's word read; in the social worship of fellow-citizens as they join together in common prayer and common praise, and in a simple exhortation founded on the example set us by the Son of God. What time is there for this if "the Sunday papers" are, in their reading, to consume the few hours in intervening between late rising, the eating of extra abundantly provided meals and the social visiting, which, in some respects, is innocent enough?

Give us all our modern advantages—the printing press, the steam-engine, the telegraph, the telephone; but, oh! give us *rest*! let us have the freedom of one day in seven for *rest*; rest to think of eternity and how swiftly we are rushing on to it and into it! One day out of seven for ETERNITY! How

small is the proportion, when the momentous issues are considered! F. N. LUSON.

RELIGION AND SOCIOLOGY.

February, 1879.

To THE LIVING CHURCH:

I, for one, was interested in the recent articles on the above topic, which have appeared in your columns. They were sprightly and taking. But does it not occur to the writer that he has spent a great deal of time putting up the porch, to the manifest neglect of the house itself? In other words, after discussing the three methods of the average modern preacher, the writer lays down no fourth, or correct, method. He tells us all what *not* to do, but not what to do. At his leisure—his *otium cum dignitate*—let him, sometime, give us, in THE LIVING CHURCH, his suggestions of what he may consider the best substitute for the methods which he has found fault with. I mean this in all sincerity, and in all fraternal affection. Respectfully, L.

February, 1879.

To THE LIVING CHURCH:

Can any of your readers tell me why it seems not to be generally known that English Bishops, *i. e.*, British, were present at the great Council of *Nice*? At the less councils of about that period, the books on the subject seem to be aware that the British Church was represented, but not all of them speak of the presence of Bishops from Britain at the most important of all councils that had then been held, that at *Nice* in 325. Is it that Hilary and Athanasius are not credible testimony on this point of history? Will some one enlighten me? Truly, ARA.

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The Living Church.

CHICAGO, MARCH 1, 1879.

SAMUEL S. HARRIS, D. D., } - - Editors.
JOHN FULTON, D. D., }
GEO. F. CUSHMAN, D. D., Associate Editor.

THE LIVING CHURCH.

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BISHOP BEDELL ON THE LAMBETH CONFERENCE.*

It was a happy thought of the Bishop of Ohio to tell the "Bishop's Tale" of the Nineteenth Century Pilgrimage to Canterbury. We have here no dry itinerary worked up from the guide-books. Nor have we a clerical monologue on the events of the Second Lambeth Conference. The Bishop, with an artlessness which is better than art, tells how he and his companions fared forth on their pilgrimage, and how it fared with them as they went. It was evidently a season of immense delight to the Right Reverend Pilgrims all the way through, and his narrative reflects the pleasure of their journey. When he tells of their "White Sunday" at sea, one can imagine the fleecy sky, white with the vapor of the gulf stream rising through the "soft, mild atmosphere," and borne upon "the gentle south wind;" while aloft the sails are spread, and all along the horizon snowy white-caps sparkle merrily, and astern is seen the white track of the "Celtic" riding through the long swell of the ocean.

One seems to go with him to the early Communion of the quiet morning, and the later service at which "Bishop Bedell preached." We conceive the long, calm, restful day "like a sail on the North River," and the change at eventide is not without its charm. "At 8 o'clock," says the Bishop, "we were on the banks of Newfoundland, and, as is ordinarily the case at that point, we were surrounded by a dense fog. It is the hour of greatest danger. The fog-whistle began its sad, intermittent moan. The mournful, wailing sound, and the sense of special peril, added solemnity to the hour." It is this quality of remembered and reflected enjoyment that seems to us to make the Bishop's tale most pleasing to the reader. It shines throughout the

little volume; it gives grace to the most simple incidents; and many of the incidents are far from commonplace. As an instance of the unforeseen and picturesque, take the military service at Westminster Abbey (pp. 191, 192), when the author is startled one Sunday morning early, by the sound of drums and the tramp of soldiers. Hurrying to the windows he sees a regiment of the *Guards defiling into the nave of the Abbey.*

"A moment," he says, "and we followed them, reaching our places whilst the magnificent band of the Grenadiers was filling the Abbey with its harmonies, and the Chaplain, in his surplice, was walking to his desk between files of six hundred men. They were in full dress with side arms. The choir was composed of the drummer boys, and a squad of men from the band. The instruments were the reeds, flutes, horns, and others of brass. And then began a rendering of the service, which, for thrilling effect, coupled with simplicity, surpassed all efforts of cathedral choirs, although assisted by the grandest of organs. Such hearty responses, such vigorous singing, such disciplined devotion, such a volume of manly voices! And when the old *Te Deum*—Jackson's—burst forth, led by those well-drilled harmonious instruments; when the shrill cornet and the soft-voiced flute, sustained by brazen trumpets, and mellowed by the diapason of horn and trombone, took up the notes; when, on those waves of sound, there rose along the fretted roof and returned in echoes from aisles, dim in the distance, the continued cry of the cherubim and seraphim,

'Holy, Holy, Holy, Lord God of Sabaoth;
Heaven and earth are full of the Majesty of Thy
Glory;'

and the song of the redeemed,

'When Thou hadst overcome the sharpness of
Death,
Thou didst open the Kingdom of Heaven to all
believers,'

the rapture of devotion was fulfilled."

Bishop Bedell's story of his wanderings in England and Scotland, and on the Continent, would be well worth reading, if only for the bright visions of scene and circumstance which they reflect; but to the Churchman they have a graver value in his account of the Lambeth Conference, and in his estimates of its results. Our space forbids us to do more than give the "impressions" which, in the Bishop's opinion, constitute the most valuable results of the Conference.

1. One of the strongest impressions is that of the "*Extent of the Church*," which can no longer be called "insular," nor even continental, but is almost literally worldwide. This impression was strongly realized and deepened by the gathering of Bishops at Lambeth from all regions of the world!

2. The "*Unity*," which brought one hundred Fathers from all the ends of the earth.

3. The sense of spiritual "*power*" in the Anglican Communion was intensified.

4. The "*primitiveness*" of the organization of the Church. Here were English Archbishops, Colonial Metropolitans, a Scottish Primus, Provincial Bishops, Bishop's Suffragan, and a Bishop Assistant; and yet, in spite of names, the order of the Primitive Church was found to lie at the foundation of the theories and practices of all our churches, whether in union with the State or separated from it, so that not one jarring question of authority arose.

5. The "*Missionary*" function and field of our Communion was realized as it had never been before.

6. The necessity of "*Liturgical Liberty*" was universally recognized. "It is quite possible," says the Bishop, "that our Prayer-Book was intended not to be worshiped, but to be a help to worship. Certainly, we have experienced in the usage of Parish churches in England a flexibility to which we are not accustomed at home!" This is a valuable discovery, indeed, if all our Bishops have only made it. But it is equally important to learn that "*in the formation of national Churches in Missionary fields*," the principle was adopted that "our Church should encourage the framing of Liturgies which should conform to native modes of thought and expression, to native habits and needs." Only two conditions were to be imposed, viz., "the use of the Creed, and, in administering the Sacraments, the preservation of the essential Scriptural terms of these two institutions." So that now, if the "American Church" will only begin to believe what everybody has been saying, lo, these many years, namely, that our own said "American Church" has done nothing more than make the first feeble steps in "*the formation of a national Church in a Missionary field*," it may possibly appear that this wise resolution of our Lambeth Fathers has precisely the relation to our own Church in this country which we pointed out in our editorial article of February 15. Of course, if we don't believe what we say, and have no faith in our own pretensions, and secretly repudiate our openly-professed hopes, then we might as well lay aside the duties of our position together with all our other shams. But, if we are a truly National Catholic Church, feeble and inchoate though our form may be, and if our duty is, with God's help, to become, in fact, the National Catholic Church of this great nation, then the recognition of "*Liturgical Liberty*," as a thing not to be tolerated, but to be religiously cultivated, had better be made at once, frankly, and without reserve.

