



DR. PEIRO has devoted 23 years to the special treatment of **Catarrh, Throat, Lung Diseases**, founder of the Am. Oxygen Co., for the production of that wonderful remedy, used by Inhalation, so widely known as the

OXYGEN TREATMENT

For the relief and cure of **Consumption, Bronchitis, Asthma, Hay Fever, Catarrh, Nervous, Prostration, etc.** Send stamp for the "Manual," an interesting book of 120 pages **Four Colored Plates.** Address **DR. PEIRO, Chicago Opera House,** (Clark and Washington Sts., CHICAGO, ILL.) We refer by permission to a few of our patrons: [Hon. Wm. Penn Nixon, Ed. Inter Ocean, Chicago. F. H. Tubbs, Esq., Manager W. U. Tel. Co., Chicago. Gen. C. H. Howard, Mrs. T. B. Caroe, Chicago. O. W. Nixon, M. D., Mrs. Netta C. Rood, Chicago. Henry R. Stiles, M. D., New York.]

N. B.—Our Oxygen is safely sent anywhere in the United States, Canada or Europe by Express, Easy, plain, complete directions with each treatment.

PILLOW SHAM HOLDER



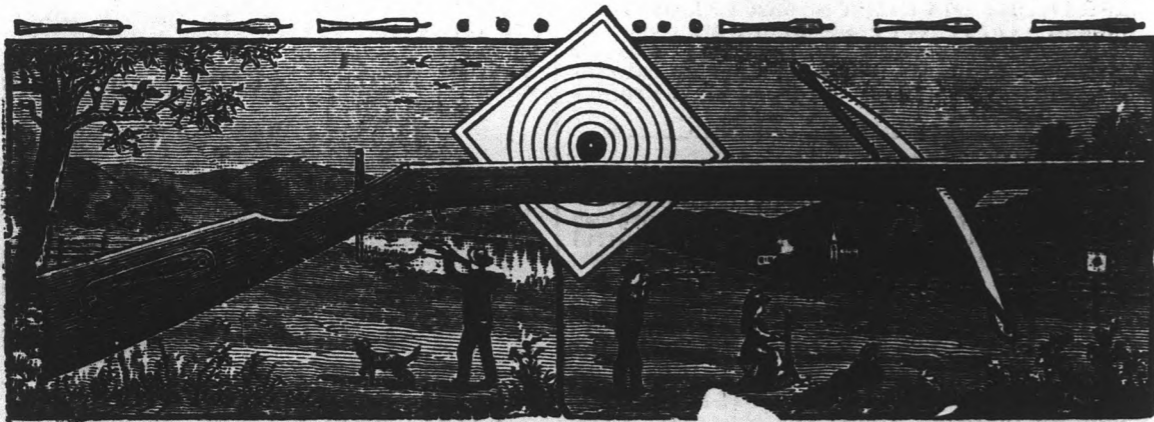
AGENTS are making money rapidly with this article. They are wanted in every house. The agent calls and asks permission to put up a set to show how they work. 9 times out of ten a sale is made rather than have them taken down, as they work to perfection. Retail price, is \$1.50 Secure territory at once.

\$1.50
\$1.50
\$1.50

It is positively better than any other holder. An absolutely perfect Sham Holder, combining in an astonishingly simple form the good points of all Holders, and the bad points of none. Its Crowning Virtue is that it attaches to the back of the bedstead. Then follows the fact that it has no large Coil Springs to loosen from their attachments. No notch or ratchets to CATCH, NO BARBED NAILS TO RUIN YOUR SHAMS. It is shipped so ladies may easily put them up. Perfectly adjustable to any bed and any pair of shams, the frame moving up or down from EITHER SIDE of the bed, being held securely in its position when up, and will not fall down at night. This little treasure will fold the shams against the head-board at night, and spread them naturally over the pillows in the morning, during a lifetime, without getting out of order. Is highly ornamental, and saves its cost many times in washing and ironing, as the shams may remain on the frame four or five months without creasing. Full directions for putting up and operating each Holder sent with each set. Agents' Outfit with full particulars will be sent to any reliable person wishing to canvas, on receipt of \$1.00 or by mail, postage paid \$1.20. Write for Dozen rates.

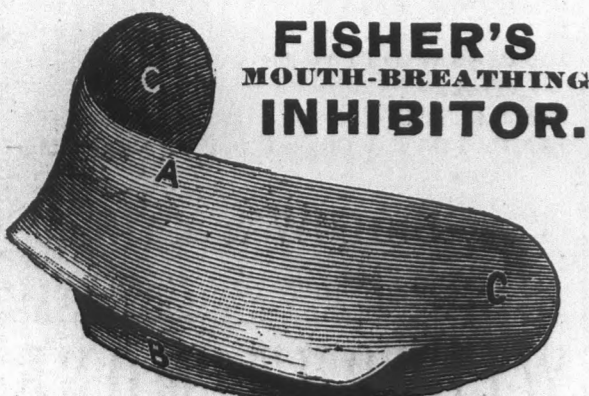
Prairie City Novelty Co., 69 Dearborn St., Chicago, Illinois
Give the name and the date of paper you saw this in.

Improved Rubber Target Gun.



The latest and best. An entirely new principle. For target practice and hunting. Shoots arrows or bullet. Shoots almost as straight as a rifle. Loads from muzzle. Entire length, 39 inches. Its power and accuracy are surprising. Makes no report and does not alarm the game. Has no recoil. Will carry 800 feet. Thousands of them are in use and never fail to give satisfaction. With every gun are included, Five Metallic Pointed Arrows, Two Targets and Globe Sight. Price of gun one dollar (sent to any part of the United States for 25 cents extra). Clubs supplied with guns at low rates. This is a most excellent target gun, for either amusement or service, and is entirely different from the ordinary cross gun. The Hon. Maurice Thompson, author of that delightful book, "the Witchery of Archery," writes: "I know of one bright-eyed lad whose lot is for the time a glorious one on account of your gun. Sincerely, I think this gun of yours the best and most effectual target and hunting weapon ever made for boys." C. Gott, of Hartwick Seminary, N. Y., says: "I bought one of your target guns and found it to be far superior to any that I have ever tried. I killed a hawk with it at twenty yards, and have shot other small game." Besides the above, hundreds of letters have come from young men and boys in all sections of the country describing their good success in shooting pigeons, squirrels, gophers, etc., with this gun.

