

The Living Church.

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

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IN MEMORIAM.

RT. REV. R. H. CLARKSON, D.D., LATE BISHOP OF THE DIOCESE OF NEBRASKA.

"Instead of thy Fathers thou shalt have children, whom thou mayest make Princes in all lands."—*Psalm*.

Rest, noble Prince, thy toils are o'er,
Rejoice with Princes gone before;
The noble Apostolic line,
But lengthens with the lapse of time.

Thou'rt numbered with the mighty dead,
With Christ the Lord the Living Head;
In Peace, in Paradise at rest,
Where Saints and Sons of God are blessed.

What, though through fire and battle smoke
From ancient times the battle broke,
Where many a martyr hero fell
In saving man from wrath of hell?

Martyrs, Confessors, one and all
Obedient to the Master's call;
Each in the power of God hath wrought,
That each might stand up in his lot.

Perpetual light upon them shine,
Bliss more exultant, more divine;
No prouder heroes earth may boast,
Than Victors for the Lord of Hosts.

Rest, noble Prince, and, nobly rest,
The peace of Heaven upon thy breast;
'Tis God's decree His servants fall,
To crown the Saviour, Lord of all.

NEWS AND NOTES.

At the recent meeting of the House of Bishops the following "Rule of Order" was adopted: "That forty-five days' notice be given of special meetings of the House, and that assurance be obtained of the attendance of a majority of the House; failing which, twelve days notice be given of the failure, and that the call to consider be satisfied."

Two new Sees will be shortly erected in England; or, to speak more accurately, one new one will be erected, and two united ones divided. The new one is Wakefield, in Yorkshire, which will relieve the overburdened diocese of Ripon; the other is Bristol which will be separated from Gloucester. The sums necessary for endowment have been raised.

I AM glad to see that a second edition of Bishop McLaren's "Catholic Dogma the Antidote of Doubt" has been called for. My opinion of this noble work goes for nothing, but a man who knows whereof he speaks, and whose lightest word carries weight, the Rev. Dr. Dix, says of it that it should be in every student's hand, being thoughtful, earnest, learned and necessary for these times.

AND speaking of Dr. Dix, how many of the friends of THE LIVING CHURCH have read his magnificent article in a recent number of *The Church Eclectic* on "The Oxford Movement." It has now been re-printed in pamphlet form, and may be had at small cost, five cents I think, from the Rev. W. T. Gibson, D. D., Utica, N. Y. Eloquent, learned, convincing, it is the best tract I know of on the subject, well worthy to rank with Dr. Ewer's "What is the Anglican Church."

DR. FERGUSON will be the third colored Bishop in our Communion, and the first in the American Church. The others are Dr. Crowther, of Niger; and Dr. Holly, of Haiti. The former has had quite a checkered career. Taken from a slave ship by a British cruiser when a child, he was educated by the colonial authorities at Sierra Leone, where he afterward officiated as teacher in the mission schools there. Subsequently he went to England, was trained for the priesthood at Christ College, Islington, and in due time ordained for service in West Africa, that grave of Europeans. He was consecrated Bishop for Sierra Leone, in 1864, and afterwards translated to his present position.

NEVER were Holy Week and Easter observed in England with greater devotion and solemnity than this year. The number of communions was very great, Celebrations were multiplied, and all the services thronged. On the Tuesday before Easter it is estimated that 20,000 people were in St. Paul's Cathedral, which by the way is not the Metropolitan Cathedral as a contemporary calls it, but only the Cathedral of the Metropolis. A "Society Journal" gravely complains that it is now useless for sight-seers to go to St. Paul's, because there is always "some sort of a service" going on. Things have changed since the day, not so very long ago, when a devout Churchman kneeling for a moment's private devotion, was told by a scandalized verger that he "must not do that sort of thing there."

THE comparative increase of blacks and whites in the United States has recently been the subject of much discussion. Mr. J. H. Tucker, a member of Congress, has instituted a comparison, extending over the period from 1790 to 1880, from which it is shown that the natural rate of propagation of the whites is slightly greater than that of the blacks. While the whites were 80.7 per cent. of the population in 1790, they were 81.5 in 1860. Including immigrants, the

white population gained and the colored lost 6 per cent. in the whole period from 1790 to 1880, while in the last 20 years the whites have gained 1 per cent. Texas is the only State in which the black population shows an increase. The outcome of the complete survey is that the white race comprises 80 per cent. of the total population, and is steadily gaining, but at so low a rate as to afford no reason for expecting any material change in the ratio in the present or coming generation. The former slave-holding States are as a whole two-thirds white and one-third black. While Mr. Tucker apprehends no danger from the co-existence of two such widely different races, he thinks that the harmonious development of such a heterogeneous society will demand the exercise of wise statesmanship. Professor Gilliam, who is also known for his researches into this subject, arrives at somewhat different conclusions from Mr. Tucker. According to the calculations of the former, the whites may be expected to double every 35 years and the blacks every 20 years. In 100 years this would make the black population of the Southern States 192,000,000, while the whites would be only 96,000,000, and the white population of the entire country 336,000,000. Professor Gilliam utters a note of warning concerning the established greater fecundity of the inferior races, and the absence of those checks to population in the case of the negro which exists in all other cases.

AN OPEN LETTER TO THE RT. REV. H. C. POTTER, D.D., ON THE SUBJECT OF MINISTERIAL SUPPORT.

RIGHT REV. SIR:—I have read with much interest your article in *The American Church Review*, on "Ministerial Support." I fully agree with you in opinion as to the disgraceful attitude of the Church towards her ministers, in the shameful neglect of providing for them a decent support. I agree with you, too, in saying that the reform in this matter should begin among the brethren, in helping as far as possible one another—"that those whose maintenance is relatively adequate and comfortable, may do something among themselves which shall move others to do more."

But it does not follow that all the clergy residing in large cities, with an honest family of eight or ten children, to clothe, feed and educate; and all the expenses incident to maintaining a modest yet decent style of living, have "a maintenance, relatively adequate and comfortable." Judging from my own experience and observation, I should say that there is the same shameful neglect in providing what would be deemed a sufficient salary to enable the city clergy to live without harassing care and anxiety. In calling a clergyman, there is very rarely any consideration given to the fact, as to whether he has a large or small family.

In the minds of the mass of vestrymen to whom, in the anomalous condition of things in the Church in this country, the trust is given of fixing the salary and calling the clergyman, the prominent idea is for how small a sum can we get him—and will he draw? It very rarely enters into their counsels to ask, "How much of a family has he, and knowing from our own experience the price of living, can he live comfortably on the salary we are prepared to offer?"

There is a certain style of living expected of a clergyman in a city, which ought not to be either ostentatious or extravagant; and which, to maintain a respectable appearance, he must observe: so that in a measure he cannot regulate his expenses as a private individual might do. But how seldom is this thought of by the vestry? And how rarely do they trouble themselves to ask when a clergyman is once settled among them, whether the salary is ample to meet his current expenses.

They leave out entirely the consideration as to whether he is able to make any provision for the future wants of his family or to provide for himself when he shall have been disabled by age and infirmity. Alas! unless he has a patrimony of his own to fall back upon, he is left, like the old worn out cart horse, to be turned out to pick his food and die by the wayside.

The Government, when her officers in the army or navy have served faithfully for a reasonable term of years, place them on the retired list on half-pay, and thus ensure for them a respectable maintenance for life; but the Church says to her ministers when oppressed with the weight of years and infirmity, and so can no longer work with acceptance: We have no further use for you look out for yourselves. This is practically the case now with many who were once earnest and able workmen in the Lord's vineyard. The fund for aged and disabled clergymen makes but a partial provision for a limited number, and God only knows

the poverty and suffering of a multitude of others, or of their neglected widows and children. An example is present to my mind, at this moment, of a clergyman once prominent in the Church, who gave his life and fortune to the Church, and is now left blind and helpless to the charity of a few of his brethren and friends. A thousand dollars is a very small salary for any clergyman to live on, any where, in the most retired village or hamlet; and yet it is as ample, if not more so, than in very many cases \$3,000 would be for a clergyman in the city. There are many among the clergy who are receiving a salary of \$2,000, who could more readily pay the \$75.00 out of their income, than even those who are receiving \$4,000.

I have stated these facts in connection with your suggestion, as to a voluntary assessment upon all salaries over \$3,000, at two per cent., to indicate the probability, that in many instances, however much the clergyman might desire it, he would find himself unable to comply with the suggestion. I believe you have hit upon the right expedient in appealing to an *esprit de corps* among the clergy to come to the relief of their brethren. The greater number can do something, no matter what the amount of their salary. They will esteem it a blessed privilege; and I trust that something will be done *speedily* in accordance with your suggestion. A plan can readily be devised by which those who are actually suffering may be reached and measurably relieved. The Bishops will know in their own dioceses the most urgent cases, and through them the smallest salaries can be supplemented in proportion to the amount contributed.

M. SCHUYLER.

St. Louis, Missouri.

A TOUCHING CEREMONY.

BY THE REV. W. T. WHITMARSH.

The biennial session of the Supreme Lodge of the Knights of Pythias, an organization now numbering 70,000 of the best class of our citizens, being held in this city during the past and present weeks, brought me an invitation from the executive committee, to accompany our Michigan delegation and hold a religious service, for the express benefit of members of the order, on Sunday last.

Thousands have been here from all parts of the land and from Canada, who are wending their way homeward, filled with admiration and appreciation of the warmth of Southern hospitality. Discovering, on the eve of my intended departure, that the Council of this diocese was to be held this week, and that it would be characterized by features of peculiar interest, I accepted the kind invitation of a reverend brother to prolong my visit and stay.

The Council convened in Trinity church on Wednesday morning, when I was privileged in being permitted to take part in the opening service. After the Celebration the council formally organized, and then adjourned (the custom here being to have no afternoon session) to 7.30 P. M., at which time the zealous diocesan read his report of work done, and a great deal of routine business was transacted.

On the following morning the event of this session took place, in the public reception of sisters, into the Sisterhood of St. Philip and St. James.

In front of the chancel sat, deeply veiled and in the usual sable garb of our Sisterhoods, six devoted women, four of them being those who were about to be formed into a recognized Sisterhood that day, the others being sisters from Mobile, deaconesses of the diocese of Alabama. After the Creed in the office of Holy Communion, Bishop Galleher drew attention to the value of woman's work in the Church of Christ, to the degree in which it had been availed of in Apostolic and primitive times, and to the views held by the Church, both here and in England, as to the propriety of setting apart by prayer and benediction those holy women, who gave their lives to Christ and His Church, in holy, self-denying labor.