8. Of "*Ritualism*," the Bishop says, an impression prevailed at the Conference, that "its present aspect is less dangerous because it is now a revolt against lawful authority, and the good sense of the great body of the

*THE CANTERBURY PILGRIMAGE. "Ye goon to Canterbury; God ye spede." To and from the Lambeth Conference, and the Sheffield Congress. By the RT. REV. G. T. BEDELL, D. D., Bishop of Ohio. Square 16mo, pp. 228. New York: Anson D. F. Randolph & Co., Publishers. Chicago: Jansen, McClurg & Co., Booksellers. (2).

Church will in the end correct it. . . . It is the shallow rill that babbles and is noisy. And already the good sense of the Church is administering the proper corrective to the extravagances and errors of the Ritualistic system."

9. An impression, distinctly unfavorable to the immediate "*Disestablishment*" of the Church of England, was deeply felt; and the opinions of the American Bishops (which courtesy forbade them to express unless when called for, but which were sometimes asked by their English brethren) do not seem to have had great weight. The English Bishops evidently felt that "what we rejoiced in, and found entirely suited to our circumstances, might not be wisest for the English nation, being a monarchy, to try."

10. An impression, favorable to "*Our Church in the United States*," was certainly made at the Lambeth Conference; and it is simple truth to say that, represented as it was by the Bishops in attendance, we are not surprised at that result. It would be invidious to draw comparisons; but no American Churchman, who glances over the seventeen names of our Bishops who were there, will fail to recognize at least five who would conspicuously adorn any bench of Bishops in the world. This would be a large proportion, if all the rest had been deficient, which they certainly were not. But what commanded most recognition in England was, not so much the distinguished merit of our individual Bishops, as "our American idea" that the laity are an essential element in Church legislatures, an idea which Bishop Bedell justly says "is not more American than Scriptural." It is pleasing to learn that it has made much progress in England as well as in the colonies; and we agree with our amiable and Right Reverend Pilgrim that "if the example of our Church and the presence of our Bishops in England have added anything to the force of this idea, their part in the Lambeth Conference of 1878 will have been of incalculable value."

It will have been of greater value still if English appreciation of "our American idea" shall lead some of our American visionaries to believe that, perhaps, it would be better to apply our own ideas than to be straining every effort to get rid of them. It certainly seems strange that, when Englishmen are acknowledging the necessity of increased lay interest and action in their established Church, and just as they have recognized that in a disestablished Church the co-operation of laymen in every part of ecclesiastical administration would be indispensable, our American destructives are plying every means at their command, theoretical as well as practical, to oust the laity, if they can, from the functions which the Church itself concedes to them. In these attempts our radicals are hardly likely to

succeed; but how many of our laymen they have driven already, and how many more they are likely to drive hereafter, in sheer disgust, from zealous participation in Church affairs, God only knows. Let us hope that better days are coming to our own Church, as well as to our venerable Mother, in a vast increase of lay co-operation in our spiritual work.

The Bishop's Pilgrimage to Canterbury is one which, for pleasure and instruction, we cordially commend to all our readers.

Our Book Table.

[The figures appended to each notice under this head are used to indicate the number of subscriptions to THE LIVING CHURCH, fully paid, for which the book will be sent gratuitously to the canvasser.]

HOMILETICAL AIDS FOR THE CHRISTIAN YEAR: A Series of Outlines of Sermons for the Sundays and Principal Holy Days of the Church Calendar. By a Clergyman. 12mo, pp. 400. New York: T. Whittaker.

As a general rule we have much the same objection to the habitual use of "homiletical aids," "helps to preachers," "skeleton sermons," etc., as we have to the habitual use of corks in swimming, or crutches in walking. No one can do as well with corks or crutches as without them, unless he is learning to swim, or unless he is a cripple. But preaching is an art as well as swimming, and until the learner has been fitted by reading, and disciplined by practice, the occasional assistance of a suggestive outline of discourse may very well be permitted. In later life, too, there come times when the preacher is fagged, and intellectually barren. He searches in vain for a suggestive text, but his brain refuses to receive any suggestion from any text. Preaching, at such a time is simply an operation of brick-making without straw. No amount of mere straw will suffer for the material of a tale of bricks, and no "outline" from any other man's brain will give the wearied preacher his desiderated sermon; but if the formal outline contains the matter of real thought, and reasonably happy suggestions for its use in preaching, it may answer the purpose of the moment, and help to bridge over one of those intellectual gaps which come in every preacher's life. Just what the theological stand-point of the author of such "homiletical aids" may be, is a matter of no consequence to the theological Toots. If it ever chances, for example, that the theological Toots is broad, and his homiletical assistant correspondingly narrow, it is likely that the narrow thesis of the homilist will arouse the ire of Toots; and then, inspired by righteous indignation, Toots will have the impetus he needs to rouse him to display the narrowness of the opinions which excite his wrath. Many a man has found a necessary inspiration of conscientious contradiction in the voluminous pages of Simeon. Hence, when a new volume of "homiletical aids" comes before us, we ask first of all whether it contains the matter of genuine thought; then whether it is suggestive of more thought than it conveys; then whether it is lucidly arranged. What the author's "views" are is a matter of no consequence. The volume before us, tried by these tests, seems to us to be a valuable work. It contains the matter of solid thought; it is really suggestive; its outlines

are lucidly arranged; and we like it all the better from the fact that in looking through some of the outlines we have felt inwardly moved to preach next Sunday, if not sooner, against some of the opinions of the reverend though anonymous author.

MOTIVES OF LIFE. By DAVID SWING. 16mo, pp. 162. Chicago: Jansen, McClurg & Co.