This Gun will be sent to any address, Charges Paid, on Receipt of \$1.25.
PRAIRIE CITY NOVELTY CO., 69 Dearborn St., Chicago.



FISHER'S MOUTH-BREATHING INHIBITOR.

Sleeping with the mouth open is the bane of millions. A very large percentage of all Throat troubles are CAUSED from this unfortunate habit, and all throat troubles are aggravated by it. Can the habit be broken? Yes, at once. With the above device it is impossible to sleep with your mouth open. Pulmonary diseases are seldom found in nose breathers. Send for our circular, which tells of some of the terrible diseases that are contracted by mouth-breathing.

Do You Snore?

The snorer not only suffers personally, but becomes a general disturber, is a mouth-breather, and nothing but closing the mouth during sleep, and forcing into use the natural breathing organs, will redeem him and abate the nuisance. With the above device you can't snore. The Mouth-Breathing Inhibitor is sent post-paid to any address on receipt of \$2.00. Our 16-page circular sent free. Address **PRAIRIE CITY NOVELTY CO., 69 Dearborn St., Chicago, Ill.**

THE OLDEST Medicine IN THE World

Is probably Dr. Isaac Thompson's Celebrated Eye Water. This article is a carefully prepared physician's prescription, and has been in use for nearly a century, and notwithstanding the many other preparations that have been introduced into the market, the sale of this article is constantly increasing. If the directions are followed, it will never fail. We particularly invite the attention of physicians to its merits. **JOHN L. THOMPSON'S SONS & CO., Troy, N.Y.**

Dr. Conant's Compound Vapor.

A Luxurious Bath for home use; preserves the healthy; heals the sick; purifies the blood; disinfects poison, and restores the vital forces by absorption. Simple in application. Address for circulars, 224 State St., Chicago, Ill.

ASTHMA CURED

German Asthma Cure never fails to give immediate relief in the worst cases, insures comfortable sleep; effects cures where all others fail. A trial convinces the most skeptical. Price 50c, and \$1.00, of Druggists or by mail. Sample FREE for stamp. Dr. R. SCHIFFMAN, St. Paul, Minn.

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured.

"THAT" Liniment instantly relieves the pain of BURNS, SCALDS, and heals without SCAB. Garden & Minor, Prop's, Belmont, Wis. Sold by all druggists.

THE RISING SUN STOVE POLISH

For Beauty of Polish, Saving Labor, Cleanliness, Durability & Cheapness, Unequaled. **MORSE BROS., Prop'rs, Canton, Mass.**

BUY ONLY GARLAND STOVES AND RANGES

The World's Best
SOLD WITH THE GUARANTEE OF BEING THE BEST THAT CAN BE MADE
THE MICHIGAN STOVE COMPANY
DETROIT-CHICAGO-BUFFALO
SOLD BY
First Class Dealers Everywhere.

GUNN'S Newest Family Physician:

OR,
Home-Book of Health.
By **JOHN C. GUNN, M.D.,**
Author of "Gunn's Domestic Medicine,"
ASSISTED BY
JOHNSON H. JORDAN, M.D.,
And several scientific writers of the highest eminence.
210th Edition, Revised, 1885,
Giving later Remedies and Helpful Suggestions for Emergencies and Health.
Every Family Should Have It.

It is an Approved Medical Guide for the family—a Doctor in the House—ready to be consulted at any moment when sudden sickness and unforeseen accidents render immediate relief the one thing sought for above all else. It is written in the plain language of the people. Any reader of common intelligence can understand it. It contains the result of the life-time study, practice and labor of one of the most noted medical writers of the country. It can hardly be that any one could write such a book better than he, and as has been seen, his labors have been largely supplemented by the best writers. The chapter giving the latest Scientific

Sanitary Instructions
regarding the uses and application for all articles for Disinfection and Deodorizing of Houses, Premises, and even Towns, to prevent disease and contagion, and Secure Health, is alone worth 50 times the price of the book in these times, when

CHOLERA
is expected. Dr. Jordan's remedy for the cholera has proved one of the best ever tried. His experience during the fearful epidemic of 1849 placed him foremost in the ranks of physicians for the treatment of that terrible disease. His prescription is given so that it can be prepared by any druggist. This work is published in 1 vol. royal octavo, 1252 pages, and will be sent (where canvassers are not soliciting orders) charges paid, to any address, on receipt of the subscription price, \$6.50.

DANIEL AMBROSE, Pub'r,
69 Dearborn St., Chicago, Ill.

THE BEST MUSIC BOXES
ARE MADE AND IMPORTED BY
H. CAUTSCHI & SONS
1030 Chestnut Street, PHILADELPHIA.
LOOK FOR OUR TRADE MARK BEFORE PURCHASING

LE PAGE'S LIQUID GLUE
UNEQUALLED FOR CEMENTING WOOD, GLASS, CHINA, PAPER, LEATHER, &c. Awarded GOLD MEDAL, LONDON, 1883. Used by Mason & Hamlin Organ and Piano Co., Fullman Palace Car Co., &c. Mfd only by the **RUSSIA CEMENT CO., GLOUCESTER, MASS.** SOLD EVERYWHERE. Sample Tin Can by Mail, 25c.

THE PILLOW-INHALER!