The four sisters moved to the chancel rails, where the Rev. Dr. Holland presented the Sister Superior to the Bishop, saying, "Reverend Father in God I present unto you this our sister who, following the example of devout women recorded in Holy Scripture and written of in primitive times, desires to devote herself to the relief of the suffering and destitute, and comes forward to ask your benediction and the prayers of the Church, that she may have grace to do her duty, as becometh so honorable and difficult a vocation." The Bishop questioned her as to her preparedness to take upon her so weighty an undertaking, and, having received her reply, duly received her according to a special service provided for this purpose, and running somewhat on the lines of that for ordering deacons.

The Sister Superior then presented in like manner the other three who are to be under her rule, when the same service was read a second time, after which the Bishop delivered a very tender and impressive address to them and to the sisters from Mobile, who now joined them at the chancel rails; the Celebration was then proceeded with, the sisters remaining at the rails until they had communicated, and receiving first. In the front seats were some 40 orphans from the Church Home under the care of the Sisterhood, and it was beautiful to see 15 of these young children of the Church, who have been rescued from want and peril worse than need, kneeling humbly at the Holy Table to receive the Holy Food. God bless and prosper this new departure in the church of Louisiana.

In the evening session the Bishop made a valuable suggestion as to the practicability of obtaining a small farm, on which, by fruit culture, students for the ministry might support themselves by their labor, and cottage homes be built for the superannuated clergy of the diocese, a committee was at once appointed to carry, if possible, the project into effect.

The Council is well attended both by the clergy and by the laity—and the church, on which a large sum has recently been laid out in the decoration of the interior, presents an appearance worthy of the occasion, and of the vast interests being debated in it by the zealous Bishop of the diocese and his band of co-laborers, who partake his spirit and emulate his zeal.

New Orleans, May 2.

"THE MOST-NAMED CHURCH."

A very good thing is the "U. P. C."
And not so bad is the old "M. E.;"
The "Old S. P." and the "New S. P.,"
"My church," you know, or the new "R. E.,"
The "Orthodox," or the "Hicksite Q.,"
"You take your choice"—may very well do;
And the old "R. C.," with a dose of Trent,
Is not so bad—if one's content;
But the most-named Church, say what you may,
Is the "P. E. C. of the U. S. A."

THE ARKAŔNAS COUNCIL.

The Twelfth Annual Council convened in St. Paul's church, Fayetteville, on Friday, the Feast of the Evangelist St. Mark, at 10 A. M. The Convention sermon was preached by the Rev. Innes O. Adams, rector of Trinity church, Pine Bluff, from 2 Cor., iv. 7. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

The report of the Committee on the State of the Church showed an increase in church buildings and improvements since the last council. In consequence of not having full parochial reports, the Committee could not give complete statistics until the Journal is printed.

The Bishop's address was full and interesting, and gave evidence of progress in Church work throughout his diocese, which he feels satisfied can be better accomplished when his Cathedral in Little Rock is occupied, and missionary work from that point put in systematic operation. Summary of his work for the past year is: Sermons, 90; addresses, 43; Eucharists, 23; confirmed, 58; Ordinations, 1; Institution, 1.

The following are the officers elected for the ensuing year:

The Rev. T. C. Tupper, Secretary; Col. L. H. Roots, Treasurer; the Rev. W. C. Stout, Registrar; Col. M. L. Bell, Chancellor. The Rev. Joseph L. Berne, Messrs. W. G. Whipple and Albert Wassell, Trustees of the University of the South.

Standing Committee: The Rev. T. C. Tupper, President; the Revs. I. O. Adams and J. L. Berne, Messrs. M. L. Bell and P. K. Roots, (Secretary.)

The 13th Annual Council will meet in Little Rock on the second Friday after Easter, 1885.

St. Paul's church, a handsome brick edifice, was consecrated to the glory and worship of God, on Sunday, the 27th instant, the Bishop of the diocese preaching the sermon. He was assisted in the services by the Rev. D. McManus, J. J. Vaulx (rector) T. C. Tupper, I. O. Adams, J. L. Berne and W. B. Burrows. The Bishop's sermon was on the Comprehensive Work and Mission of the Church in the world, from St. Matthew x. 7 and 8. At the evening service the Rev. T. C. Tupper, rector of Christ church, Little Rock, preached on the life and character of St. Paul, from Acts xxii. 15. The church was crowded at both services.

On Monday morning the Rev. J. J. Vaulx was instituted rector of the parish, the Rev. J. L. Berne preaching the sermon.

Monday evening an entertainment and banquet was given to the Council and the Knights Templar by the ladies of St. Paul's parish.

GOOD taste rejects excessive nicety; it treats little things as little things, and is not hurt by them.—*Fenelon*.

THE RUSSIAN CHURCH AND ANGLICAN ORDERS.

BY THE REV. MALCOLM MAC COLL.

The English population scattered over Northern Russia amounts to several thousands. They look at religious questions from different points of view, as Churchmen are apt to do at home. But they are all ardently attached to the Church of England, and sink their differences, as I can personally testify, in the genuine warmth of their welcome to a Bishop of their own Church when he comes to minister among them. The cordial welcome given everywhere to the Bishop of Aberdeen was really touching through its unstudied and spontaneous character. Some of this feeling was, doubtless, due to the Bishop's own winning ways and the profoundly religious influence which he almost imperceptibly breathed out. But much of it was also due to the sincere delight of English Church people in finding the Church at home caring for them, and sending a "father in God" to cheer them up and minister to their religious needs. I am convinced that the Bishop of Aberdeen's visit to those scattered congregations has helped to raise the tone of their moral and spiritual life. But there are groups of English people in the interior of Russia whom the Bishop could not visit, and who are cut off altogether from the outward means of grace. Surely it is the duty of the English Church to do something for these children of hers in a foreign land. An Anglican Bishop for Northern Europe, having his headquarters in St. Petersburg, would be able to visit these people occasionally for the sake of confirming their children, and to send a chaplain now and then to look after them. A more effectual way doubtless, would be such an understanding between our Church and that of Russia as would admit of intercommunion—that is, of a participation in each other's sacraments without any abjuration of belief on the part of either. Some progress has already been made in this direction. In Greece and some other parts of the Orthodox world orders have been issued by the ecclesiastical authorities to the native clergy to bury English Church-people in consecrated ground with full religious rites in places where there does not happen to be an English clergyman. In some parts of Russia, too, special permission is now sometimes given to English governesses in Russian [families to receive the Holy Communion in the Russian Church without any special conditions. A great change has passed over the feeling of the Russian Church towards the English since Palmer's visit to Russia forty years ago—a change towards a better appreciation of our Church and a friendlier attitude towards it; in spite of the Crimean War and hostile attitude of the English Government during the recent Russo-Turkish war. Indeed, I found a considerable change for the better even since my own previous visit to Russia twenty years ago. The change is no doubt, partly due to the enlarged intercourse between the two countries owing to the development of railways. American Churchmen also, and conspicuous among them, the Rev. Dr. Hale, have done and are doing much to keep some of the leading men in the Russian Church well informed on ecclesiastical affairs in England and America. But the most potent factor of all in the improved feeling of the Russian Church towards our own has been the remarkable series of conferences between Western and Eastern Churchmen which took place in Germany ten years ago under the auspices of the illustrious Dr. Von Dollinger. The Russian Church sent some of her ablest theologians, lay and clerical, to those conferences, and these returned to Russia with altered views as to the position and principles of the Church of England. To take one subject. Till then such knowledge of the English Church as Russian Churchmen possessed was mostly derived from Roman sources, which represented the English Church as one among a multitude of Protestant sects; claiming, indeed, but on untenable grounds, to possess a valid Episcopal succession. The late Metropolitan Philaret wrote upon Anglican Orders, and pronounced them doubtful. But his conclusion was derived from Roman Catholic works, as a distinguished Russian Churchman told me the other day, and was therefore worthless. Among the Russian theologians at the Bonn Conference in 1875 was the Professor of Comparative Theology in the Ecclesiastical Academy of St. Petersburg, M. Ossinin. At one of the sittings of the conference Dr. Dollinger delivered a luminous discourse on the validity of Anglican Orders, which made a deep impression on the Easterns present. Professor Ossinin studied the question on his return to Russia, and his studies have borne useful fruit, as the following incident will show.

Some two years ago an English clergyman went out to Russia, and called, among others, on the Ober Prokuror (High Procurator) of the Most Holy Governing Synod. Protesting his unbelief in his Anglican orders, he entreated the Ober Prokuror to use his influence to get him ordained in the Russian Church. The Ober Prokuror, not having had occasion to go deep into the question of Anglican orders, was at first rather favorably disposed towards Mr. —'s petition. The matter having come to the ears of Professor Ossinin, he urged the affront that would be offered to the Church of England through the implied repudiation of her orders by the re-ordination of Mr. —. The result was the appointment of a committee to examine into the question. This committee, which consisted of several Bishops and theological experts, reported that the facts did not justify the re-ordination of Mr. —, who, as the Ober Prokuror expressed it to me the other day, "was not candid" in the matter. But Professor Ossinin did not let the matter rest there. It is the custom, in the Ecclesiastical Academy of St. Petersburg, to set a special theme as an exercise for the theological degree. Last year Professor Ossinin gave the validity of Anglican orders as the subject of the theme for the degree. The students made a special study of the subject, aided by the contents of ample libraries; and all the themes were, without a single exception, in favor of the validity of Anglican Orders. This fact is important when it is borne in mind that these students will be scattered all over Russia, and that some of them are certain to rise to eminent positions. The themes are now in the possession of Professor Ossinin, and he intends to produce them in the Governing Synod in the not improbable event of the question of Anglican Orders coming before that august body.

Now the presence of an Anglican Bishop in St. Petersburg would be invaluable as an authority to appeal to in a case of that sort. As matters stand, Russian Churchmen have no means of distinguishing genuine representatives of the Church of England from eccentric and irresponsible clergymen who may choose to air their crochets abroad. How ready the Russian clergy are to welcome a British Bishop was shown by their reception of the Bishop of Aberdeen. To give an example: the Bishop, accompanied by Mr. Buxton, the assistant-chaplain at St. Petersburg, and myself, attended a celebration of the Holy Eucharist, according to the grand liturgy of St. Chrysostom, in the Cathedral of St. Isaac; the Bishop being vested in full Episcopal robes. We were taken inside the ikonostasis and placed on the right of the celebrant, who was assisted by the Archdeacon and three other clergy. After the preliminary office and the preparation of the elements, including the mixture of water with the wine (*pace* the Purchas Judgment and *Quarterly Review*) at the altar of Prothesis, about a dozen feet to the right of the altar of celebration, the celebrant first, and then each of the other clergy went up to the Bishop of Aberdeen to kiss his hand and receive his blessing before the liturgy proper commenced, thus treating him with the same deference with which they would have treated one of their own Bishops. I was not able to wait to the end of the service, being obliged to keep an appointment at the Winter Palace, where, by the way, I witnessed the end of another celebration in the Court Chapel, and heard some of the most beautiful music I ever listened to. The Court choir is celebrated for the beauty of its voices and the thoroughness of their training. The Bishop of Aberdeen was much struck not only with the grandeur and dignity of the liturgy of St. Chrysostom as he witnessed it at St. Isaac's, but also with the crowds of communicants of both sexes, who came up to receive the Sacrament at the royal doors when they were flung open. They received in both kinds standing.