A new book, by Professor Swing, is sure to attract attention; and the handsome little volume which lies before us will be heartily welcomed by the large public whom the author has won for himself. The "Motives of Life" which are here treated of are enumerated in the first chapter as "the desire of intellectual culture," "the motive called home," "considerations of fame," "the hope of pleasure," "the love of mankind," and "religion;" to each of which a separate discourse is devoted. Aside from the interest which belongs to such motives of human conduct, this volume will prove of special interest to many readers as being entirely characteristic of the kindly and undogmatic temper of the author. One can hardly read it without discovering the peculiar bias of his mind, and something, at least, of the secret of his popularity. In the first chapter, he tells us that his purpose is to consider the "phenomenal," not the "absolute;" and he invites his readers to approach the consideration of his chosen topics, "not as philosophers, who seek a definition, but as friends, who are anxious to talk together about making the best use of our allotted time." In strict consistency with this, the chapters or discourses which follow, are really little other than easy talks wherein the writer takes entirely superficial views of his subject for the time being, and of its apparent relations to whatever happens to lie in the field of his vision. So undogmatic and even unsystematic are his methods, if, indeed, he can be said to follow method at all, that rules of thought, and even of rhetoric, are frequently ignored with an *insouciance* that is evidently temperamental. There is often the oddest confusion and mixture of metaphor. The first pretty or striking thing that comes to hand is made use of, and, as soon as it serves its purpose, it gives place to something else without any sort of regard for unity of form or congruity of ideas. In fact, there is nothing severe about the kindly Professor. He evidently dislikes canons of rhetorical criticism and rules of logic, quite as heartily as he does dogmatic theology; and is quite as willing to ignore Blair and Whately, as he is to be at variance with Calvin and Edwards. And in this fact lies much of the peculiar charm of his writings. The mind of the uncritical reader falls into an easy attitude. The Professor's thoughts come before him in the undress of familiar intercourse, amusing and interesting him without making any sort of demand upon his logical faculty. Very pleasant it is to be entertained by so friendly a companion, and that, too, with so much homelike ease and spontaneity that severe accuracy, either of taste or logical method, is not looked for. One would as soon think of feeling ill at ease because the country friend on whom he had casually called on a summer evening, was not arrayed in a dress-coat and white necktie; or of requiring that such a friend should "talk like a book," as he pointed out the beauties of his "careless-ordered garden."

St. Nicholas and *Scribner's Monthly* for March, are well up to their own high mark.

It is a monthly marvel to us to fancy how such variety of matter can be combined with uniformity of excellence. The illustrated article on the Mardi-Gras Carnival in New Orleans will be read with amusement and instruction by many thousands of old folks, as well as by the younger subjects of jolly St. Nick. In *Scribner's Monthly* there is a curious article on the "Old Mill at Newport," which is of peculiar interest to Church people. The writer maintains that the "old mill" is not a mill at all, but an ancient baptistery; and from this he infers the existence, long before Columbus, of an old Norse settlement at Newport, with a Christian Bishop and a Christian Church, of which the so-called "old mill," *i. e.*, the baptistery, is the only remnant. The engravings add very much to the force of the argument, but unfortunately we cannot copy the engravings. We must be content to quote the following from the letterpress:

In the early centuries it was considered indispensable that every cathedral, or church of a bishop, should have its baptistery—a separate building located in the vicinity of the cathedral, where the ordinance of Christian baptism could be administered to the candidates, preparatory to admitting them to the assemblies of the faithful. In Italy alone about sixty of these buildings are still extant. Some of them are in ruins, as at Canosa, in Apulia, and at Castel-Seprio; others are desecrated to secular use, as at Como; others still have had the font removed, and chapels made to serve for worship, as that of Sta. Costanza, at Rome, that of Bologna, and that of Rovigno, in Istria; many are still used as baptisteries, and in some the original font, of ample dimensions, yet remains, as in Rome, at the Lateran baptistery, the font of which is twenty-seven feet in diameter; that of the beautiful circular baptistery of Pisa, the font of which is ten feet in diameter and three and one-third feet deep; as also that of Nocera, the font of which is seventeen feet in diameter and four feet deep. The font of the baptistery of Florence was destroyed three hundred years since; it occupied an octangular space twenty-seven feet in diameter, now paved with marble differing from the other pavement, and surrounded by a white marble coping, on which, plainly visible, is an inscription designating the inclosed area as the place of the original font. Dante, in his immortal poem, refers to this font, a part of which he broke in his efforts to save a child from drowning. These facts afford incontestable proof, in addition to the historical traditions concerning them, of the use for which these buildings were originally constructed. If these were baptisteries—and it cannot be questioned—then the Newport structure was also one.

The round buildings of Greenland, referred to by Prof. Rafn, were also baptisteries. There was one, doubtless, for each bishopric. Only one was found in Vinland, because the colony was small, and was all comprised, no doubt, in one bishopric.

It need not be thought strange that, if the Newport structure be a baptistery, there are no remains of the church near which it must have stood. In a country like Vinland, abounding in timber at that early time, the first structures of the colonists were undoubtedly of wood, and not until they came to feel that their residence there was likely to prove permanent, would they resolve to build with more durable material. Then, after having constructed the baptistery of stone, they may have intended to follow this up by the more important work of building the cathedral of the same material; but failed to realize these intentions through apprehension of trouble with the Indians, or by actual war, which may have ended in the extermination of the colonists.

Messrs. Porter & Coates, of Philadelphia, have in press a work from the pen of Dr. Jos. A. Seiss, entitled "Voices from Babylon; or, The Records of Daniel the Prophet." It is said to embody the vast results of modern explorations and modern criticism,

and it is to be accompanied with a critically revised translation of the entire Book of Daniel. The researches of the reverend and learned author have proved to be entirely confirmatory of the views of the early Christians with regard to the Book of Daniel.

OUR VIRGINIA LETTER.

TO THE LIVING CHURCH:

THE LIVING CHURCH has found its way into Virginia, and has been received by many who have seen it with marked favor. It is full of spirit and energy, and, though of greater altitude in its Churchmanship than our Diocese, it is respected and admired as a frank, fair and outspoken Church organ.

We are distinctively Low Church in Virginia, there being very few High Churchmen, even of a moderate type, amongst our clergy or laity. But as our good Bishop once said, "There is a difference between Low Church and No Church." We are not of the Puritanic or Radical school of Churchmen. The fact is, Virginians are nothing if not conservative—in politics, manners and customs and in religion. Their Low Churchmanship is a part of their conservatism—fixed opposition to change.

Perhaps you in the West feel some interest in our condition and prospects in this old Atlantic Diocese, just as we are interested in your progress. Presuming upon this mutual regard, I shall venture to give you some account of things in the Diocese of Virginia.

I may safely make the broad, general statement that the Church in Virginia is in a state of solid prosperity. She has felt the financial distress that has been common to the whole country for some time past, but her clergy are about as well cared for as usual. She reported nearly \$100,000 collected and expended for various benevolent causes in the past year, over and above the regular expenses of the parishes. In addition, there is one sign of life that ought to be mentioned: that two of her convocations have sent missionaries to Africa—one each—and are supporting them there, without lessening the contributions of their people to the general missionary work. The Piedmont Convocation led off in this undertaking, sending out Mr. Henry M. Parker with Bishop Penick. The Convocation of the Valley of the Rappahannock has recently followed this good example by sending the Rev. Curtis Grubb to the same field. Virginia is thus sustaining her well-earned reputation of being the mother of missionaries. Your readers will be surprised, if they will look inquiringly over the list of our foreign missionaries, the dead and the living, to see how large a proportion of them came from this State. But to return to the present condition of the Diocese. Although the Diocese of West Virginia was organized between the last two meetings of our Diocesan Council, I find but little diminution in the results reported in our parishes; there is an *increase* sometimes. Year before last, there were 900 persons confirmed; last year, 1,318. According to the parochial reports, 1,436 communicants were added last year. I use the word year to indicate the time from one convention (or council, as we call it) to the next.

While all is not *couleur de rose* in the Church in old Virginia, she is in a healthy condition, and we have cause to thank God and take courage.