ALL-NIGHT INHALATION.
Cures CATARRH, HAY-FEVER, ASTHMA and CONSUMPTION, by enabling the sufferer to inhale powerful, healing, soothing and curative vapors ALL-NIGHT—eight hours out of the twenty-four—whilst sleeping as usual, and without any discomfort. Used the same as an ordinary pillow. No pipes or tubes. Concealed reservoirs in the Pillow hold the liquid and volatile balms. There is no dosing the stomach, no dozing or snuffing, but, just as a smoky lamp will leave a deposit on a white wall, so the **PILLOW-INHALER**, for eight hours at a time, spreads a powerful healing balm or salve on the inflamed inner coating of the diseased air-surfaces, from the nostrils to the bottom of the lungs, and hence into the blood. It is a constitutional and local cure at the same time. Unlike any other treatment ever known it cures cases apparently beyond the pale of hope. The testimony to its results is beyond all question by the experience of thousands. It is inexpensive and can be used by any one. No matter what you have tried or how despairing you are send for explanatory pamphlet and testimonials. **THE PILLOW-INHALER CO.,** 1520 Chestnut St., Philadelphia, Pa. Branch Office: Room 12, Central Music Hall, State and Randolph Streets, Chicago, Ill.

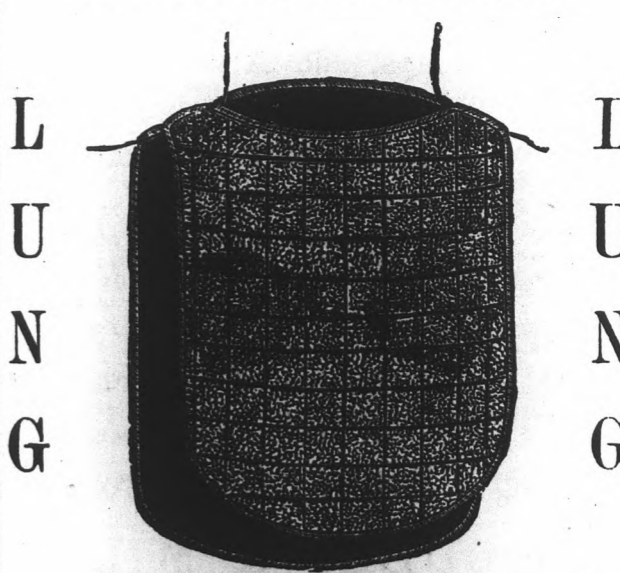
GOT CORNS
Liebig's Corn Cure Will Cure

All kinds of hard or soft corns, callouses and bunions, causing no pain or soreness, dries instantly, will not soil anything, and never fails to effect a cure; price 25c. Liebig's Corn Salve sent by mail prepaid on receipt of 30c. The genuine put up in yellow wrappers, and manufactured only by **Jos. R. Hoffin, Druggist, Minneapolis, Minn.**

An Only Daughter Cured of Consumption.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation of *Indian Hemp* which cured his only child of **CONSUMPTION**. His child is now in this country, and enjoying the best of health. He has proved to the world that **CONSUMPTION** can be positively and permanently cured. The Doctor now gives this recipe free, only asking two 2-cent stamps to pay expenses. This Herbal also cures Night Sweats, Nausea at the Stomach, and will break up a fresh cold in twenty-four hours. Address **CRADDOCK & Co.,** 1,032 Race Street, Philadelphia, naming this paper.

TO PRESERVE THE HEALTH USE THE MAGNETIC



PROTECTOR,
FOR LADIES, GENTLEMEN AND CHILDREN.
PRICE, ONLY \$5.00

The **LUNG AND CHEST PROTECTOR** herewith illustrated is one of the most useful garments, and one which every man, woman and child in this climate should wear. It is a impossibility that any person wearing it should "catch cold," or have an attack of pneumonia, bronchitis, or other acute throat or lung diseases. They also prevent and cure that most troublesome and loathsome complaint so prevalent in this region, Catarrh. For heart troubles, rheumatism, neuralgia and kindred complaints they are excellent and highly commended by all physicians.

A Few Maladies Successfully Fought by the Magnetic Lung Protector.

Cure of a sufferer for fourteen years from neuralgia of the heart. Mrs. E. F. Truman, Clay Center, Kan. Lungs almost gone, but I am getting cured. S. B. Babcock, Mauston, Wis. No longer takes cold at the least exposure. Wm. Tripp, Ingersoll, Ont. Neither of us have had a cold since commencing to wear the lung protector. C. M. Welch, Topeka Kan. Given up to die by the doctors—Cured by the lung protector. J. H. Packard, Hill City, Tenn. Enormously large tonsils cured. E. S. Weston, Cerro Gordo, Ill. Worth its weight in gold to any one with weak lungs. J. R. Divebliss, M.D., La Cygne, Kan. They will wear any service for three years. Are worn over the underclothing. In ordering mention whether lady or gent; if stout or slender. Sent by mail upon receipt of price, or by express, C. O. D. Address **MAGNETIC PROTECTOR CO.,** 69 Dearborn St., Chicago, Ill.

Shot Guns, Revolvers, Rifles, Etc.
Large Ill. Catalogue free. Address **Gun Works, Pittsburgh, Pa.**

The Living Church.

SATURDAY, OCT. 24, 1885.

"THERE WAS NO MORE SEA."

BY THOMAS MAIR.

Bright on the dark, retreating clouds,
Through drops that sparkle in the sun-
light's glow,
Spanning the east, we view displayed
In calm, pure beauty, God's majestic bow.
The angry waves that lately broke
High in the cliff, with loud, continuous
roar,
Breathe out their lives in one last sob
And silence reigns along the peaceful
shore.
Low in the sky, the setting sun
Fills all the scene, e'er yet his glories pass,
Till mirrored in the flood, we see
The heavenly vision of the sea of glass.
We gaze beyond the glowing light
Deep in the west, where sky and ocean
meet
And see, like him, in Patmos isle,
The pearly entrance and the golden
street.
The forms of those we long since lost
Bright with celestial glory then appear,
Each face reflecting perfect joy,
For God has wiped away the mourner's
tear.
We kneel upon the fading shore
And stretch our eager hands to that dear
home,
Where safe within God's Paradise
We dread no more, earth's storm nor bil-
low's foam.
One trembling step, but He will guide
Whose voice once bade the waves their
raging cease,
And far above the spreading tide
We enter God's eternal home of peace.
October, 1885.

NEWS AND NOTES.

THE Canadian Church Congress, which was to meet at Montreal, will not be held this year, on account of the prevalence of small-pox in that city. So many of the speakers and writers cancelled their engagements that the committee felt it had no other resource than postponement.