I should like to describe my visit to Moscow and to the Troitsa Lavra, fifty miles beyond it, where Dean Stanley spent three days of great enjoyment. He is still remembered there with affection, and the room which he occupied is shown to visitors. But I have already trespassed somewhat on your space. It was a great disappointment to me to be obliged to leave Russia so soon and in the midst of very interesting inquiries. I was much impressed while there with an observation of Dr. Dollinger two years ago. A new edition of Palmer's Treatise on the Church, he said, revised in the way which he himself suggested, "would be a boon for Christendom." Such a book is much needed. I was asked by several Russians of influence and position to recommend to them some book which would give them a clear idea of the exact position and doctrines of the Anglican Church. I could think of no better book than Palmer's, even in its unrevised form. Another useful book for the purpose—but that also is out of print—is Mr. Gladstone's Church Principles considered in their Results; a book little known to our generation, but the ablest exposition in the English language of the sacramental system from a philosophical point of view. The Primate has also kindly recommended Hooker as a good book to recommend to Russian Churchmen. If any readers of *The Guardian* who may be interested in the subject will send me copies of any of these books I shall be happy to send them to Russia, together with a parcel from myself.—*London Guardian*.

MISSION WORK IN THE NORTH-WESTERN TERRITORY.

A missionary, who has a charge in a very isolated portion of the North-Western Territory, in the Dominion of Canada, sends a short account of some of his experiences. He is fortunate in having an excellent wife; but she, poor woman, does not see the face of a white person of her sex, except at long intervals. His little ones too are surrounded by the most abominable influences. It is not easy for us, in our civilized and comparatively old settlements, to realize what privations and hardships have to be endured by missionaries and their families, who, for Christ's sake and the Gospel's, are wearing out their lives among the heathen, beyond the outskirts of civilization. Is it not our duty, as fellow-members of the Household of Faith, to do what in us lies to ameliorate their condition, and to cheer them in their isolation? To add to the trials of our correspondent (who does not, however, write in a querulous spirit, or breathe one complaining word), the Mission House does duty as a hospital, day and night; and many of the cases treated there are very infectious. He has himself only recently recovered from his fourth attack of the erysipelas of a most painful kind, contracted during his attendance upon the sick! This hospital-work, moreover, is a very serious tax upon the already too limited stipend of the missionary, involving, as it does, an outlay of at least \$300 per annum.

Our correspondent says: "Our experience among these worse than heathen savages has certainly been singular, and sufficiently varied to admit of its being considered interesting. It is an old remark that extremes meet; and there are many points within the range of my present experience, in which the sublime and the ridiculous are sometimes so strangely mingled as to verify the saying. Some of the experiences with which we meet as you will readily believe, appeal to our deepest feelings; but, like the veteran of many battles, who sees comrade after comrade fall by his side, until at length heart and eye become almost callous from very familiarity with the surrounding carnage, even so from a sheer inability to make more than a very partial impression upon the prevailing superstition; and to dissipate the ignorance which lies at its root, the heart and eye of the soldier of Christ in such a mission field as this have a tendency to become dulled. There is need for the constant exercise of faith in the sure promises of the Master.

"That great bugbear—the 'Indian problem' which, only three years ago, threatened to be of so serious a nature, has been easily solved through the wise policy of our Government, and the conciliatory management of the officials in the North-west Territory, to this may be added the fact that the Canadian Pacific Railway Company has succeeded in convincing the Red man that the White man is too strong for him; 'for,' says he, 'White men are as hard to count as the blades of grass on the prairie.'

"But I am digressing from my point, which is—to give some of the facts directly connected with my Mission. One fact is becoming more and more apparent from day to day, viz: that it is useless to expect to break up old and rooted prejudices in a day; and that, to attack heathenism with effect, as Dr. Duff said of Hindooism, it must be attacked in the brain. It is only by careful and long training, and by dint of daily intercourse with the heathen youth, that impressions are made; and I suppose that, as for those things that appear so revolting and iniquitous, we must pray for patience and strength to bear them with at least some measure of equanimity.

"I may illustrate my meaning by relating an incident that occurred to us no longer ago than this day on which I write. One of our pupils, an interesting girl of fourteen and a regular attendant at the day school, and who has frequently been at church, was followed to-day to my house by a man accompanied by his wife who is the girl's aunt. The man appeared old enough to be her father. The girl took refuge, as she had done several times before, behind a curtain in the kitchen. The man followed her in, and for some time endeavored by mild persuasion to induce her to go with him, which she persistently refused to do. At last the fellow threatened violence, whereupon I asked him his business with her. He vehemently protested that she was his wife, and I told him to let her alone till her father should come, and to send for him at once; to which he replied that her father had no claim upon her, as he had himself just given seven loads of wood for her, that it was not her father he wanted but her. He was in the act of dragging her out, when I again interfered, opening the door and pushing him out of the house. Seizing his gun, I drew the cartridge, and took the weapon to my bed-room. Shortly after the girl's mother with several of her family appeared upon the scene, and using great violence, insisted upon the poor child accompanying them.

"Now this I am sorry to say, is by no means an isolated case. In fact, the agent told me not long since, that the settlement of such cases was a frequent occurrence with him. I know of course that this is all in accordance with their laws and customs, to which they have been used for centuries. But the question occurs: How does it affect the missionary in connection with his work in the great Master's vineyard? That Master alone

knows whether a single grain of the good seed had taken root in the soil of that child's heart. Nurtured and cared for and prayed for though it was, and watered with many tears, of what avail is it all, if it is destined only to be choked and crushed under the influence of a system of abject slavery? For most of the men have from three to four wives, who are neither more nor less than absolute slaves.

"But even this is not so bad as the many cases that come to our knowledge of bad white men buying girls like this, and then casting them off whenever it may suit their purpose. And yet we are told that it does no good to raise our voice against such practices, because there is no remedy for them! "This, however, is the dark side upon which we have been looking. What would our life be here if this were all? But thank God it is not all! Even now in some respects (though they be few in comparison) we can discern a far faint glimmer of the dawn that heralds a glorious day, a day when the Sun of Righteousness shall arise, with healing in His wings, and shine upon the dark places of the earth."

I have an evening class of several boys, and one young man, who are making good progress and in some of whom we hope to see, in the near future instruments for the pulling down of the strong-holds of Paganism among their people.

THE SISTERHOOD OF THE GOOD SHEPHERD.

The 15th anniversary of the Sisterhood of the Good Shepherd was held in St. Barnabas' chapel, New York, on the second Tuesday after Easter, April 22, at 10:30 A. M.

The service was conducted by the Assistant Bishop of the diocese, the Bishop of Albany, the Rev. Dr. Peters, and the pastor, the Rev. Dr. Gallaudet.

The Bishop of Albany made an address, in which he alluded to his very great interest in this Sisterhood, and his presence at its organization 15 years before. He then celebrated the Holy Communion. The offerings were for the "Sisterhood Fund." A large number of clergy and other friends were present, and a kind message was received from the Bishop of the diocese.

The work done by this Sisterhood is a very useful and beautiful one, and its mission to "the sick and poor; prisoners and outcasts; the ignorant, destitute and oppressed; orphan children; the fallen, and the friendless penitent," has steadily and rapidly increased in efficiency, since its organization 15 years since in St. Ann's church with three Sisters.

Their first work was the charge of St. Barnabas' House, a temporary home for homeless women and children. Out of this grew work among the tenement houses, the Emigrants' Hospital and the hospitals on Ward's Island. In Advent, 1877, they began labor among the prisoners in Essex street, and the House of Detention, in Mulberry street, reading the Bible and kneeling in prayer with the rough men and women. In July, 1870, through the assistance of Mr. J. D. Wolfe, a day nursery was opened where the little children of women obliged to work away from their homes could be received for the day.

One of the Sisters makes weekly visits to the Child's Hospital, at 51st street and Lexington avenue, where she also meets a large class of the young mothers and other women who find a home in this noble institution.

In 1875 was begun in St. Barnabas' House "a social evening with the Sisters" for the women who attend the chapel and all who receive help from the House or Sisterhood, which has proved a source of marked elevation and improvement. The "Fresh Air Fund" was begun in the summer of 1871, through the liberality of Mr. J. D. Wolfe, who furnished means to send the Sisters and House children into the country for two weeks. Since his death, the great pleasure has been most kindly continued by Miss Wolfe and other friends.

In 1876, through the kindness of the Rev. R. B. Post, Rector of Christ church, South Amboy, New Jersey, the use of the Orphanage adjoining the church was given to the sisters free of rent, together with an appropriation of \$200 for furniture, as a summer home for themselves and children from St. Barnabas' house and nursery. The "Fresh Air Fund" met the expenses, and also aided as many children from tenement houses as could be accommodated. This was only temporary, and in the summer of 1878 the corner stone of the House of the Good Shepherd was laid at Asbury park, on land given by Mr. Bradley, the proprietor. The house was built by the aid of friends of the Sisters, and of "Fresh Air" for the poor, and entirely paid for before the close of the next year, when it was dedicated by the Bishop of New Jersey. The sisters are thus enabled to meet the great need of country air and rest for the poor, hard working women and their children from the Mission, St. Barnabas' House, and other mission churches, as well as a resting place for Bible-readers or missionaries, who can afford to pay but moderate board, and for all engaged in Church work. The house was opened in June, 1879, and has been filled each summer with a family of 70 or 80.

During the 15 years 1,620,803 meals have been given; 25,196 women have been under the charge of the sisters, and 2,023 children in the day nursery. Earnest appeals are constantly received from other dioceses for sisters, but there are none who can be spared

from the work already undertaken. Would that they could reach the hearts of women free to consecrate themselves to this ministry of love.