The subject that seems just now to be uppermost in the minds of our Church people is the work amongst the colored people. The Church and school for this class of our population, which have been conducted for several years past in Petersburg, by the Rev. Giles B. Cooke, claim special attention. Mr. Cooke is a cultivated gentleman, who, after having served through the war as an officer on Gen. Robert E. Lee's staff, took orders in the Church. He soon decided to devote himself to educating and Christianizing the colored people. With an industry and ardor worthy of any cause, he has pursued his double mission amid discouragements that would have daunted any man who was not made of the sternest stuff. He has spent his private means, his time and his strength to build up a parish and a school, and now only asks that the lovers of our dear Lord and of our common humanity will give him more means to establish his enterprise upon a broader, firmer basis.

There lies before me a note from him, and I will copy from it a few statistics: Scholars on roll, 250; average attendance, 200; departments, 5; teachers, 5; Morning Prayer every day (except Sunday) at 9 o'clock; services on Sunday at 11 A. M. and 7:30 P. M.; morning Sunday school at 9:30, and afternoon Sunday school at 3:30; service Wednesday night, with lecture; Bible class Friday night; appropriate services on Saints' Days. The Rector of the Church is in charge of the Normal School and teaches both of the Sunday schools. The congregation numbers 106 communicants, while the attendance on Sunday services has increased to 200. I use Mr. Cooke's own words, only condensing a little. Who is doing more work than these figures represent?

In the same city (Petersburg), a branch of the Theological Seminary of Virginia has been established for colored students. The only teacher that this school has at present is the Rev. Thomas Spencer, a man who seems admirably adapted to his work. He has four students. Amongst the subjects of instruction are Bible History, Evidences of Christianity, Greek and Hebrew. While Mr. Spencer does not seem discouraged in his labor of love, he writes to me this: "Progress slow enough to manifest the need of educating them elsewhere than at the Seminary." It should be remembered that Mr. S. is an Englishman.

There is a movement going on amongst the colored people in Brunswick Co., Va., and in several other counties adjacent, both in this State and North Carolina, that is worthy of consideration. It was mentioned by Bishop Dudley, I believe, at the grand Missionary Meeting in New York last fall.

There is amongst these people, in the region indicated, an organization which has been christened by its leaders, The Zion Union Apostolic Church. (The colored people affect high-sounding names for themselves, personally, and for all their religious and charitable institutions, and "Zion" is their favorite.) This "Church" has one Bishop, an Assistant Bishop, sixteen ministers and 2,000 members. Some time ago, one of the godly daughters of our Church began to instruct a few of these benighted people, and soon impressed them by her ladylike gentleness, intelligence and piety. They wished to know more of the Church that this noble Christian woman claimed as her mother. So the clergyman of the parish

preached to one of their large gatherings, greatly to their satisfaction. The result thus far has been that these people have formally committed their Sunday schools to the authorities of our Diocese, and they are now taught by Church people and with Church books. A committee has been appointed by this extraordinary body of colored Christians to consider the question of placing their "Church" in our communion upon the terms that we may give.

A copy of the printed "Minutes of the Seventh Annual Meeting of the Zion Union Apostolic Church in America" now lies before me. It should be added to the next edition of "The Curiosities of Literature."

Before closing this communication, which has grown beyond my purpose, I will mention a matter that is just now exciting no little interest in this Diocese. It is the question whether we shall have an Assistant Bishop, or take steps looking to a division of the Diocese. Our tireless Bishop is doing all that devotion and energy can do to meet the demands for Episcopal services in his Diocese. But there is a limit to human energy; he has reached it, and still the cry is for more. It is hard to say which party is in the ascendant, those who favor an assistant or those who desire division. The latter is growing steadily. The former is made stronger than its members alone could make it by the Bishop's supposed sympathy with its aim. He said in his last Diocesan report: "I am convinced that a large majority of the people on the south side of James River are utterly opposed to the cutting-off of that part of the State as a separate Diocese; and my opinion is that a large majority of the people of Virginia are opposed to any division whatever. From the measure of division, therefore, with my convictions, I should feel obliged in conscience to withhold my consent."

We may fairly infer that were the Bishop to be convinced that the people south of James River and a majority of the whole Diocese desired division, he would not then withhold his consent to that measure. Many think that the day is not distant when the conditions will be supplied that will justify the Bishop in changing his present honest convictions.

NOUS VERRONS.

WARRENTON, Va.

Communications.

A PRESSING NEED.

TO THE LIVING CHURCH:

Allow me to suggest to the Churchmen of Illinois, or, at least, to those of the Diocese of Illinois, how great is our need of a Church Home. The Rector of every considerable parish must know how much we need some such institution. Wisconsin has one which is an honor to that Diocese; but the benefits of it are only for those of that State. We have nothing of the sort in Illinois. To be sure, there is the "Lindsay Home" at Quincy, but for all practical purposes, it is a local affair. So many a poor soul has no place to flee unto.

The writer has in mind the case of a poor woman, aged, infirm, without home, without relatives, for years a worthy communicant; but the Church in Illinois has no place of refuge where she might tarry for a little, on her way to paradise. We should have a home for such people. Perhaps Chicago

would be the best place for it. The Church in Chicago has one noble charity—St. Luke's free hospital. It should have another—a Church Home. Let me suggest to the Rector and people of St. James' (the Mother Church of the Diocese), that they take the lead in this matter. They would, I believe, have the prompt co-operation of the other parishes. I believe that in six months a good beginning might be made. Each parish might furnish a room; might have an annual offering, and contribute clothing, provisions, etc. I know one, at least, that would. Let us hear from the rest. Why don't some of our rich laymen begin to see what they might do, if they would, in inaugurating such work? It only needs a beginning. Our rich men do not appreciate their opportunities in these ways.

I once heard one of them eloquently dilate on the art of *accumulating*. Is it not time that they begin to think of the art and the duty of spending and being spent for man's good and God's glory? The ways are manifold. Thus, there is not a county in the State, where a grand work might not be done, if only we had the means for doing it.

Suppose Mr. ——— should give \$10,000 to support a County Missionary for Cook, or Lake or Winnebago Counties. There are a hundred men in the Diocese, who could, if they would. And what a rich reward would be theirs?

One family, at Oxford, N. Y., gave a fund, the interest of which supports a County Missionary. As a consequence, within two years or so, two new churches have been erected, and many other points occupied. There is not a county in Illinois where the opportunities are not greater. And yet Mr. Blank is accumulating, when he has accumulated already far more than he needs; more than is for his good or that of his children. How many a man will go on, year after year, saying "I believe in God the Father Almighty," and in the "Life Everlasting," while his accumulating mania would seem to prove rather that he believes in 10-per-cent interest, and bonds and mortgages and title-deeds, rather than a noble record in the Lord's book of remembrance. One generous man (Mr. Waterman, of Sycamore) has set an example, in giving to his parish a fine stone church. "*May his tribe increase.*"

A. B. C.

"EDUCATION" IN ROMISH SCHOOLS.

TO THE LIVING CHURCH:

A circular has just come to hand from a publisher of Roman Catholic books and music. Two large pictures, side by side, fill the body of the page. Over one picture, in large type, is the announcement, "Mass in honor of the Sacred Heart of Jesus;" over the other, "Mass in honor of the Sacred Heart of Mary;" in both columns, "Designed for the use of convents, schools, colleges, etc." The pictures are intended to represent, respectively, the Divine Son and the Blessed Virgin Mary. Upon the bosom of each is pictured a human heart, with rays of light. "The Heart of Jesus" appears to be encircled by thorns, and a small cross is over it; that of Mary is garlanded with roses, and is transfixed by a small sword. It is, altogether, as painful a picture of depraved taste and degraded religious sentiment as I have seen, except, perhaps, the similar pictures painted in vivid colors, which hang on the walls of a poor man's cottage near by.