THE Bishop of Edinburgh, Dr. Cotterill, who is well known in this country, has issued a pastoral announcing that he is suffering from an incurable ailment which must sooner or later end fatally. He was consecrated Bishop of Capetown in 1856, and translated to his present see in 1872.

A SIGNIFICANT straw which shows which way the wind is blowing in England is the fact that the Government have removed the prohibition, which has been in force from time immemorial, of opening theatres on Ash Wednesday. The legal desecration of Good Friday will probably soon follow.

SEVERAL of the Church papers announce one of the New York missionaries, as the Rev. Dr. Pigou, vicar of Halifax, Nova Scotia. The reverend gentleman, who has won for himself great fame as a preacher and a worker, is vicar of Halifax, an important manufacturing town of Yorkshire, England, and is also a rural dean of his diocese.

AND now it seems that it is "ritualistic" to thank God for the harvest. A reverend gentleman sends the following letter to that marvellous journal, *The English Churchman*: "One of the most important features in the adversity which has been depressing our country for the past twelve years or so, is a series of harvests, in-

sufficient in yield, or quality, or both. It has occurred to me that these evidences of God's moral government of nations are synchronic with the Pagan custom which has been a marked feature of the Thanksgiving services—I beg pardon, "Festivals"—which are now so general in churches and chapels. Isaiah i:11-14, Gen. iv:3-5."

THE secular press took a great deal of trouble to report the Latin telegrams of Leo XIII. about the death of the late Cardinal of New York. Of course, these were utterly inexplicable, but, unless Rome has formed a new Latin grammar, those published in the Roman journals are equally amazing, and reflect no credit on their author. Is it the fault of the Bishop of Rome or of the editors?

WE hear a great deal of the marvelous success of the Roman Church in this land, but the following cut from a Roman paper, seems to indicate that the success is based on no solid foundation: "The consecration of a church is so rare and remarkable an event that one need not wonder at the general attention and interest excited by that ceremony at St. Patrick's, in this city (Hartford, Conn.) No other church in the diocese has been consecrated. And we know of but few in the country." The Roman Canon law concerning the consecration of churches holds good in our own branch of Holy Church also; and yet the great majority of our churches have been duly consecrated.

Bishop Hannington, the junior prelate on the African "Bench," whose interesting account of African travel was so enjoyed some months ago by the readers of this journal, has been mountaineering with a vengeance. He tramped from his home a couple of hundred miles to Kilimajaro, and ascended it to the height of 8,800 feet, though even at that altitude he did not reach the snow-line. The episcopal party seem to have had rather more company than was desirable during their trip, for between the foot of the mountain and the plateau they reached, they sighted specimens of every kind of wild beast known to exist on the Dark Continent, with the exception of lions and elephants. The bishop enjoyed his adventures immensely, and declared that he was not even footsore, when he got back to the abode by courtesy called his palace.

THE question of Disestablishment in England looms up daily to greater importance. The elections will show if the people are really concerned for the grand institution which Cardinal Newman, in an eloquent protest published last week, admits to be the great barrier against the inroads of atheism and socialism. If the Liberals return to power, the Church will undoubtedly be disestablished sooner or later; and wise Churchmen are beginning to think that "sooner" is better than "later." A vicar well says in *The Guardian*: "If disestablishment had taken place twenty years ago we should have been treated with generosity; if it take place soon we may hope for justice; but if it be delayed another twenty years, we shall experience neither generosity nor justice. Don't let us act like Mrs. Partington, and wear up our broom. Our policy should be to say as little on the subject

as possible, and procure for the Church favorable terms by returning a strong Conservative minority."

It is pleasant to note that at the recent session of the New York Southern Baptist Association, numbering 400 ministers, touching action was taken as to the illness of Cardinal McCloskey. The Moderator, the Rev. Dr. Saunders, pastor of the Central Baptist church, said that though they differed widely in forms of faith and creed from the Roman Church, they could not help recognizing in the Cardinal a noble Christian brother. He suggested that they unite in prayer for his welfare, and called on the Rev. Dr. Elder to lead in that service. Dr. Elder's prayer was an eloquent invocation of God's blessing on the Roman priests, in which the entire assemblage of clergymen participated. Commenting on this incident, *The Christian at Work* says, "Every Christian heart will thank God for this significant proof of the progress of religious liberty and the growth of the spirit of toleration."

ONE of the best books on Dean Stanley has been written in this country by Miss Grace Oliver, and it is now attracting much merited attention across the water. Miss Oliver seems not to have had the advantage of personal acquaintance with the dean, but she has carefully studied her subject. Use, and that a skillful use, has been made of all available materials; the dean's own works, and what others have said or written about him, have been laid under contribution; all has been done in a genuinely sympathetic spirit, and with quite adequate literary skill, and the result is a really striking picture of the man. But what can Miss Oliver mean when she says, "The word 'canon' means in Greek 'weighed' or 'chosen man'?" It reminds me of a story, not told, I need not say, of Stanley, but of one who had been a colleague, of whom it was said when he had spent an hour or more in the university pulpit in proving that the angel's measuring-rod (*kanon*) in Revelation was the canon of Holy Scripture, that he need not have been so long in showing that a "canon" might be a "stick." S.

THE FULNESS OF TIME.

BY THE REV. W. P. TEN BROECK.

THE DAY OF OUR LORD'S DEATH.

A modern writer, in his "Life of our Lord," rejects the testimony of the Fathers, as to the date of the Crucifixion, on the ground that it was by no means universal or unquestioned. He then quotes from Irenæus: "We cannot be ignorant how greatly all the Fathers differ among themselves, as well concerning the Year of the Passion, as the Day." But no such Fathers have come down to us. Of none of those, whose works have followed them, whose writings have stood the test of time, whom the children of men have consented to call "blessed," can this be said. What records we have are clear contrary to this statement, and how shall we go beyond what we have. An age that could produce spurious Gospels, pseudo Christs, and false Apostles, might be expected to show variance of opinion in the matter of dates; but this variance has gone where all things unsound must

surely go—into oblivion. One only and consistent testimony has remained, and all deviations therefrom, of old, as of late, have arisen from computations plainly erroneous, or from theories clearly untenable.