A great want that must be met before the Sisterhood can meet the demands so often made upon it, is a Sisters' house. At present no applicant can be received, unless there is a vacancy among the workers. The money subscribed for this purpose last year rests in the "Savings Fund."

The chapel was made bright and fragrant at Easter by the offerings of the women of the mission and others, and the sisters were made happy by the gift of \$100 "To distribute among the poor."

About 200 patients have been received into Christ Hospital, Jersey city, during the past year. An added interest has been given the work by the number of sailors received from two of the English Steamship companies. Most of these men have been baptized, many of them confirmed, and it has been most interesting to notice how the familiar words of the Prayer Book awaken memories that had been almost obliterated by their rough life.

It may be well to state that the "Sisterhood fund" is to provide for the personal expenses of the permanent workers, including a month of vacation each year, and that while those working for the City Mission Society have home in St. Barnabas' House, their support comes wholly from this fund. Contributions for all these purposes will be most thankfully received, and should be sent to "Sister Ellen, St. Barnabas' House," marked for whatever object the donor prefers.

THE LATE BISHOP PINKNEY.

SPECIAL CORRESPONDENCE.

Mr. Alex. Doyle of New York, the sculptor who executed the statue of John Howard Payne which now stands in Oak Hill Cemetery, West Washington, received some time since a commission from Mr. W. W. Corcoran of this city, to execute a full size statue of the late Bishop of Maryland, William Pinkney, D.D., J.L.D. The monument consists of a statue, rather larger than life, surmounting a pedestal, all of pure marble, in all about 13 feet high. The Bishop is represented in his Episcopal robes, in the act of speaking, and standing near a reading desk. The pedestal is of a gothic character and is intended to be emblematic. On one side are the crozier, mitre and a scroll containing the motto, *In cruce, Salus*. On the opposite side are to be a cross and crown. On the rear of the pedestal there is to be an inscription commemorative of the late Mrs. Pinkney, who reposes beside her husband, her remains having been removed from the usual burial place of her family to be placed near those of the late Bishop. On the front of the marble pedestal, together with name, title and dates of birth and death, is the following inscription:

"A gunless and fearless man of God, brilliant in intellect, steadfast in trial, tender and true in friendship, he so adorned his life with manly virtues and Christian graces that his earthly career remains an imperishable memento of that Apostolic spirit of which he was both the eloquent advocate and the beautiful example."

The church of the Ascension, this city, is to be placed entirely out of debt. By the efforts of the people, aided by the liberality of the gentleman by whom the memorial monument is ordered, and who has already given \$70,000 towards the cost of the church the parish hopes, at an early date, surely during the year 1884, to be entirely free of debt. "The church," wrote the late Bishop on one occasion, "had I the means, I would make my monument." It is now proposed to pay off the debt on it, and make it his monument, or rather one of his monuments. His memorial is not in architecture, nor yet in literature, but in living hearts of the people among whom he served his Master and the Church. Besides the parish of the Ascension, this city, that of St. Matthew's, Prince Georges' County, Maryland, is one which he held for many years. There he came a young presbyter, there he married, and from there he was called to Washington. At the parish church, in several other places where there are chapels, and in private houses, he ministered for many years. At the cemetery of the Mother Church lie under many a huge granite old fashioned mausoleum, the remains of many of his wife's relatives; there, for a while, lay her own; and there it was the expressed wish of the Bishop, made to the aged sexton that his own should repose. Posthumous arrangements, however, have borne his remains and hers to less humble ground. This old cemetery has of late been cared for, largely through the interest of the missionary in charge and his men of advice; and a resolution of the Vestry has now placed it under the charge of a committee, with full power to repair, improve and collect fees for sites. The parish, I am glad to say is in excellent monetary state, largely owing to the enterprising financial management of the rector and vestry. Exclusive of aid extended, on an appeal at the November meeting of the Convocation of Washington, the Vestry has fully and promptly met its obligations, and too much praise can hardly be awarded the parish for the diminutive percentage of loss in the collection of subscriptions. The late Bishop was a contributor to the expenses of the parish, the rector very generously refusing to allow him to increase the amount, when,

in his well-known and abounding liberality, he offered to do so. The Bishop never lost his interest in any of the parishes in which he had served his Master and the Church, least of all in this work of his early days.

THE HOUSEHOLD.

AN appetizing sauce for meat of any kind, or for fish, is made of two tablespoonfuls of grated horse-radish, one of made mustard, half a teaspoonful of salt, the same quantity of sugar, with vinegar enough to cover it. The quantity, of course, may be increased, but these proportions should be observed.

FRESH herrings are a popular dish at this time of year with many cooks, but no one has eaten them at their best if they are fried. They should be boiled, and be served with nice sauce, made of melted butter with a little thickening of flour, and with parsley or olives chopped and put in. Pour this over the fish.

THERE comes a time in every little girl's life when she is seized with a longing to cook; by all means indulge her. Do not wait until she is a young lady and then send her to a cooking-school to learn how to make a pudding or cake—what she might have learned in the kitchen at home, and been happy in learning.

FISH, almost more than anything else, is improved by slow cooking; especially is this true when the fish is boiled. If cooked rapidly it will fall apart and neither taste or look so well. The great point insisted upon by scientific cooks of the present day is this of taking abundant time to prepare food in, and the fact that nothing is gained by rapid boiling.

AN excellent meat sauce is made of one pint of vinegar, two spoonfuls of mustard seed, two of horse-radish grated, two small onions cut in fine bits, a teaspoonful of red pepper, and a little salt. Put this in a glass can and set it away for a week or two, and it will be very well prepared for the table. If any scum rises on the top skim it all off before pouring out the sauce.

THERE is one sin which, it seems to me, is everywhere and by everybody underestimated, tolerated with undue tolerance, and quite too much overlooked in our valuation of character. It is the sin of fretting. He who frets is never the one who mends. And when the fretter is one who is beloved, whose nearness of relation to us makes his fretting at the weather seem almost like a personal reproach to us, then the misery of it becomes indeed insupportable. Most men call fretting a minor fault—a foible, and not a vice. There is hardly any vice, except drunkenness, which can so utterly destroy the peace, the happiness of a home. H. H.

POTATO rolls for breakfast are made in this way: Boil six good-sized potatoes with their jackets on, take them out with a skimmer, drain them, and squeeze them with a towel to insure their being mealy and dry, then remove the skin, mash them until perfectly free from lumps, add a tablespoonful of butter, the yolks of three eggs, a pint of sweet milk, and a tablespoonful of yeast should be beaten with them when they are cool enough so that the yeast will not be in danger of being scalded. Beat in just enough flour to make a stiff dough; when this rises make it in the shape of small cakes, let them rise the same as biscuits. Bake a delicate brown. They are nice for breakfast or supper.

CASE FOR SILVER-WARE.—A very pretty case for silver in daily use is made as follows: Take a piece of ticking thirty inches wide and the length of your cupboard, the length to be taken lengthwise of the goods. Turn up one-third for the pocket, stitch it at convenient intervals to the back, making pockets from two to three inches wide and ten inches deep. Bind with braid, and work the stripes in any fancy stitch and colors to taste. This is to be tacked between two shelves on the back of the cupboard. For silver to be put away make the case ten inches wider for a flap at the top, and with a pointed end flap with strings to tie around. For this the division pockets should be narrow, to hold only one spoon, knife or fork. The silver is thus prevented from being scratched, as when put away in a box.

THERE is very little furniture required for the hallway of one of our modern houses. A hat-rack and one or two chairs is all that can be accommodated in most of them. Sometimes you will find a neat lacquered table, with a card tray upon it, but generally the tray is placed on the marble slab of the hat-rack. One of the newest ideas in this piece of furniture is a hat-rack combined with an umbrella-rack and a chair. At one side of the hat-rack is a low-backed chair neatly upholstered. At the other is the umbrella-rack, and between these is a beveled plate glass, with hooks or pins for hats and coats at the side of the glass and a table for the reception of cards below it. The chairs used in halls are of a special make, generally lower than the ordinary chair, a trifle wider, and having a low back. Mahogany is used almost universally in the manufacture of hat-racks and reception-chairs.

REFORM IN HOME LIFE.—Prof. Adler, of New York, wants to reform home life so there will be less drudgery for woman, and more time and strength to devote to her own improvement and the "soul life" of her children. He thinks that some form of cooperative housekeeping may be devised to liberate the mother from her present slavery. It is possible that the labor of housekeeping might be considerably reduced by some form of co-operation as it is now by the employment of public laundries, but it is not certain that the liberation of woman from labor would universally conduce to the moral and mental improvement of herself and her children. This is not a slur upon woman. Men who do not work are very liable to degenerate mentally, morally and physically. The greatest help for woman would be to reduce the exactions of society, fashion and custom, if such a thing could be done. Every new feature in modern society entails labor upon her. The more sewing machines, the more tucks and frills. The more bric-a-brac, the more sweeping and dusting. The more acquaintances, the more time wasted in formal calls. The truth of the matter is, that the wife and mother, who really loves her home and children, does not ask to be relieved of the care which makes her habitation a home. She would rather work hard than make her house a phalanstery, and any improvement in housekeeping which tends to make her family any less a family, she would reject. The house-wife earns her half of the family income, and until the husband is able to procure an income without labor, the true wife will not shirk her share of the burden.—*Springfield Union*.

THE HOLY CATHOLIC CHURCH.

BY THE REV. SAMUEL FOX.

THE APOSTLES—CONTINUED.

Ephesus, celebrated of old for its magnificent temple dedicated to Diana, was for two years the abode of St. Paul, and there the rage of the worshippers of the heathen goddess very nearly cost the Apostle his life.

Now in all this we see the wonderful providence of God. Rome at that time was visited by people from every part of the world; and thus converts would carry away to many a distant country the glad tidings of salvation.

In the epistle which St. Paul afterwards addressed to the Romans, he speaks of the wide extent of his travels, so that there was probably no part of the civilized world which he did not visit.

The Acts of the Apostles do not give us any account of the labors of the other Apostles, except those which I have mentioned; but early writers state that they were all employed in their Master's service, going in obedience to His commands to all nations, and at length suffering martyrdom for His sake.

The Apostles were men of like feelings and infirmities with ourselves; but they were strengthened, and supported, and guided by the Holy Spirit of God. It was under His guidance that they appointed others to preside over the different branches of the Church, and to fill their places after their death.

THE FATHERS.

"Proof of His love, and pledge of thine, He bears the mission from Thy shrine, Thy staff to hold; The charge of Thine own ransomed sheep, Which Thee the Father gave to keep, And guard Thy fold."