It is worse than depraved; it is blasphemous. It advertises the most holy mysteries of Christ's religion in honor of a material object, pictured to our eyes, and gives to the human mother the same honor as to the Divine Son.

It would be revolting enough if it were discovered among the most rude and ignorant people, who had for generations been deprived of all culture and civilization, and had perverted spiritual things, through ignorance, into gross materialism. But the circular advertising this travesty upon religion is sent to institutions of learning in a land of free schools, and the mass is written "for the use of colleges!"

This is the kind of "education" that many Protestant people are sustaining. It is "cheap," far cheaper in quality than in price.

Here is a specimen of the sacred songs that are sung in these "schools and colleges." It came with the circular described above:

"Ave Sanctissima (Mary), to thee
I lift my heartfelt, humble prayer;
Thy tender care bestow on me,
And banish ev'ry care.
Long have I struggled to be free,
And sin from out my heart to tear;
Aid me to break my slavery,
Pity my dark despair."

Imagine this in the key of G, with four sixteenth notes to a preposition! The æsthetics of the "schools and colleges" is as cheap as the religion. Perhaps there are some who will conclude that they are dear at any price. L.

The Fireside.

TO MY DAUGHTER.

BY REV. DR. MUHLENBERG.

Could thy life, a pleasure-boat,
Ever by the green banks float,
Gliding gently on the stream,
I would ne'er of danger dream.

But, my child, the silent tide
Bears thee to the ocean wide;
And when there, oh, who can tell
How the waves may rage and swell?

With no anxious parent near,
Who the tossing bark will steer?
Driving fast before the gale,
Who will watch and furl the sail?

Here's the pilot, here's the friend
God has given thy voyage to tend;
Trust it, child, with all thy heart,
Never, never from it part.

This, an angel at the helm,
Thee the waves will not o'erwhelm;
This, an angel at thy side,
Thou the foaming surge may ride.

Then I will not ask to know
How the tide of years shall flow;
Smooth, I'll pray, and yet if rough,
So God be with thee, 'tis enough.

OUTSIDE THE VINEYARD WALL.

A warm, bright day in the vintage season was drawing to its close, and the weary laborers who had borne the heat and burden of the slowly-passing hours, were already having a foretaste of the coming rest in the cool, sweet dews so gently falling around them.

At mid-day, the voices which were so joyful and courageous in the early morning, had been almost silent. The blended sounds of the tread of tired feet, the rustle

of the vine-leaves from the touch of eager, trembling fingers, the fall of the heavy clusters of grapes, the quick, labored breath, and, perhaps, the weary sigh, were only now and then disturbed by whispered words of caution and of cheer to some overburdened toiler.

The harvest was plenteous, and the grape-gatherers were few; and they who worked as much for love of the Master, as for the promised reward—and it is to be hoped that most of them did so—saw that with all their willingness of heart, and swiftness of hands, much which should have been done that day, would be left undone; and though almost fainting from their toils, they grieved to see how little they had been able to do.

But the cooling air had now revived them; and comforting themselves with the thought that though they might be less profitable servants than they ought to have been, they had, at least, worked with a right good-will, the glad voices again broke forth in songs, and the heart leaped at the hope of the approving smile of the Master when the wages were dropped into their hands, and that they might sit with Him at the feast to be held at the close of the vintage.

All were cheerful and happy within the vineyard; whether working for love of the Master, they would not have grieved could the period of their labor have been lengthened to another hour, or toiling only for the hire, rejoicing that the day was so nearly done; no less those who had come into the vineyard at the third, the sixth or the ninth hour, than those who had borne the heat and burden of the entire day.

But to the idlers without the walls, the passing of the hours—all too swift for them—the nearing close of the day, and the gently falling dew, brought no gladness and no cheer.

They had, it may be, risen at the early dawn, girded up their loins, and otherwise made themselves ready for a long day of active and laborious employment, remembering the words of the preacher: "Whatsoever thy hand findeth to do, do it with all thy might, for the night cometh, when no man can work," and thinking of the content which would follow the day of toil, and the wages it would bring.

They had gone forth in the morning with a quick, firm step to the market-place, and waited there while the hours were passing, but in vain; with a more measured tread had passed along the highways and hedges, but no man had needed their labors; and, at last, as night was coming on, the lingering feet had brought them to the vineyard.

Looking over the wall, they could see the ever-brightening faces of the toilers; could hear the merry vintage-songs in whose refrain was to be caught, now and then, the voice of the sentinel in the watch-tower; and their countenances grew sadder, their hearts heavier. All the day idle!

All the day with folded hands, when so many laborers had been needed in the vineyard!

Not willingly unemployed, still; but waiting, grievously, now almost hopelessly, to see if a place even yet might be made ready for them; if a voice might call on them to come; if a task, even now, might be assigned them.

Another hour, and the day would be ended; and the enforced idleness had been as wearying as the most exhausting toil could be.

"Why stand ye all the day idle?"

It is the voice of the Master Himself. It is His footfall which they have been listening to; His eyes which are regarding them; and when they meekly and sadly reply: "Because no man has hired us," His hand points to the vineyard, and He says: "Go ye in; and whatsoever is right that shall ye receive."

Will they work now, and with a right good will?

Happier they who labor, than those who must wait; and yet, to both, the Master may give the penny when the day is done.

SOUTH GROVE, Ill. S. C.

DIED.

STAATS DUNBAR JENNINGS, aged 18 years and 6 months, the youngest son of Rev. C. P. and GERTRUDE G. JENNINGS, of Syracuse, New York, entered into rest, Wednesday, the 18th of February, A. D. 1879.

At Princeton, New Jersey, January 31, 1879, Mrs. MARY B. McLAREN, mother of the Bishop of Illinois.

THE RAVAGES OF CONSUMPTION.

The fearful death-roll, covering from a fourth to a third of the number in nearly every published bill of mortality, shows how vainly the medical profession is contending with this cruel enemy of our race. Every one feels that some new agent of relief and cure is the imperative demand of the age. That such an agent, acting in perfect harmony with science and the laws of physiology, has been discovered in "Compound Oxygen," we confidently declare. Some of the most brilliant cures which have been made during the past twelve years by this new treatment have been in Consumption. The amplest information will be found in our "Treatise on Compound Oxygen." It is sent free. Address Drs. STARKEY & PALEN, 1112 Girard St., Philadelphia, Pa.

A BRAIN AND NERVE FOOD.

Consolation for the Nervous. *Vitalized Phosphates* have been very largely prescribed by Physicians because they supply to the brain those elements, the loss of which is the cause of Nervous Exhaustion, Failure of Memory and Brain Power. For sale by Druggists. F. Crosby, 666 Sixth Ave., N. Y.

SOME SOLID FACTS.

Both Sides of the Alum Baking Powder Controversy, Instead of one, as Given to the Trade in a Circular a Few Weeks Ago. There are Generally Two Sides to a Statement or Argument.

Read.

From the Scientific American, Nov. 16, 1878, and Chicago Grocer, Nov. 21, 1878.