The same excellent writer asks, also, with an incredulous air, "Whence had Tertullian his information?" Shall we not rather say, "How could he help but know the date of an event which had filled the world with its glory, which had taken place in the sight of multitudes of men, and had been sounded in the ears of all the earth, which was certainly recorded in 'the Acts of Pilate,' and in some of the many early Gospels?" It is alleged, also, that Augustine says, "All is obscure and uncertain, except the fact that our Lord was about thirty at his Baptism." But Augustine means only that the chronological statements of the Evangelists are all obscure and uncertain, except the age of our Lord at his Baptism. For the good Bishop of Hippo says, "It is evident under what consuls and on what day Christ was born." And none so often, or so precisely as he, specifies the exact days of our Lord's Nativity and Crucifixion. Over, then, against the doubts of the 19th century, we set the convictions of the 2d and 3d. Over against modern conjectures, we set the affirmations of the ancients. Over against the confused calculations of the latter-day wise men, we set the lucid computations of the Masters of the Kingdom of Christ. And having learned of them the year, in which our Lord was crucified, we would inquire of them further as to the day, in which he died for us men and for our salvation.

1. Tertullian says, "The Passion was finished on March 25th, the first day of unleavened bread."

2. Clemens Alexandrinus puts an interval of three months between the day of Christ's death and the day of the destruction of Jerusalem. We take this "three months" to be exact, as, in the same paragraph, he specifies to a day, the interval that elapsed before the death of Commodus. On June 26, Titus got possession of the Temple Area at Jerusalem, which practically put an end to the siege. March 26, therefore, seems to have been the day of the Crucifixion in the reckoning of Clemens. "Some," he further says, "place the Passion on March 21st; others on April 20, and others again on April 19."

3. Hippolytus, in his Canon, marks "March 25th" as "the day of the Passion of Christ."

4. Lactantius says, "On March 26th," the Jews affixed Christ to the Cross.

5. Augustine says, "Christ died March 25."

6. Victorius says, "Our Lord suffered on Thursday, March 25, and on Friday, March 26, was crucified."

7. John of Antioch says, "Our Lord was crucified March 25, it being the day of preparation."

8. Epiphanius says, "He suffered on March 20th." He mentions also that "some Quartodecimans kept their Pasch on March 25th, pretending certain information from the 'Acts of Pilate,' that that was the day of our Saviour's Passion."

9. Anastasius says, "Our Lord suffered March 25th."

Of these dates, we reject at once,

March 20th of Epiphanius, and March 21st of "some," because it was not possible for the Passover to have occurred so early. They are evidently the result of calculation by some imperfect cycle. April 20th and 19th of the other "some," may also be passed by, as resting upon no known authority. This leaves us only March 25, or 26. A difference of a day could easily be accounted for, by the different methods of reckoning days, some commencing at sunset, some at midnight, some at sunrise. But there is really no difference at all here, nay, rather an exquisite harmony, which of itself shows that the Fathers had no doubt whatever as to the day of our Lord's death.

The statement of Victorius furnishes the reconciling clue. "Our Lord," says he, "suffered March 25th, was crucified March 26th." With keen spiritual apprehension, the ancients distinguished between the Passion and Death of Christ. The Passion they assigned to Thursday, and to the Garden of Gethsemane. This was the Lord's doing, and it alone was marvellous in their eyes. What came after on Friday, was the contribution of man's malice and Satan's spite to the accomplishment of the Divine purpose. It was on the night of Thursday that our Lord exclaimed, "My soul is exceeding sorrowful even unto death." In the profound spiritual view of Bengel, he then went into "the heart of the earth." At that time did "the Lord lay on him the iniquity of us all." And his whole nature did vibrate beneath the pressure to the point of dissolution. When midnight came, ushering in the Friday, he said to those who had come to seize him, "This is your hour and the power of darkness," and thenceforward, until the end he was as a lamb led to the slaughter, the true scapegoat of Azazel. Hence Tertullian says, "The Passion was finished on the first day of unleavened bread," which was Thursday. In like manner, Hippolytus, and Anastasius, and the Quartodecimans claiming the authority of "the Acts of Pilate," place the Passion on March 25. But Lactantius assigns the Crucifixion to the 26th. John of Antioch, indeed, says "the 25th," but calls it "the day of preparation," which was certainly the next day after "the first of unleavened bread," and, as we shall see, the 26th. Augustine also says "the 25th" was the day of the Cross, a slip, perhaps of memory, perhaps of the copyist's pen. Certainly, so far as the testimony of the Fathers goes, it is absolutely and overwhelmingly in favor of March 26th, as the day on which our Lord died.

But was March 26, A. D. 28, the 15th day of the moon, i. e. the feast of the Passover? If it was not, all this testimony goes for nought. If it can stand this supreme test and one other, then nothing is wanting to make it sure. The Gospel narratives, each and every one of them, distinctly assert that our Lord died on the Feast of the Passover, which was the 15th Nisan, and on the day of the week which we call Friday. No date that fails to comply with these conditions, can find an instant's acceptance.

Now according to the Gregorian Calendar, the Golden Number for A. D. 28, was ten; the moon was new March 14th, and at its 15th day on the 28th. Moreover, direct astronomical calculation proves that the mean new moon of March, A. D. 28, occurred 14 da 3h. 17 m. 10 sec. It was full, therefore, almost precisely at 3 P. M. of the 28th. Of this there can be no doubt, and be-

cause of this the clear and harmonious testimony of the Fathers has been set aside as of no account. What though if the mistake should be in the Gregorian Calendar? That such is the fact, we are convinced and shall proceed at once to prove.

CHRISTIANITY IN EGYPT.*

I.—SUMMARY OF PROCEEDINGS.

We travelled direct to Cairo without any unnecessary delay, and at once made inquiries of the officials connected with the Orthodox Greek Church in that place. We found that Sophronios, the Orthodox Patriarch of Alexandria, resides for the most part in that city, but was in Cairo for a few days in order to take part in a festival service. Two of us attended the celebration of the Mysteries on the day of the festival, places being reserved for us opposite the patriarchal throne.