Many a weeping eye beheld the sad torments which the Apostles underwent in proclaiming the Gospel, and defending it against those who were bitterly opposed to it. The ingenuity of man was often taxed in order to devise a still more cruel death than any which had hitherto been known.

The firmness with which they met death in its most cruel forms, showed

how fully they were convinced of the truths they taught; and this encouraged others to exert themselves in His service, who had promised to reward with a crown of life every one who remained faithful unto death.*

But before the Apostles suffered martyrdom, they had, as I before remarked, appointed men to preside over new branches of the Church, and who would supply their place when they were no more. They had received their authority from Christ Himself, when He said, "Peace be unto you: as My Father hath sent Me, even so send I you."† Besides, it was necessary for the continuance of the Church, that there should be a succession of men, invested with full power to impart to others the office and authority which they had received.

Although the Apostolic office was communicated by the Apostles to other men, the name was limited to those who were originally chosen by Jesus Christ, and to St. Matthias and St. Paul, who were appointed by the express interference of the Lord. The word "Apostle," means one who is sent, as a messenger; and was, therefore, used to express those who were invested with a Divine commission.

The early Bishops and other Christian writers whose works have come down to us, are commonly known by the name of the Fathers. Many of their works are very voluminous, and are of great value to us. Indeed, their opinions have, in all ages of the Church, had great weight in settling disputed points of doctrine; and even those who will not bow to their decisions, cannot but bear testimony to their untiring zeal and industry.

* Rev. ii. 10. † St. John xx. 21.

THE FOUR CHILDREN.

"As for these four children, God gave them knowledge and skill in all learning and wisdom."—Dan. i. 17.

Daniel and his three young friends had been only about four years in the court of the King of Babylon, when an event occurred, which tested in a surprising way their wisdom and understanding. Nebuchadnezzar had strange dreams; he was greatly troubled by them, the more so as he could not remember them when he awoke. Anxious to recall his dreams he sought the help of his wise men, the magicians, astrologers, sorcerers and Chaldeans.

Reasonable as was all this it failed, however, to satisfy their arbitrary master. He became "angry and very furious," and the royal command was given that all the wise men of Babylon should be destroyed.

Daniel, when he heard of this cruel decree, went in haste to the King and desired that he would give him time, and then went to his house and made the thing known to his companions. After consultation they agreed that the best and only way to save themselves and their fellows from perishing, was to ask aid "of the God of heaven concerning this secret." This they did, and the secret was revealed unto Daniel in a night vision, for which mercy he did not forget to bless and thank God.

wonderful way, Daniel lost no time in coming before the King to make it known. Like all great men he was humble minded. "We will tell the interpretation," he says, an expression witnessing to the modesty of this good man, who would include his friends in the honor of revealing that which had been obtained by their united prayers.

And now let us hear the forgotten dream of Nebuchadnezzar, as told by Daniel. The King, in his dream, saw an immense statue, representing the human form. The brightness of this image was excellent, and its aspect terrible. The head was of fine gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, and the feet part of iron and part of clay.

Such was the remarkable dream, the more remarkable as it was a prophecy of future events, in which the King of Babylon was nearly concerned.

The interpretation as given by Daniel was this: Nebuchadnezzar was a mighty prince, "A King of Kings," for the God of heaven had given him a kingdom, power, strength and glory; all things on earth had been given into his hand, and he had been made ruler over them all. He, then, was this head of gold. After him was to arise another kingdom, inferior to his as silver was to gold; then a third kingdom of brass, after which a fourth kingdom should be established, destined to be strong as iron, breaking in pieces and subduing all things; but this kingdom, in its turn, because of a weakness, symbolized by the mixture of miry clay in the feet and toes, should be divided and finally be destroyed.

The King was greatly pleased with Daniel for this service, and gave him many gifts, and made him ruler over the whole province of Babylon. He also promoted Daniel's three friends to high honors.

Scholars of the Church, explaining the interpretation of the dream, teach us that the various kingdoms represented in the image are the Babylonish, the Persian, the Grecian, the Roman, and lastly, the kingdom of Christ, which we call the Church, which shall never be overthrown, but into which the kingdoms of this world are destined to merge.

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*Acts xxviii. 31.

The Living Church.

Chicago, May 10, A. D. 1884.

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Rev. C. W. LEFFINGWELL, D. D., Editor.

SOME of the Indians, we are told, are opposed to the allotment of lands in severalty to their race, because it would demoralize the tribal organizations. That is just what is needed. The tribal organizations stand between the Indians and civilization. Of course the leaders are loath to give up their places and step down to work for a living like other men. The lazy chiefs and unprincipled medicine men have had it all their own way long enough.

An absurd statement appeared originally in *The Standard of the Cross*, a Church journal published at Cleveland, O., to the effect that the church of the Ascension, Chicago, had called to its rectorate the Rev. A. H. Mackonochie, of London. This piece of "news" has been copied by a very large number of English papers, Society and Ecclesiastical, which is at any rate evidence that our admirable contemporary has some readers on the other side of the water.

A CORRESPONDENT of the Reformed Episcopal organ complains that there is too much similarity between "the two Churches." He can stand it, for he was brought up to it, poor man! But there are persons "who shun us" because "we have too much liturgy to suit them." "To meet a popular want" he thinks they ought to "cut down." By all means, cut down and cut out the truth, till the "popular want" is met. The more you are unlike "the old Church" the more "popular" you will be.

The Nashotah Scholast has a letter from the Rev. Gustaf Unonius, of Sweden, whose name has been for many years on the clergy list of the diocese of Illinois. It is affecting to read the loving message of the dear old Swedish priest, who shared the toils and privations of the early days in the Wisconsin wilderness. He sends a package of documents and letters for Nashotah library, relating to the first Scandinavian mission in the West. Forty-two years ago he was studying for the ministry at Nashotah. May the Lord lighten the darkness of his declining years.

A QUEER case of Church discipline has recently occurred in Scotland. At the close of the service in the old church of Arbroath, on Sunday morning, the assistant minister of the parish read a judgment of the kirk session, to the effect that two ladies, members of the congregation, having been summoned to appear before the kirk session to answer to the sin and scandal of spreading infamous falsehoods and malicious letters, were, after proof had been filed, unanimously found guilty of the same, and were suspended from the Communion for 12 months from the 12th of March, 1884, and thereafter until they should appear before the kirk session and have the said sin and scandal removed. Both the ladies, who deny the charge, were present while the sentence against them was being read.

PROHIBITION, as a constitutional amendment, has been missed in the Assembly at Albany, New York State, by only two votes. If this was the vote of real believers in prohibition, it shows that the rum-power in that State is at least in the way of wholesome restraint. If it was a vote to some extent of disbelievers in prohibition, because they feared high license still more, and hoped in this way to kill it, this becomes a still greater reason why the rum traffic should be restrained. When rum-sellers or their representatives vote for prohibition it is because they do not fear it, while they fear something else which they would not, for a moment, vote for. Thanks to the Church Temperance So-

ciety, which has done not a little to bring about the real feeling at Albany on the temperance question; the rum-power will be fought not in the way it invites, but in the way it fears. For the very reason that it affects to want prohibition, it should have the other thing.

THE need of a "new creed" or some sort of Creed for the Congregational body, has been brought to a demonstration by the installation of a pastor in the Old South Church of Boston. The candidate denied the sacrificial doctrine of the Atonement, and admitted that he had no definite faith as to the future life, as to probation after death, etc. *The Christian Union* pronounces him "thoroughly evangelical." It is about time that the Christian world should have a definition of that word "Evangelical." Indeed, the term "Christian" has come to mean so many things that it has ceased to be definitive.

A CORRESPONDENT writes to a contemporary that the "Teaching of the Apostles" is a fair photograph of the people known as the "Disciples of Christ," and nicknamed Campbellites. One special point mentioned is that they celebrate the Eucharist every Lord's day. "There are congregations which have not failed to break bread every Lord's day for twenty-five years; and this they do whether any of the preaching brethren is with them or not."

Just so. If you can imagine a good deal you can prove anything from these or any other "Teachings." All the sects in existence claim to find their "photograph" in the New Testament. If they are to be trusted, it is a photograph album of sects and heresies. "The Teachings" will probably prove to be a smaller edition of the same.

The Mexican Commission does not report its proceedings to this journal; therefore we are compelled to depend upon our contemporaries, *The Churchman* and *The Standard of the Cross*, for the following information and manifesto:

"A meeting of the Board of Administration provided by the Covenant for the Episcopal Government of the Mexican Church, was held in New York on April 21. The resignation of his office as Bishop of the Valley of Mexico was presented by the Rt. Rev. Dr. H. Chauncey Riley, and accepted by the Board. In this important step, taken after full and earnest consultation with the Bishops of the Commission, Bishop Riley has shown a spirit of self-sacrificing devotion to the interests of the Church in Mexico which the Commission fully appreciate. In accepting this resignation the Commission expressly exonerated Bishop Riley from some unfavorable inferences which he stated had been occasioned by the words 'Misappropriation of Funds,' contained in their letter of July 10, 1883, which interpretation was not at all in their minds when using such language.

The work inaugurated in Mexico is one of magnitude and promise, and we feel that it has strong claims upon our sympathies. There are numerous laborers engaged in the field, a large number of congregations, a well-conducted orphanage and schools, and two magnificent churches in the Capital. To sustain these branches of Christian effort, and to prevent much suffering on the part of those who rely upon our aid, and to secure this wide field of opportunity and usefulness, speedy and liberal contributions are required. The present agency for rendering such assistance is the Mexican League. To the Christian ladies, who have so heartily undertaken and nobly persevered in this good work, we feel that the Church is under deep obligations. We cordially commend their association to the confidence of the clergy and congregations of our Church, and we hope that, through the blessing of God, their hands will be strengthened and their efforts crowned with abundant success."

THERE is probably no civilized country in the world in which life is held so cheap as in this "home of the free and land of the brave." The law gives us no protection against carelessness on the part of those who are permitted by law to hold the lives of others in their hands. It is a wonder that fatalities are not more frequent, considering the way in which criminal carelessness is allowed to pass unchallenged.

A pilot may sleep, while a subordinate sinks a magnificent vessel on a dangerous coast, and sends a hundred of our best friends to the bottom of the sea, and suffer only a reprimand. A contractor may bury a dozen victims under the ruins of the rubbish he has gathered into the form of a house, and his reckless risk of human life may pass as "a dispensation of Providence." The latest illustration of the impotence of our laws to punish offences of this kind, is the case of a child that was killed by a dose of morphine, put up by a careless druggist's clerk for quinine. The latter is ex-

onerated, not because of incapacity, but because he was very busy! Perhaps it is not so much the fault of the law, as of the way in which the law is administered. This is another indication of the easy-going character of our people. We are prone to let things drift, to endure abuses till they are no longer tolerable, and then comes reaction and violence.