THE DELETERIOUS USE OF ALUM IN BREAD AND BAKING POWDERS.

BY HENRY A. MOTT, JR., PH. D. E. M.

The chemist of the Indian Department of the Government, Dr. Henry A. Mott, Jr., in pursuance of his official duty, had occasion to submit to chemical analysis among other articles the various baking powders offered the Department, and in an article appearing in the *Scientific American* makes the statement that he found "that at least 50 per cent of the powders offered were grossly adulterated. Eminent authorities are quoted, certifying to the deadly

nature of alum by its daily introduction into the stomach. Not one pound of these powders could be sold in England, as it is against the law to use alum for making bread. Why have we not such a law? We extract the following:

"Out of the many baking powders I have examined, I have selected the more prominent ones that are adulterated, giving in such a case a quantitative analysis of the same. The following analyses are of 'Dooley's Standard Baking Powder,' 'Patapsco Baking Powder,' 'Charm Baking Powder,' and 'THE' baking powder, manufactured by C. E. Andrews & Co., of Milwaukee. The analysis of the last three baking powders given in the first column was made by Prof. Robert W. Schedler:

NO. 1.—DOOLEY'S STANDARD BAKING POWDER.	
Burnt alum.....	26.45 per cent
Bicarbonate of soda.....	24.17 "
Sesquicarbonate of ammonia.....	2.31 "
Cream of tartar.....	None
Starch.....	59.17 "
	100.00

NO. 2.—PATAPSCO BAKING POWDER.	
SMITH, HANWAY & CO., BALTIMORE, MD.	
Analysis by Dr. Mott.	
Burnt alum.....	19.16 per cent
Bicarbonate of soda.....	23.36 "
Cream of tartar.....	None
Starch.....	57.48 "
	100.00

NO. 3.—CHARM BAKING POWDER.	
ROHRE, CHRISTIAN & CO., ST. LOUIS, MO.	
Analysis by Dr. Mott.	
Burnt alum.....	29.60 per cent
Bicarbonate of soda.....	31.13 "
Cream of tartar.....	None
Starch.....	30.27 "
	100.00

NO. 4.—BAKING POWDER MANUFACTURED BY C. E. ANDREWS & CO., MILWAUKEE, WIS.	
Burnt alum.....	22.53 per cent
Bicarbonate of soda.....	21.79 "
Cream of tartar.....	None
Starch.....	56.68 "
	100.00

"On reviewing the above analysis it will be seen that 'Patapsco Powder,' about 20 per cent of burnt alum is used, over 22 per cent in Andrews', over 26 per cent in Dooley's and about 30 per cent in the 'Charm.' And the manufacturer of 'Dooley's Powder' not only has the audacity to put on the market this injurious and unwholesome powder, but to put upon the labels the deceptive statement, 'chemically pure.'

THE MISSTATEMENTS REGARDING ALUM IN BREAD ANSWERED.

MESSRS. C. E. ANDREWS & CO., OF MILWAUKEE, PRESENT SOME IMPORTANT DOCUMENTS IN THE CONTROVERSY—ALUM JUST AS HEALTHFUL AS CREAM TARTAR, AS PROVEN BY EMINENT CHEMISTS.

To the Editor of the *Sentinel*: In the issue of the Milwaukee *Sentinel*, 12th inst., appeared an article headed "Alum in Bread—Deleterious Effects," etc., which was supposed to give the complete facts of the case. There are generally two sides to a statement or argument, but this is a trick—it deserves no better name—to attempt to show by analysis and quote authorities when authorities disagree, that biscuits made from alum baking powders are injurious. The writer, Mr. Mott, is very careful neither to state the kind of alum nor the chemical change it undergoes in baking. A writer on this subject says Mr. Mott, in attempting to prove a fraud in food, has perpetrated a fraud in facts. Any unbiased reader that read the article in yours of the 12th inst. could not help seeing that it was written in the interest of the Royal Baking Powder Company, to the exclusion of all other cream tartar powders. If not, but solely for the dear

public good, why were not the names of other cream tartar powders mentioned beside the Royal? There are others equally as good and most favorably known. What does Mr. Mott care for the *public good*, as long as the R. B. P. Co. pays his fee? It is very rare for a chemist to turn philanthropist without some *consideration*, in these days of gain. Before quoting authorities equally as good as those mentioned for the other side of this question, and giving the names of chemists whose opinions are as highly respected and valued as those given yesterday, let us see what weight can be attached to *anything* the R. B. P. Co. or Mr. Mott assert, as appeared in the *Brooklyn Daily Times* of Dec. 4, 1878, issue:

The Royal Baking Powder "is prepared," says that company in their advertisement, "from GRAPE CREAM TARTAR, imported expressly for this peerless powder direct from the wine district of France."

The imports of Cream Tartar for nine months of 1878—January 1st to October 1st—according to the records of the New York Custom House, were just TEN POUNDS.

Their advertisement further says:

"It has received the indorsement and recommendation of the New York Board of Health."

On the contrary, the President of the New York Board of Health, Prof. Charles F. Chandler, informs us most emphatically that the Royal Baking Powder has *not* the indorsement of the Board of Health.

Mr. Mott, in his article, states:

"Having been appointed Chemist by the United States Government, for the Indian Department."

But the Department of the Interior seems unaware of the fact.

DEPARTMENT OF THE INTERIOR, OFFICE OF SECRETARY, NOV. 27, 1878.—MESSRS. DOOLEY & BROTHER, 145 DUANE STREET, NEW YORK CITY—*Sir*: Your letter of the 26th inst., relative to "Chemist for Indian Department," is received, and in reply I have to inform you that there is no such office in the Indian Bureau. Very respectfully,
A. BELL, Assistant Secretary.

So much for the verity of *their* assertions. After reading the above, is it at all likely they would publish both sides of *any* subject that did not lead directly to their benefit, under the guise of *public* benefactors? WE make *both kinds* of baking powders. The "Pearl," a cream tartar powder containing healthful ingredients, *second* to *none*, also the Regal, an alum powder, also containing healthful ingredients in every respect. What would be thought of any manufacturer, by *fair-minded* men, if we made only *one* kind, and had selected from the kind we did *not* make, one of its ingredients, and spoken of its poisonous qualities, taken in large doses, carefully concealing the fact that it was neutralized by the accompanying alkali or acid, and held the manufacturers who used it up to reprobation? One of the authorities referred to below, states that cream tartar which the R. B. P. Co. boasts, is the principal ingredient in their powder, and *imported expressly* for their use, when only *ten pounds* were really imported through the New York Customhouse in *nine months*, ending Oct. 1, 1878. (Slight difference of statement only.) This same cream tartar, when taken in doses of four and five tablespoonfuls, produced death in forty-eight hours. There is not the slightest doubt but that cream tartar, acid, alum, any one of these taken in large doses, is *injurious*. Who uses them that way making biscuits with baking powders? Has it not been demonstrated that any of these materials used chemically and moderately are perfectly wholesome? It has been justly said: "When one manufacturer *knowingly*

misrepresents the goods of a rival, he may well be doubted when he speaks of the quality of his own."

Now let the *public* judge, when *doctors* disagree.
C. E. ANDREWS & Co.

From the *Scientific American*, Dec. 7, 1878.

ALUM IN BAKING POWDERS.