Having ascertained when it would be convenient for the Patriarch to receive us, we went at the time appointed in ecclesiastical and academical costume, to present the Archbishop's letter. Sophronios (with whom was the Archbishop Ignatius, who resides at Cairo, and one or two other ecclesiastics) informed us that he still possessed a letter which he had received from Archbishop Tait, and made particular inquiries whether our letter was from the regular and lawful occupant of the See of Canterbury. The Archbishop's letter was rendered into Greek by the librarian of the cathedral, Sophronios understanding only Greek and Turkish. After the letter had been read we handed to the Patriarch a paper containing six questions, which we had prepared; these he promised should be answered in writing. His Holiness then asked us many questions. He alluded to the meeting of the Old Catholic Conference at Bonn, reminding us that the Greek Church, as well as the Church of England, had sent representatives to be present at that meeting, and expressed the desire he felt for the re-union of Christendom. He then alluded to the doctrine concerning the Procession of the Holy Ghost, objecting to the Filioque, and repeating with emphasis the words *ek ton patros*. He stated his objections firmly, but with much courtesy and kindness of tone and manner. In conclusion, he said that when he returned to Alexandria, he should himself write to the Archbishop, and that our visit had given him much pleasure.

We presented the Archbishop's letter to the Coptic Patriarch Cyril, observing similar formalities to those which had been observed in the presentation of the letter to Sophronios.

Subsequently we proceeded to the four great convents of the Natron Valley in the Libyan desert, the nearest being about thirty-seven miles, and the furthest about fifty miles from the cultivated land of the Delta. On the way we stopped at the village of Triss, on the borders of the Delta, where there is a small Coptic convent, two churches, and a school.

We inspected the various boys' schools connected with the Coptic community in Cairo, and also visited a sisterhood at Abou Sefen in old Cairo, which we understood to be one of the two communities of women now existing among the Copts.

We visited his Excellency Butros, Pasha, the only Copt holding that rank, and president of the Council of Laymen recently elected to assist the Patriarch

in the management of ecclesiastical matters. At his house we met other members of the council.

We had several interviews with Philotheos, the Kommos (i. e. Dean), of the Coptic Cathedral at Cairo, discussing with him at great length the doctrines concerning the Nature and Person of our Lord. We also discussed various doctrinal questions with the priest Ibrahim at Triss, and with the monks at Amba Bishoi and at Baramoos in the Natron Valley.

One or other of us were present in the congregation during various Coptic services, and Mr. Morse held a conference with nineteen English-speaking laymen, two of whom were members of the Coptic Patriarch's Council.

We received visits of ceremony from the Archbishop Ignatius on behalf of the Patriarch Sophronios, who had returned to Alexandria, and from the Patriarch Cyril. We also received visits from Butros, Pasha, and others.

We were careful to inform all with whom we held any communications that we were instructed to make inquiries, not to offer suggestions. On several occasions, however, we frankly expressed our opinions especially with reference to the need of a better education and fixed salaries for the clergy. We mentioned the salaries because we found that with a very few exceptions the secular clergy are entirely dependent upon the alms of their people.

II.—REMARKS AND INFERENCES.

We proceed to lay before the committee some observations suggested by our journey and inquiries.

1. The Greek Church appears to minister to the spiritual needs of its own members, who are not Egyptians by descent, even if born in the country. The Greek clergy disclaim any attempt at proselytising, and there is therefore no rivalry or ill-feeling between the Orthodox Greeks and the Copts.

2. With regard to the Coptic Church, considerable improvement appears to have taken place since the time when Mohammed Ali, as ruler of Egypt, freed the Copts for the most part from the disabilities under which they had so long lain, and from the persecutions they had endured. At that time the Coptic schools were started under the auspices of the Patriarch Cyril XI. (the present Patriarch is Cyril XII.), and in later years a certain amount of church restoration has been done.

Six months ago the Coptic people elected a council of twenty-four laymen (twelve of whom form an executive committee) to undertake the management of secular business. This council is preparing a statement to lay before the Association for the Furtherance of Christianity in Egypt, stating what, in their opinion, are the chief needs and requirements of the Coptic people.

We found a few educated and intelligent men among the Coptic clergy. One young priest in particular, a monk at Baramoos, could read Hebrew and Syriac, and had also some knowledge of Greek. The greater number of the clergy, however, had had no special training for their work. It seems that when a priest is wanted, the Patriarch selects any young man who is well spoken of, requesting him to give up his business and to be ordained at once. This request is seldom if ever refused, though the person so accepting Holy Orders frequently gives up work which enables him to maintain himself and family, knowing that as a priest he will be entirely dependent on the alms of his congregation. There appears to be a high moral tone among the clergy,

who seldom receive priests' orders till they are thirty-three years of age; deacons being ordained at the age of twenty-five.

The Copts recognize seven Sacramental Mysteries, and with regard to their theology in general, they hold opinions which, in the common language of the day, would be called distinctively "High Church." Concerning the doctrine of the Holy Eucharist they do not attempt to define the mode of the Sacramental Presence, but simply quote the words of Scripture, accepting them in their literal sense. This they cling to as part of the deposit of the old faith, which they claim to have preserved intact as handed down to them from the earliest times, and "the three General Councils." They were much pleased with the words of our Prayer Book, which we quoted to them from the Prayer of Humble Access and the Catechism.

They profess entire agreement with that portion of the Athanasian Creed which enunciates the Catholic faith concerning the Incarnation of our Lord, while yet they persist in the use of the phrase "one nature" (*tabeia wahid*), in describing the Person of Christ. For example, the following was said to us: "Out of the nature of God and the nature of man arose one nature," our Lord Jesus Christ who "was, and is, and always will be perfect God and perfect Man." It was evident in these discussions that they had a dread of any Nestorian tendencies in us, for on more than one occasion, and by more than one priest, we were closely pressed as to whether we believed the Divinity of Christ to have been, at any time since the Incarnation, separate from His Humanity. They were pleased when we re-assured them on this point. It is extremely difficult to estimate the exact value of the Arabic words used in this discussion, and it will be seen that the use of language not adopted by the Catholic Church does not, in the opinion of the Orthodox Greeks, hinder intercommunion between themselves and the Copts. For ourselves, we venture to think that further discussion of this subject is for the present undesirable. It must be remembered that, with very few exceptions, the Copts possess no knowledge of the Greek or Latin languages, and are consequently unable to estimate the value of the words originally used in these controversies. Moreover, their unfortunate severance from the Catholic Church has in great measure unfitted them from appreciating the bearing of these questions on the complete doctrine of the Person of our Blessed Lord.