THE ALCOHOL HABIT.

By "The Alcohol Habit" is meant the regular, daily use of alcoholic stimulants, in some form, not necessarily in quantities to produce intoxication. The insidious evil of habitual dram-drinking is not, perhaps, very generally understood. The strength of the temperance movement is mainly directed against drunkenness, the suppression of which is demanded in the interest of public order and the common welfare. Drunkenness is a public evil, entailing misery upon thousands; but the Alcohol Habit, even when it keeps within the bounds of what men call "moderation," is a secret enemy which is undermining the health and shortening the lives of tens of thousands. Men think that if they never "get drunk" they are in no danger. They fancy that they "feel better" for using stimulants. Moderation means, or soon comes to mean, several drinks a day, indulgence ere long comes to be necessity, the nervous system demands and will have its periodic stimulation, and the Alcohol Habit is formed.

This article is not intended as a lecture on total abstinence. The writer does not venture the opinion that for most men it is dangerous under any circumstances to taste anything which can intoxicate; but he does venture the assertion that a great many men, and some of our most useful men, are injuring themselves beyond recovery by "moderate drinking," while neither they nor their friends suspect anything seriously wrong. Many of these men would have kept far from this evil if they had understood it, and many might get away from it now if they were made to realize it. It is very difficult, however, to convince a man, while he is well and strong, that he can possibly injure himself by doing anything that he has a mind to do.

There is perhaps no fact better attested by medical authorities than that alcohol is cumulative in its action on the living tissues. It is not, like some poisons, stored up and retained in the body, till its quantity is too great for toleration; but when used habitually, for a long time, it has a cumulative effect upon the nervous system and upon the brain. It is like the continued jarring of a cast-iron shaft, during which the crystalline structure suffers a gradual change, but gives no sign till the process of disintegration is far advanced and the shaft suddenly breaks. Regular and frequently repeated doses of alcohol, in quantities not sufficient to affect at the time the action of body or mind, if continued for years will inevitably result in physical and mental degeneration. There is not one man in ten thousand, probably, who can long continue the daily habit of dram-drinking, without permanent injury, leading to premature decay.

Drunkenness degrades a man for the time, but he may rise out of it and be himself again. Perpetual, though moderate stimulation, gradually undermines the constitution, and makes a man an easy prey to any disease that may overtake him. No respectable insurance company will take a risk on the life of a man who is known to have a habit of daily indulgence, even though he may never be intoxicated. All intelligent medical practitioners agree that the alcohol habit is extremely dangerous, and that occasional drunkenness is not so destructive of vitality as long continued and habitual stimulation, within the range of what most people call "temperate."

The deleterious effect of alcohol is not upon the nervous system alone. Its continued presence in the blood will in time impair the action of nearly every organ and interfere with nearly every function of the body. By its eager affinity for oxygen it consumes the cleansing air-currents that flow in upon the blood through the tissues of the lungs, while the natural fuel, the worn-out particles that are gathered by the blood from

every part of the body remain unconsumed. The blood is imperfectly purified as long as alcohol feeds the fire. Venous blood circulates in place of arterial, and all the tissues and organs of the body are injured thereby. It affects even the skin, and proclaims its presence in the blotched and bloated countenance of one who "never misses his drinks."

Upon the lungs, liver, and kidneys is put an unnatural strain to accomplish the cleansing which should be performed by oxydization. Alcohol in the blood at once and invariably affects the action of the heart, and its continued presence is almost sure to bring about organic disease of this or of some other vital organ. A man whose system has been long subjected to daily dosing with alcoholic fluids, is "founded." He is not good for much, as a rule, mentally or physically. He comes to find it out at last, and he sees too late what a fool he has been. He may possibly break off at a late hour but he will never be a sound man again.

Let not the victim of the Alcohol Habit delude himself by the supposition that temperance advocates are all fools or fanatics. The challenge may be safely given, to find one physician of more than local reputation, in England or America, who does not know and admit the truth of what has been stated in this article. There may be a difference of opinion as to the exact amount of alcohol per day, if any, a man may regularly consume without being "founded," in the long run. But upon this, all will be found to agree that the Alcohol Habit, even without occasional intoxication, will as surely destroy the physical constitution of the strongest man that lives, as that a small leak will in time sink the largest ship that floats.

The argument above, allows for the time, the most that men claim for themselves, as to the power of keeping within "limits." It is intended to show that even "moderate drinking" as a habit, is not safe. The limits of safety are far within the lines of what most men are willing to lay down for themselves, if they indulge at all their appetite for stimulants. And as a fact, who does not know that few men long continue to observe the rules with which they start out. The tendency to increase the amount is almost irresistible. As a man grows older he drinks more often and more deeply, until it becomes apparent to all who know him that he is on the downward road. Mothers and wives in darkened homes weep over the broken constitution, the ruined fortune and the impending disgrace of a son or husband. The fire may smoulder for a long time but it breaks out at last, and the man who has regarded drunkenness as a crime, and was never really intoxicated in his life, is a helpless, habitual sot. If there is fanaticism in warning against such dangers, then there is fanaticism in crying "fire" when the house is burning.

ULRICH ZWINGLI.

In this era of "Centennials" it is hardly to be expected that every one who has taken a conspicuous part in some great movement of a preceding century should be remembered; yet, surely, the reformer of Zurich deserves a fair share of attention, at least from the Protestant world. It is something remarkable that the Luther commemoration should have made such a stir, while the four hundredth anniversary of Zwingli's birth has passed by almost unnoticed. Thousands of the descendants of the Puritans have done honor to the memory of Luther, who perhaps have never heard of the Swiss reformer, with whose teachings English Protestantism has far more in common than with those of the great German. Perhaps the enthusiasm of the Luther celebration was largely indebted to the tendency of human nature to hero-worship, and was not altogether the result of devotion to principles. As a fact, Luther did not represent some of the most cherished principles of those who united to glorify his memory, while Zwingli did represent them. Luther died in his bed, triumphing over his enemies, while Zwingli perished on the battle-field, fighting for "protestant principles." Though we have not unqualified praise for either, we recognize the just claim of the latter for the first place of honor in the annals of Protestantism. Though we believe that Luther was

nearer to the Catholic truth of the Sacraments than Zwingli, we think that ingratitude and unfairness are justly chargeable against those who rail at "sacramentarianism," and yet magnify the German above the Swiss reformer.

Ulrich Zwingli was born on January 1st, 1484, a few weeks later than Luther. Before the latter was heard of, Zwingli was doing the work of a reformer, was preaching against Indulgences and holding up the Bible as the sole rule of doctrine and life. He secured the abolition of the abuses of the mass, the overthrow of monasteries, the destruction of relics, and broke the rule of the celibacy of the clergy by marrying a beautiful widow, before Luther had fallen in love or burned the Papal Bull. He says: "In the year 1516, before a man in our neighborhood knew of Luther's name, I began to preach the gospel of Christ." He proclaimed "the Bible and the Bible alone," before Luther did; and he was consistent with this, as he understood the Bible, while Luther placed his doctrine of Justification by Faith even before the Bible, and fearlessly condemned certain portions of the inspired word, which he could not reconcile with that doctrine. Luther's coarse familiarity with sacred things is wanting in the teachings of Zwingli. The harsh and uncharitable spirit of the German reformer was also wanting in Zwingli. At the close of the Marburg Conference the latter held out his hand, but Luther rejected it, saying: "You are of a different spirit from us." In the issue between the German and the Swiss reformers as to the nature of the Lord's Supper, the Christian spirit of Zwingli is offset by the violence and dogmatism of his opponent. Without raising the question as to which was nearer the truth, who can fail to recognize Zwingli as the able representative of the Protestantism that now denies the Real Presence, and holds the Sacraments to be mere symbols, and not means of grace?

Not only in his teaching as to the Holy Eucharist was Zwingli the real father of Puritanism, and worthy of honor, as such, far above Luther, but also in his teaching of God's sovereignty, in his revival of Old Testament legalism which was one of the foundation stones of Puritan faith and discipline. The spirit of the Covenanters was Zwinglian; the spirit of Cromwell's host was Zwinglian; the spirit that ruled Plymouth Colony was Zwinglian. Calvin but echoed and developed the spirit of Zwingli. Calvin was the brains, but Zwingli was the heart and soul of Puritanism. While Luther magnified the free grace of God, Zwingli magnified the absolute sovereignty of God. His sacramental views were only indications of the one-sided views which he held as to the omnipotence of God and the will of man. Even the Mediation of Christ could hardly find a place in his system as a means of salvation. It was by God's arbitrary and absolute decree that souls were saved or lost. As the Sacraments were only "signs" of what was already effected, so were also the Incarnation and Crucifixion. The extent to which he carried this heresy is appalling. Calvin is mild, in comparison. "Judas and Cain," he says, "were as much rejected to eternal misery before the foundations of the world, as the Blessed Virgin and the crucified thief were chosen to eternal blessedness." He tells us that Esau could not die in his youth, because the divine providence created him to live impiously. God being the absolute author of all things is the author of evil. "It is He Who moves the robber to murder one who is innocent, even though he be unprepared to die." The treachery of Judas, and the adultery of David are alike fore-ordained of God. But God is not, therefore, immoral. He is above law. Where there is no law there is no transgression.

This a shocking thought, a most dangerous doctrine. It declares that what is wrong for man is not wrong for God. It makes even morality the arbitrary decree of omnipotent power. It is an outrage to the highest and holiest instincts of souls that are made in the image of God. Yet it is the logic of Calvinism; a logic which the gigantic intellect of Calvin shrank from, though Zwingli, his master, taught it without qualification.

Calendar—May, 1884.

- 11.—4TH SUN. (ROGATION) AFTER EASTER. White.
19.—ROGATION DAY. Fast.
20.—ROGATION DAY. Fast.
21.—ROGATION DAY. Fast.
22.—ASCENSION. White.
23.—SUNDAY AFTER ASCENSION. White.

TRUST AND PEACE.

BY PHILIP BURROUGHS STRONG.

Lord, give me faith that for my needs
Thou ever wilt provide;
Too long I've leaned on bending reeds,
By human aid supplied.

OUR MARYLAND LETTER.

The twelfth annual Convocation of Baltimore met yesterday afternoon at the Church of the Ascension, Lafayette Square. The Rev. A. A. Rich, dean of the Convocation, presided, and the Rev. Dr. Campbell Fair was secretary.