To the *Editor of the Scientific American*: Prof. Henry A. Mott, Jr., in your issue of November 16, has favored the readers of the *Scientific American* with an interesting article on the above subject.

The large and widespread use of baking powders as substitutes for yeast in various kinds of cookery, renders this question one of *interest* and *importance* to every one.

As a matter of fact, however, your former correspondent has put the subject in a more formidable shape, and has given your readers a greater "scare" than the ACTUAL FACTS of the CASE WILL WARRANT; and as the question is one that is sure to excite more or less discussion in your columns, a little *chemistry* on the subject here may not be amiss.

No one will deny for an instant that alum by *itself* has a powerful effect upon the membranes of the human system. If he has any doubt on the subject, let him taste a minute particle. Even when taken in the smallest quantities—so small that it cannot be tasted in the bread—it may be more or less injurious, especially when taken successively for a continued period, as would be the case with the daily customer of any baker using it. The behavior in this way of mere traces of various salts upon the system is well illustrated in the case of drinking waters, as almost every one has experienced in the change of water involved in traveling, visiting summer resorts, etc.

The presence of alum in bread, therefore, cannot but be open to objection.

The presence of *alum* in *baking powders* is a question *altogether different*; a point which seems to be *overlooked* in nearly *all articles* on this subject.

The second active ingredient in baking powders is bicarbonate of soda, generally present in quantities equal in weight to the alum present (as shown by Prof. Mott's analyses).

Alum being a salt with an "acid reaction" (to speak technically), acts on the soda the same way that a free acid would. Both the soda and *alum* are *completely* and *entirely destroyed* as such, the results of the re-action being:

1. Carbonic-acid gas—the agent that causes the bread to rise.
2. Sulphate of soda.
3. Precipitated and insoluble alumina.

None of these three have any more resemblance to alum, in their appearance or behavior, than they have to *quinine*, *sugar* or *common salt*.

One might as well suppose that, because caustic soda (better known as *concentrated lye*) is a powerful and strong alkali, therefore *soap*, which is made largely from it, would be a dangerous article to have about on our washstands. Or that, because *muritic acid* is a very disagreeable and corrosive acid, therefore *common salt* (which can be made from it, and the above caustic soda) should be banished from our salt-cellars.

But we have not yet reached the root of this matter. The question still to be settled is: Have these three resulting compounds in the bread any action upon the

system, and, if so, of what *nature* is their action?

As already stated, the results of the re-action are (1) carbonic acid, (2) alumina and (3) sulphate of soda.

The first is, of course, the same as the carbonic acid from yeast, or from any baking powder.

The alumina is a white, gelatinous, insoluble substance, which is scarcely, if at all, dissolved by the weaker acids, especially after having been heated, and would, therefore, most probably pass through the system unaffected by the juices of the stomach, as a *simple, inert substance*. The total amount present is about one-tenth of 1 per cent of the weight of bread.

The sulphate of soda has precisely the same action upon the system that the *Rochelle salt* resulting from the *cream of tartar baking powder* has, with this exception, that the former is somewhat stronger in its action, both belonging to the class of bodies known as *purgatives*.*

So that it may be truthfully and conscientiously stated that whatever effect a "cream of tartar" baking powder may have upon the system, an "alum" baking powder will likewise have, only in a somewhat higher degree, and that alum in bread, and sulphate of soda in biscuits, are TWO *utterly* and *entirely different* questions.

It is frequently the case that many *inventions* and new articles of commerce, although possessing much intrinsic value, have to come in contact with *popular prejudice* or a sort of "*orthodox*" scientific opposition, resulting from a mistaken or *partial* view of the question.

Such was the case with artificial butter, and also with the much discussed "carbonic oxide" in water gas. It appears to me that the subject of this article is a chip of the same block.

It seems hardly a compliment to the common sense of our American manufacturers that they should be credited with putting forth an article used almost daily in many households that has properties so virulent and effects so injurious as the "popular" view of this subject would lead us to suppose it possesses. Yours etc.

HENRY PEMBERTON, JR.

PHILADELPHIA, Penn., Nov. 9, 1878.

From *Scientific American*, Dec. 7, 1878.

DR. DOREMUS' OPINION OF THE DOOLEY BAKING POWDERS.

BELLEVUE HOSPITAL MEDICAL COLLEGE, }
NEW YORK, Nov. 15, 1878. }

This is to certify that I purchased of Mr. S. H. Williamson, 26 Broadway, a can of "Dooley's Baking Powder;" that I had biscuits made therewith; that I have analysed the same, and that they do not contain alum or any other deleterious substance.

R. OGDEN DOREMUS, M. D., LL. D.

Professor of Chemistry and Toxicology in the Bellevue Hospital Medical College.

Read CAREFULLY what the EDITORS of the *Scientific American* say in their issue of Dec. 7, 1878, after reading BOTH sides of the question:

[In the article referred to by Mr. Pemberton—an article, we may add, evidently written by Dr. Mott in the interest of the Royal Baking Powder Company—the writer was clearly at fault. Finding alum in the baking powders named, Dr. Mott leads the

*See United States Dispensatory. The small percentage of sulphate of potash or of ammonia present (according to whether the alum used is potash or ammonia alum) will not alter the result. The potash salt is also a mild purgative. The action of the ammonia sulphate is not given.

reader to infer that there must be *alum* in the biscuits made therewith. This inference, as Mr. Pemberton shows beyond a doubt, is altogether wrong; the chemical process of baking causing the total disappearance of the alum as such, the resulting compounds being either wholesome or inert.

The certificate of Dr. Doremus, given above, shows that biscuits made with the Dooley Baking Powder, and presumably, also, with other powders of the same kind, contain neither *alum* nor any other deleterious substance. Moreover, the manufacturers of Dooley's Baking Powder inform us that the alleged analysis of their powder, given by Dr. Mott, does not correctly represent the composition of that article.

Those who know the gentlemen in question will not need to be told that they would not be guilty of making and selling for public consumption an article either adulterated or injurious. *The whole matter, indeed, seems, on examination, to resolve itself into a RIVALRY between different methods of producing baking powders; and in LAUDING one form, at the EXPENSE of another EQUALLY WHOLESOME. Dr. Mott, we fear lays his communication justly open to the criticism in the letter of our Colorado correspondent, printed herewith.*—EDS. SCI. AM.]

HOW DOCTORS DISAGREE.

Now, leaving Mr. Mott, let us look at the animus of this attack; a certain ingredient in baking powder is held up to reprobation as a poison, and others are composed of ingredients "demonstrated to be perfectly harmless and wholesome." Let us see. The materials are Cream Tartar, Tartaric Acid, Carb. Ammonia Bi. Carb. Soda.

MEDICAL TESTIMONY.

There is no doubt among medical men that every one of these, taken alone and in moderately large quantities, will act as a poison—produce death. Thus Copland, Dict. Pract. Medicine, speaks of

Cream Tartar: "May be poisonous in very large doses;" cites a case in which death ensued in forty-eight hours after taking from four to five tablespoonfuls. Vol. 3, p. 436, §479*.

Tartaric Acid: "In large quantities produces same effect as Oxalic Acid in small ones;" cites a fatal case, in which death ensued from taking one ounce, by mistake. §485.

Carb. Ammonia and Soda: "Both act as poisons, if taken in sufficiently large quantities." P. 380, §167.