A great cause of anxiety and distress among the Coptic people at the present time is the action of the American Presbyterian missionaries, who are making numerous converts. Whole villages in the neighborhood of Siout have gone over from the Copts to the Presbyterians, influenced, no doubt, to some extent by the fact that when they have put themselves under the protection of the Americans they secure exemption from certain taxes. Moreover, not only do these converts to Presbyterianism receive a moral support from the Americans but, as we were assured on high authority, cases have occurred of consular intervention on their behalf. The Orthodox Archbishop Ignatius told us of forty or fifty families at Alexandria who had wished to be received into the Greek Church, and who had been rejected because it was obvious that their object was to come under the comparative immunity from taxation granted

*From a report made to the English Society for the Furtherance of Christianity in Egypt.

to foreigners. The priest Philotheos had been up the Nile on a preaching tour to endeavor to win back some of his people to their ancient faith. He asked us to supply him with tracts and pamphlets in support of Episcopacy against Presbyterianism, and this we promised to do.

With regard to the monasteries, we carried with us a letter of introduction from the Patriarch Cyril and we were in all cases received with a courtesy and kind hospitality of which we cannot speak too highly. On our departure from each, the Superior stood outside the entrance and offered prayers for our safety, and at Amba Bishoi, which we had made our headquarters for several days, the monks held a special service of intercession for us in the principal church on the morning of the day we left. We are, however, constrained to report that though the daily offices were recited, there seemed but little profitable occupation of the monastic leisure except at Baramoos, where we noted with pleasure the cleanliness of the buildings, the neatness of the garden, and the general tidiness and intelligence of the monks. On our arrival near Baramoos, a party of twenty or more of the brethren came out into the desert to meet us, and after we had dismounted, they formed a procession, carrying three banners and chanting psalms to an accompaniment of hand bell, triangle, and cymbals. Following this procession (the bells of the churches ringing all the while), we were conducted into the fortified inclosure to the principal church, where prayers were said and an address of welcome presented to us. At this convent we had to answer many questions concerning the faith and practices of the Church of England. The monks asked whether we had any religious communities of men or women living together in buildings of their own, and seemed particularly interested in what we told them concerning Sisterhoods in England.

With regard to the future we think that until the Coptic Patriarch's Council of Laymen have communicated their wishes, there is but little that the Association for the Furtherance of Christianity in Egypt can attempt beyond selecting a few pamphlets likely to be useful in the Presbyterian controversy. We propose that some such publications should be sent to Cairo to be there translated into Arabic, and returned to England to be printed in Arabic here, and we hope the committee will authorize this to be done at once.

The communication which the Council of Laymen are preparing will, we confidently trust, afford materials on which to base a more substantial plan of action. There are many hopeful signs of revival among the Copts; many of the younger laymen are anxious for religious instruction, in some cases meeting together for the study of Holy Scripture. At these meetings those who speak English use English commentaries for the instruction of themselves and their friends, and although the general condition of the churches and clergy is far from satisfactory, there are cheering indications of an earnest desire for a higher standard of religious life among their own people as well as for the conversion of their fellow-countrymen.

SIGHT will not gladden him in his home, when faith consoleth not by the way.—*St. Augustine.*

CAN there be anything in this world more useful than happiness.—*Bossuet.*

THE FIRST OLD CATHOLIC WORK IN AMERICA.

BY THE REV. S. J. FRENCH.

A "parson's fortnight" enabled me to visit the Rev. René Vilatte, concerning whose ordination you published those very interesting letters in *The Eclectic* for August. Impressed with the importance of this work, I feel that the Church ought to know more of it, and as my companion and I are the first priests who have visited him or inspected his work, I have determined to tell the tale, with your kind co-operation.

And my first task is to disabuse the minds of some—many perhaps—of certain false impressions arising from mis-statements that have gained currency. It is said—I myself was told by a rector of the diocese of Fond du Lac itself, that Mr. Vilatte is in no way amenable to the bishop of the diocese—is indeed not ranked as an American priest at all, but is under the jurisdiction of the bishop who ordained him—Bishop Herzog. So far is this from being true Mr. Vilatte is the only priest in the diocese who is by his ordination vow bound to this bishop and diocese. At his ordination he took the vow—administered to him by Bishop Herzog—of obedience to the Bishop of Fond du Lac. Therefore Bishop Herzog has no more jurisdiction over Mr. Vilatte than he has over me. Mr. V. is a priest of the diocese of Fond du Lac.

Another mis-statement is that these people—Belgians—have not received and will not receive our ministry, nor will they acknowledge our orders. This is true as to the past, false as to the future. Bishop Brown's admission that our orders "would be questioned" by them, has been twisted into an impression that this state of things will continue—that, in short, Bishop Brown himself will not be able to administer Confirmation among them. It is true that they would not any more than other Romanists receive our ministrations at first. They have been always taught to believe that our orders are invalid. The case necessitates therefore that they must first be taught by one whose authority would be unquestioned by them. Had an American clergyman gone among them, they would simply have ignored him as being a Protestant minister and an heretic, and he could have got no hearing. Within only a month of Mr. Vilatte's ministrations matters are now changed. They will be prepared to receive Bishop Brown's ministrations at his coming visitation, and a large class will be ready for Confirmation. I myself have seen a letter of Mr. Vilatte to an American priest, inviting him to assist in his services. We ourselves were welcomed by him, and such of his people as we met, as his brother priests, and might, had opportunity offered, have joined in his ministrations, and, I am proud to add, would gladly have embraced the opportunity.