The Rev. Geo. B. Johnson, rector of St. James' church, Baltimore, read an excellent paper on work among the colored people in the city. It was very well written, and was thoughtful and practical.

It is also well known in New York, and the news has reached us here, that Dr. W. R. Huntington will not even think of accepting the bishopric of Maryland.

pointment made by the clergy. When their votes, howsoever expressed, are ascertained by the tellers, the result shall be duly announced by the President, provided, also, that the laity, if they so decide, shall have the right to withdraw for consultation.

3. If the nomination and appointment of the clergy shall be approved by a constitutional majority of the laity, the election shall be duly announced by the President; but if not approved, the order of clergy shall again proceed to ballot as before, and so on until an appointment of the clergy shall be approved by the laity.

4. If after several ballots the order of clergy shall not be able to agree upon a fit and qualified presbyter for the office, or if the appointment of the clergy shall be repeatedly disapproved of by the laity, a committee of conference, consisting of four clergymen and four laymen, may, on motion be appointed by the chair, and the election of a bishop shall be suspended until such committee shall have reported.

Resolved, That the following rules of order be suspended while the election of a bishop is proceeding: Rule 4, which prescribes the daily order of business, and rule 23, which gives certain directions about balloting that are not applicable to an episcopal election.

These rules were merely suggested for consideration, and the matter was then discussed by a number of the clergy present. The discussion that followed the reading of the paper was, I believe, a very amicable interchange of views; no very serious differences of opinion have as yet come to light, and at any rate I hear of no plots or objectionable schemes.

The first two or three ballots will probably be very wild, for on such occasions, some men imitate our political nominating convention and cast complimentary ballots for their friends.

It is also well known in New York, and the news has reached us here, that Dr. W. R. Huntington will not even think of accepting the bishopric of Maryland.

CHURCH WORK.

QUINCY.

Bushnell—The Bishop visited St. Thomas' congregation, May 2, and confirmed a class of five adults, presented by the Rev. J. M. D. Davidson, priest in charge.

Quincy, the Cathedral.—The services on Easter were all more largely attended than on previous years. The alms at the Mid-day Celebration was \$1,327.11, the greatest amount ever offered on any similar occasion.

OHIO.

Toledo—Lent and Easter were observed here with the same increase of attendance which is reported from the most prosperous parishes.

Without any special canvass the offerings in Trinity exceeded \$800 and Grace \$131. These two churches had early Communion with a very large attendance.

The decorations in both churches were very beautiful. The Easter report showed that Grace church had raised more money than during the year before.

The Rev. C. H. De Garmo, the new rector of St. John's had his first service on May 4. He finds a good foundation well laid, and a

united zealous flock, ready to follow their chosen leader.

WISCONSIN.

Beloit.—A surprised choir of men and boys—18 in number—has been organized at St. Paul's church. The choir were surplices for the first time on Easter morning.

The Sunday school service on Easter Monday evening was held in the chapel, and it was a novel one. It consisted of Easter hymns and recitations and "egg breaking."

On Thursday evening following, the Easter Parish Supper was given. Nearly every family in the parish was represented. It was a delightful re-union.

Evansville, Convocation.—The Easter meeting of the Madison Convocation was held in St. John's church, April 29, 30 and May 1. The Bishop, the Dean of Convocation and all the clergy of the district, except three, were present.

Milwaukee, The Cathedral.—All Saints' is undergoing a remodeling so far as the chancel. The latter is being built up and out into the nave, which is expected, when completed, to add much to the effectiveness and comfort of choir and clergy.

PENNSYLVANIA.

Yardley, St. Andrew's Church.—The festival of Easter was a bright day in this parish. A new altar, polished brass cross, vases, fair linen, bishop's and priest's chairs, all of them the gift of a devout and generous lady of Philadelphia, well known in these parts for her many good works, did much toward setting forth the beauty of holiness.

NEBRASKA.

Beatrice, Convocation.—The Southern Convocation of the diocese met in Christ church on April 29. The opening sermon was delivered by the Rev. E. R. Richardson, of Crete, subject, "Cowardice on the part of clergy and laity."

After divine worship the convocation proceeded to organize with the dean, the Rev. Dr. Oliver in the chair. The organization having been perfected and the visiting clergy from the Northern Convocation admitted to use the privileges of the session, an adjournment took place till 3 o'clock.

In the evening Bishop Walker preached an eloquent and beautiful sermon to a large and attentive congregation. The impression created by the reverend father was most favorable.

Wymore.—A mission has been started at this place by the Rev. C. L. Fulforth, of Beatrice. Although services have only been held during the week, great interest has been manifested in the success of the undertaking.

Over three hundred dollars is promised for a church building, and three hundred toward the support of a missionary. The amount possible for a building will be about eight hundred dollars. To erect a suitable

edifice there is required about seven hundred more. An appeal is therefore made for that sum. At present there is only one church building in the place. The town has a population of about two thousand, and if help can be obtained now, a good foothold can be secured for the Church.

CONNECTICUT.

Trumbull.—Easter was emphasized in Grace church, Long Hill, by an offertory that cancelled the cost of the new rectory. During Lent the ladies made up a mission box and gathered money for the Church school in Nevada.

Wallingford, Convocation.—The spring meeting of the New Haven County Convocation was held in St. Paul's church, Tuesday and Wednesday, April 29 and 30. The first service was at 11 A. M., Wednesday, and consisted of the Holy Communion and the Convocation sermon by the Rev. O. H. Rafferty of Cheshire.

At three o'clock, after a dinner provided by the ladies of the parish, the session for literary business was held. An essay was read by the Rev. T. D. Martin, assistant minister of St. Andrew's church, Meriden, upon "The Liberty of Prophesying."

The Rev. W. G. Andrews read a carefully prepared paper upon the closing words of St. John v.: "Had ye believed Moses ye would have believed Me, for he wrote of Me," etc.

After tea, once more as the guests of the ladies, the clergy met with a good congregation for the public missionary meeting, when the Rev. Mr. Crockett, the Rev. H. P. Nichols and the Rev. Mr. Lines, all of New Haven, spoke in order upon diocesan, domestic and foreign missions.

On Wednesday morning the clergy met at the rectory for the closing session. The text for exegesis was taken up again and discussed, nearly all expressing their views upon it. The incidental bearing of the words of our Lord, in favor of the old view in the church of the authorship of the first books of the Bible, was by all acknowledged.

Appointments were made for next Convocation in the summer, as follows: Preacher, the Rev. Mr. Means, of New Haven; essayist, the Rev. K. Bailey, of Waterbury; first paper in exegesis, the Rev. Dr. Bennett; missionary speakers, the Rev. Messrs. F. R. Sanford, Witherspoon and Babcock.

WESTERN MICHIGAN.

Coldwater, St. Mark's Church.—Easter services were unusually attractive and edifying. Large congregations joined in celebrating the great Festival at each of the three services.

Not the least interesting feature of the day was the use in divine service of the new altar, presented by Mrs. J. Fiske Parkhurst as a memorial of her lamented son, Mr. William A. Fiske.

Grand Rapids, St. Mark's Home.—The eleventh annual meeting of the directors of St. Mark's Home and Hospital was held on Saturday, April 29. The retiring Secretary presented an admirable address stating that the aim of the corporation, in addition to affording temporary relief to the needy, was to bring into communication those needing work, and those needing work done, and urging the necessity of the "work cure" in place of the careless and wasteful giving so often indulged in.

During the past year through the indefatigable efforts of the rector, and the generosity of the public, they have been able to purchase the property and are now on their own ground.

The receipts for the year have been nearly \$5,000, and after all disbursements, a balance remains in the treasury of \$482.18.

TENNESSEE.

Memphis, St. Mary's Cathedral.—Easter was observed at this church, as is usual, in a Catholic manner. The Blessed Sacrament was celebrated at 7, (the Dean was celebrant and the Rev. R. C. Young, assistant), when some seventy offered the Risen Lord their adoration and worship.

ence of a very large congregation, forty-four persons (among whom were many young people) received the sacramental rite of laying on of hands. The beautiful altar which is the great central feature of the Cathedral, and is a memorial of the sisters of St. Mary who died in the epidemic of 1878, was brilliant with many lights and flowers.

The Bishop was the celebrant at the choral celebration which followed the Confirmation. There were special offerings at this service, amounting to \$160.00 for the Clergy House to build which an effort is being made. The Cathedral Associate Mission already organized will make this its centre of life and work.

Any donations in money or otherwise sent to the Rev. W. Klein, St. Mary's Clergy House, 346 Poplar street, Memphis, will be gratefully received.

RHODE ISLAND.

Pawtucket, Church of the Good Shepherd.—The so-called season of Lent was very generally observed by the people of this church. During the season the rector, the Rev. B. Eastwood, gave a course of interesting lectures on the lives of the blessed Apostles, which proved of great benefit to all.

Easter Day was ushered in by a carol service at 7 A. M., followed by sermon and Holy Communion at 10:45.

At 6 P. M., the annual Easter festival of the Sunday-school occurred, at which service the Lenten offerings were presented upon the altar amounting to nearly \$25.

A noticeable feature of the service was the presentation of a beautiful white silk banner with polished brass mountings to the school, by one whose labors for Christ and His Church are untiring.

By the untiring labors of the devoted rector new life has sprung up within the parish.

NEW JERSEY.

Burlington, St. Mary's Church.—The memory of Bishop George Washington Doane, D. D. LL. D., who laid down all earthly work on April 27, 1859, was honored as usual by the tolling of the bells of this church, for an hour at noon on the second Sunday after Easter.

Scotch Plains, Convocation.—The Convocation of New Brunswick met in All Saints church, on Tuesday, April 29. There were present of the clergy, the Bishop, the Dean, the Rev. E. M. Rodman, and the Rev. Messrs. Bartow, Broadman, Cullen, Duncan, Embury, Earle, Heakes, Joyce, McAllister, Murphy, Miller, Norton, Oberly, Phelps, Post, Rowland, Smith, Sykes, Thompson, Wright, and Beers of the diocese of Long Island. The services began with the office of Holy Communion; the Bishop was the celebrant, assisted by Dean Rodman.

EASTON.

Convocation.—The Northern Convocation of the diocese met in North Sassafras parish, from the 22d to the 24th of April inclusive. There were present, of the clergy, besides the rector (and Dean of the Convocation) the Rev. Lewis Walke, the Rev. Messrs. Martin, Watson, Murphy and Schouler; also, on the part of the laity, Dr. R. C. Mackall, of Elkton. At the opening service, held in St. Stephen's chapel, Cecilton, two topics, previously chosen for treatment, the Raising of Jairus' Daughter and of the Widow's Son at Nain were presented respectively by the Rev. Messrs. Martin and Watson.