Ziemssen, Cyclopaedia of Practical Medicine, New York, 1878, speaks to the same effect. Vol. 16, pp. 351, 362, 366.

While of *Alum*, Copland says, p. 411: "Can hardly be considered a poison, although it may prove injurious when taken in very large quantities." "Boehm in Ziemssen considers it a poison in large quantities, but says there is difference of opinion on the subject. P. 380.

Thus, it will be seen, there are two sides to this controversy, and aptly expressed by the editors of the *Scientific American*, "The whole matter seems, on examination, to resolve itself into a rivalry between different methods of producing baking powders, and in lauding one form at the expense of another equally wholesome." The attack on the powders mentioned first appeared in the *Scientific American*, but the editors couldn't countenance it, when they heard the other side, neither will the public, the best judge of all.

C. E. ANDREWS & Co.

Appeared in December 21st issue of Scientific American.
C. E. ANDREWS & CO.'S BAKING POWDERS.

To the Editor of the *Scientific American*: In yours of the 16th ult. was a communication by Henry A. Mott, Jr., in which

our name is used in a manner calculated to mislead the public, by saying that THE baking powder manufactured by C. E. Andrews & Co., of Milwaukee, Wis., contained ingredients unhealthy and injurious.

If the analysis given meant our oldest baking powder, known under the brand of "Pearl," and that it contained no cream of tartar, we now offer: If any chemist in New York or elsewhere, will select with us wherever sold, a number of one-pound full-weight cans of our "Pearl Baking Powder," that we may be confident that the labels have not been broken or the powder tampered with, then we will select a chemist, and the two to select a third, and then, upon an analysis, if they declare that the analysis then given corresponds with that given in your issue of the 16th ult., under the ambiguous title of the baking powder, and that the "Pearl" does not contain cream tartar, and that biscuits made from it would be injurious, then we are ready to pay upon demand any amount previously agreed upon.

If the result of the analyses made by the chemists so chosen does not correspond to the analysis given of the baking powder in yours of the 16th ult., but the principal ingredient in our Pearl is cream tartar, then the opposite party is to pay us the amount previously agreed upon.

We do make and sell a baking powder containing exsiccated alum, and if that is the baking powder meant in yours of the 16th ult., why was not the name "Regal," which was the only printing matter on the front part of the label, given, as the names of all the powders alleged to have been analyzed were stated?

Our alum baking powder we take as much interest in as in our oldest, the "Pearl." When sold, it was always stated to be an alum powder, and no misrepresentations made. We were satisfied that biscuits made from it were in nowise injurious. We shall continue to sell it with our name upon the labels, especially after the clear, concise and intelligent exposition of the harmless effects of exsiccated alum in Baking Powders, given by Henry Pemberton, Jr., in your issue of December 7, and corroborated in same issue by the opinion of such an eminent chemist as R. Ogden Doremus, M. D., LL. D., Bellevue Hospital Medical College, N. Y.

We take the liberty to quote you, Messrs. Editors, from your issue of December 7th: "Finding alum in the baking powders named, Dr. Mott leads the reader to infer that there must be alum in the biscuits made therewith. This inference, as Mr. Pemberton shows beyond a doubt, is altogether wrong, the the chemical process of baking causing the total disappearance of the alum as such, the resulting compounds being either wholesome or inert.

"The whole matter, indeed, seems, on examination, to resolve itself into a rivalry between different methods of producing baking powders, and of lauding one form at the expense of another equally wholesome."

In conclusion, if Henry A. Mott, Jr., is actuated solely for the public good, and is republican in his wishes, and not royal in his proclivities, he will admit the truth of your editorial, from which we have quoted.

Respectfully,

C. E. ANDREWS & Co.
Manufacturers of Pure Spices, Pearl and Regal Baking Powders, Milwaukee, Wis.

OUR RECENT TESTIMONIALS.

When we read in the *Scientific American* of the 16th ult., that the baking powder manufactured by C. E. Andrews & Co., of Milwaukee, Wis., contained injurious and unhealthy ingredients, we called on Mr. J. S. Ricker (senior member of the wholesale grocery house of Ricker, Crombie & Co., of this city) and requested him to purchase a can of Pearl Baking Powder (that brand being our oldest and principally sold in this market), and forward it to some prominent chemist in Chicago, to be analyzed, in order to ascertain if that was the powder referred to under the ambiguous title of "The Baking powder, made by C. E. Andrews & Co., of Milwaukee, Wis." We give the result below, stating, at the same time, that we do not know to this day from what store Mr. Ricker bought the powder.

CHICAGO, Dec. 2, 1878.

Messrs. Ricker, Crombie & Co., Milwaukee, Wis.

GENTLEMEN: Please find inclosed testimonial of Pearl Baking Powder. That powder is evidently carefully prepared from well-selected materials, and is not adulterated with such ingredients as terra alba, marble-dust, etc., and this is to certify that I have carefully analyzed the can of Pearl Baking Powder which you sent me a few days ago, and find in the same no deleterious substances; furthermore the analysis shows the powder to be good, and made from materials of the very best quality.

Respectfully submitted,

PROF. M. DELAFONTAINE.

We also called upon Mr. C. J. Russell (one of the leading wholesale and retail grocery merchants of this city), and showed him the article in the *Scientific American* of the 16th ult. He had our Pearl Baking Powder in stock sold to him prior to November 16. We requested that he send a can of the Pearl he had on hand to some eminent Eastern chemist to find out if the goods made by us were what he represented them to be to his customers, with the following result:

STATE ASSAYER'S OFFICE AND LABORATORY,
ESTABLISHED IN 1845,
S. DANA HAYES,
STATE ASSAYER AND CHEMIST,
BOSTON, Dec. 3, 1878.

CHARLES J. RUSSELL, ESQ.—Dear Sir: I have analyzed a package marked C. E. Andrews & Co.'s Pearl Baking Powder, Milwaukee, Wis., received from you by express with the following results: It does not contain alum, added phosphates, lime or injurious substances of any kind. The materials of which it is composed are pure and wholesome. Respectfully,

S. DANA HAYES,

State Assayer, Massachusetts.

We think we have shown to the public our perfect willingness to have our goods bear the CLOSEST SCRUTINY, sustained, as we are, by some of the most prominent and highest authorities in the country. Persons purchasing our Pure Spices and Baking Powders will not run any risk of injuring their health, and will SAVE MONEY on account of the strength of our goods.

Respectfully,

C. E. ANDREWS & Co., Milwaukee, Wis.

We offer \$1,000 if any adulteration can be found in our Spices and Herbs branded PURE.

C. E. ANDREWS & Co.

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PHILADELPHIA, A. D. 1820.

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General Agent, 210 La Salle Street, Chicago.

See editorial notice in this paper, Feb. 15.

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IMPERIAL COFFEE AND TEA URNS,

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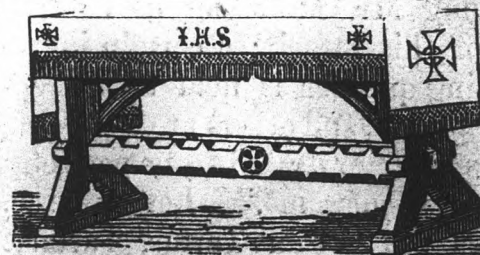
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