Elkton.—On the first Sunday after Easter, April 20, the Bishop of the diocese preached and administered the Rite of Confirmation to six candidates, presented by the rector, the Rev. Wm. Schouler, in Trinity church, and in the evening preached at the church of the Good Shepherd, Chesapeake City. On the Saturday evening preceding the Bishop preached in Baldwin's chapel, Elk Mills, (near Elkton), where a lay service is held by Dr. R. C. Mackall, on the alternate Sundays, in addition to services held fortnightly by the rector.

North East.—The venerable St. Mary's church here, (the Rev. E. K. Miller, rector),

has lately been undergoing extensive alterations in the interior, rendering its appearance greatly improved. The church was reopened for worship on Easter Day, and a series of services held during the week, at which sermons were delivered by some of the neighboring clergy.

IOWA.

Council Bluffs.—Bishop Perry visited the parish of St. Paul's, on Sunday, the 27th instant, and confirmed a class of thirty persons, being the largest number confirmed at any one time in the history of this old parish. The rector, the Rev. T. J. Mackay, has baptized fifteen adults since Easter Even and reports most encouraging success in every department of work. A new church will be begun this year, and this done, the parish will be one of the strongest in the diocese.

Maquoketa, St. Mark's Church.—The second week after Easter proved to be one of unusual interest to the members of this church. On Thursday three services were held, Baptism was administered, and sermons preached by the Rev. Jas. Trimble and the Rev. J. I. Corbyn. In the evening Bishop Perry confirmed a class of four candidates, prepared by Mr. Henry E. Somerville, the lay-reader who holds services here every Sunday. The Bishop preached from St. Matthew viii., 34, and the sermon, together with the address, was listened to with the deepest interest by all present.

Friday being St. Mark's Day, the congregation gathered at 10 A. M. to take part in the consecration services. The following clergy were present: The Bishop of the diocese; the Rev. Messrs. James Trimble, Clinton; W. T. Currie, Lyons; J. I. Corbyn, Anamosa; and W. P. Law, E. Des Moines. After the usual consecration services, the Bishop preached on the "Acceptable Year of the Lord." He showed the importance of the Church's year, and exhorted all as they kept fast and festival in this house, now set apart for the worship of God, that they might grow day by day more Christlike. "Ours be that piety, and others, taking knowledge of this, our holiness, shall go with us, as they see that God is with us."

"Only, O Lord, in Thy dear love Fit us for perfect rest above; And help us this and every day To live more nearly as we pray."

After the sermon the Bishop, assisted by Dean Trimble, administered Holy Communion.

Among the little things that speak of self-denying labor and of the interest shown by the ladies of St. Mark's, may be mentioned the new altar cloth, and the beautiful letters which make up the various texts adorning the walls. But indeed, the church lot, the building and entire furnishing, speak of zealous Churchmen, of faithful women not a few; of the untiring devotion shown by the Rev. S. F. Myers (during whose ministry the church was erected), and of the liberality of Maquoketa people. The cost of the building was about \$3,200; the material is brick.

Mr. Somerville, although pursuing his studies at Davenport, is doing good work for this mission. The Knights Templar of Tancred Commandery attended the Easter services in regalia, presented two beautiful floral crosses and were much pleased with the services.

Two more churches in Iowa having lately been freed from debt, are soon to be consecrated: Grace church, Decorah, and Christ church, West Davenport.

MASSACHUSETTS.

Clerical Association.—At the annual meeting in Boston at the Church rooms on April 25th, the following were elected as the executive committee for the ensuing year: the Rev. Messrs. George Z. Gray, D. D., William C. Winslow, and B. A. Sanderson. The last named was elected to succeed the Rev. C. L. Short, as Secretary. The attendance at the Monday morning meetings has greatly increased during the past year.

CENTRAL NEW YORK.

Elmira, Trinity Church.—On the second Sunday after Easter the Bishop visited this church, and confirmed a class of 25 presented by the rector, the Rev. G. H. McKnight, D. D. The Bishop delivered a scholarly and logical discourse on the importance of the Christian life and the inestimable benefits of Christianity upon the world. The beautiful language and powerful lessons of the sermon, held the closest attention of the congregation.

LOUISIANA.

New Orleans, Trinity Church.—Sixty-seven persons were confirmed in this church Sunday, the 27th. More than half the class were adults, and among them were some who had been members of Unitarian, Methodist, Baptist, Presbyterian and Roman Catholic denominations.

FOND DU LAC.

Alhambra.—We regret to record the total destruction by fire, on Tuesday of last week, of Grace church. The loss was almost total, there being a very small insurance.

OREGON.

Salem, St. Paul's Parish.—Commencing on Septuagesima Sunday and during the season up to Palm Sunday, the rector, the Rev. J. T. Chambers, delivered a course of Sunday evening lectures on the Lord's Prayer, and on Friday evenings gave familiar talks on the office of the Holy Communion; setting forth the views of the Holy Catholic Church, and advancing many new ideas on the beauties hidden in the words we so frequently use.

Bishop Morris made an official visitation on the evening of Wednesday, April 9th. The class confirmed was composed entirely of children belonging to the Sunday school.

The Bishop delivered a forcible discourse from the text "He came unto his own, and his own received him not," which was listened to with deep interest by the large congregation in attendance.

During Lent there were daily services with a weekly Celebration of the Holy Communion. In Holy Week there were two services daily, and on Good Friday three services. Easter Even the Sacrament of infant Baptism was administered.

The weather on Easter day was very stormy. Regardless of its inclemency, the church was crowded at every service. The altar and chancel were beautifully and elaborately trimmed with cut flowers and blooming plants. The exquisite floral designs on the altar were the gift of one lady, a new parishioner.

The Easter offerings amounted to \$820.45, of which \$783.10 was given as a fund toward building a new rectory, something sadly

needed by the parish. The little church has become thoroughly aroused in this work, and indications are favorable for immediate and earnest action. The St. Agnes Guild gave about \$200 of the rectory fund. The Sunday school service, under the supervision of Mr. Joseph A. Sellwood, attracted much notice. It consisted of the Processional, singing of carols, a short and earnest address by the rector, the presentation of class offerings, the erection of a floral cross in the chancel, and the customary distribution of colored eggs to all the children present.

After evening service on Easter Monday, the congregation adjourned to the school-room, and the annual parish meeting was held. The new vestry being elected, the ladies of St. Paul's Guild served refreshments, and a social time was enjoyed by those present.

SOUTHERN OHIO.

Cincinnati, Confirmations.—Bishop Jaggard held Confirmation services at St. Paul's church (the Rev. Dr. Benedict, rector) and at St. Philip's church (the Rev. Thomas J. Melish, rector) on the second Sunday after Easter, and on the following Monday evening, at Christ church (the Rev. I. N. Stanger, rector).

Cincinnati, Christ Church.—The Associate Mission held its annual meeting in this church on Sunday evening, April 27, at which the usual reports were made, addresses delivered, and officers chosen for the ensuing year. The work of the mission is confined to Cincinnati and vicinity.

LONG ISLAND.

Astoria, Confirmation.—On the morning of the first Sunday after Easter, April 20, Bishop Littlejohn administered Confirmation in St. George's church. The rector, the Rev. Dr. Harris, was assisted by the Rev. U. T. Tracy, and the sermon was preached by the Bishop. Six candidates were confirmed. The church was beautifully decorated with flowers and palms. In the evening the Bishop visited the church of the Redeemer and confirmed twenty-three candidates, the rector, the Rev. Dr. Cooper acting as Bishop's chaplain. The music was exceptionally fine, and an admirably practical sermon was preached by the Bishop.

ILLINOIS.

Aurora.—Through the wisely directed efforts of its rector (the Rev. Charles A. Holbrook, formerly of St. John's church, Portsmouth, N. H.) supplemented by the aid of an efficient vestry, Trinity church is emerging from the cloud that has enfolded her for so many years. There has been a steady increase of attendance upon all divine services, and the Sunday school has more than doubled its membership.

The church was filled to overflowing on Easter morning, and the day was a peculiarly joyous one to many. The Ladies' Guild hope to be able to raise sufficient money during the next few months to make needed repairs on the church so that it may be presented for consecration in the fall. One dollar from the children of the Church Home in Portsmouth (founded by the rector) has been presented as a nucleus to this fund. The offerings of the Sunday school for the year, distributed through different channels, have been about \$50. Bishop McLaren made his first official visit to this parish in two years, on March 24, and administered the Holy Rite of Confirmation to a class of five persons.

Chicago, the Cathedral.—The Rev. Canon Knowles will spend the summer in Europe. The Bishop has not yet appointed a successor to him. For 16 years Canon Knowles ministered to this congregation, and many hearts are saddened by his removal. With winning manners, untiring zeal, and deep spirituality, he had drawn to himself the affections of all with whom he was brought into contact.

Chicago, St. Clement's Church.—Work on the temporary building for this new organization was begun this week. A lot was purchased some weeks ago on the corner of State and Twentieth streets, for \$25,000, and now Mr. Armour proposes to expend \$15,000 in erecting a building to test the value of mission work in this locality. Should the experiment succeed, as there is little doubt it will under the energetic control of Canon Knowles, a magnificent basilica will take the place of the building which is now begun.

Chicago, St. James' Church.—At Christmas the rector, the Rev. Dr. Vibbert, introduced the Eucharistic vestments which are now worn at every Celebration. At Easter a very handsome set of chancel hangings was presented to the church by Miss de Koven. Last Sunday morning the surpliced choir, which had been in training for six months, made its first appearance at public service, neatly vested in cassock and colts. Stalls had been duly erected. The choir entered, preceded by the processional cross, singing the ever beautiful "Onward Christian Soldiers." The service was only semi-choral, and the choir did its part admirably. This is the fourth surpliced choir in the city, the others being at the Cathedral, the Ascension, and Calvary, and the ninth in the diocese. The new St. Clement's will also have one.

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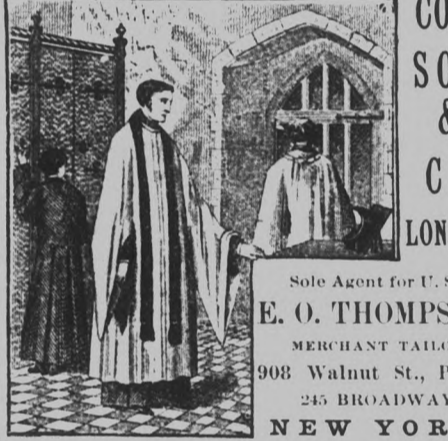
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