So much by way of preface. Now to my narrative.

Taking a team from Sturgeon Bay, which is the nearest port of the Goodrich steamers, we drove west and south for some eighteen miles, through magnificent forests, by luxuriant farms, and truth compels me to add, a part of the way over the most execrable "corduroy," until we came into what we knew must be his vicinity. I pause here to say, for the benefit of any who may be contemplating (and I hope there are some such) a visit to this brother, that a better way to reach him would

be via the City of Green Bay, taking a steamer (which leaves that port every morning) to Little Sturgeon. Landing here, walk south along the lonely shore of Green Bay for about three miles when you will see a small house facing the bay, a log cabin clapboarded over the logs, with a cross arising from the centre of the ridge-pole. This is at once the rectory and chapel. Its outlook is most lovely. Facing the beautiful bay, the towns of Menominee, Marinette, Peshtigo and Oconto distinguishable by their smoke on the horizon, the smiling farms ripe to the harvest around, the chapel is still, except for a neighboring farm-house, apparently isolated from all mankind. Indeed the location is remote, the post-office and village being some three miles inland. But such distances count for nothing among these farmers.

These people are Belgians, most of them being brought up in the Roman Church. But their "Holy Mother" has sadly neglected them, and has apparently made this out-of-the-way region an asylum or retreat for her rubbish. At any rate the priests sent here have been, as a rule, immoral men, or, at the best, not such as could command the respect of even the peasantry. At any rate these people have become alienated from the Church of Rome. Some, it is true, have been made the prey of irreligious mountebanks who have crept into their houses and led them captive—only temporarily, I hope and believe. But the bulk of them, while disaffected with Rome, will have nothing to do with Protestantism—they have no idea of becoming mere Protestants, and it is not on Father Vilatte's programme to make them so. The idea that they can be Catholics and yet not Roman was new to them. But it was so acceptable, or they were so ripe for it, that although Father Vilatte had at my visit been there but a month, nineteen families had enrolled themselves as his parishioners, his temporary chapel is crowded to suffocation (this means congregations of, say, seventy-five), and he has the promise of a plot of land and four hundred dollars towards a church. Conversing with a parishioner, in Mr. Vilatte's absence, we were assured that he had stirred up the whole country, would eventually draw in all the French-speaking people in the region, and that they would support him financially as soon as they were satisfied that he was "there to stay." He himself does not doubt that in fifteen months the parish will be self-sustaining.

Meantime the authorities of the Roman Church have become frightened, and have taken all means to strengthen their position. The Bishop of Green Bay has even sent his controversialists to meet Father Vilatte and to endeavor by threats and bribery to induce him to return to the fold.

Let me say something now as to the personal appearance and surroundings of the priest and his work. Mr. Vilatte was, I believe, trained for the Roman priesthood by the Jesuits. Before taking orders he became convinced of the falsity of the Roman position. Falling in with Father Chiniquy, he was placed in temporary charge of a French Presbyterian congregation in Green Bay. He remained there only long enough to discover that his position was equally unscriptural with Romanism but in the opposite direction. What he was searching for was Catholicism minus Romanism. In correspondence with Fr. Hyacinthe he was referred to the Bishop of Wisconsin, who finding that he was at the time in the jurisdiction of Bishop Brown referred him there. You have been told the rest already.

Father Vilatte is tall, with a winning countenance, and an enthusiastic manner. He speaks English fairly well, but does not write it. The French is the

best medium of communication with him.

I have described the exterior of his present abode and chapel. It is entered by a door in the middle of the front side. Entering either door we are in the abode of holy poverty. The seats in the chapel are rough planks resting on temporary supports. The altar is a temporary structure, the construction of which is concealed by a plain white muslin frontal. The top is covered with a fair linen cloth, the altar ornaments are made of wood by the priest himself, their roughness concealed by a coat of paint or folds of white paper. A platform a few inches high does duty for a foot-pace, and on the floor surrounding altar and foot-pace is tacked a strip of crash toweling. This is the chancel. The sanctuary lamp is a taper in a tumbler of oil resting on a bracket nailed to the window frame. An equally rough lectern completes the furniture. For vestments he has a cheap set of white in the Roman pattern with a chalice and paten. The expediency of not violating the prejudices of the people at the first by any marked changes in the appearance of altar or vestments is apparent at once.

The liturgy is of course in the vernacular—French. And the priest described to us very touchingly the feelings of the people when for the first time in their lives they heard the Church's prayers in their own tongue.

The office and bedroom of the priest are opposite. Here there is even no attempt at a creditable appearance except that as in the chapel all is scrupulously neat. In the office there are three articles of furniture, viz.: a small cook-stove scarcely capable of heating the room, a pine table covered with enamel cloth and a bench such as is used in the kitchens thereabouts to set the wash-tubs on. This is his seat; for my companion and myself he brought from the chapel from under the ends of the plank seats a box and a keg. He had sent for an interpreter, and all lighting our pipes we had a talk. Over the table is a rough shelf containing a few books, a small crucifix and photographs of Bishop Herzog, Père Hyacinthe, and one or two others. A similar shelf in the bedroom at the back contains a few more books. On the floor is no sign of carpet, on the bare logs of the house no covering but whitewash; and here is the beginning of the Alt-Catholic work in this country. May its ending be to win many souls who by the perilous neglect of Rome are lapsing into Atheism and Spiritualism.

Of course Father Vilatte needs support both moral and financial in the outset of his work. The feeble diocese of Fond du Lac has been taxed heavily already in sending him abroad. I enumerate below his chief needs at once in the hope that some may be moved to contribute promptly and liberally. Arrangements have already been made to supply him with altar linen. He needs first and foremost, money:

1. To have printing done, tracts, catechisms, etc., for general circulation, or to purchase them of the Alt-Catholic Church abroad.
2. To buy service books for the people—the Liturgies of the Alt-Catholic Church.
3. To pay the rent of his house—\$5.00 per month.
4. To complete the fund needed for the building of the church.
5. To furnish even more comfortably his present chapel and altar. I would ask for altar ornaments to be sent to him. But the place is out of the way and he has no money to pay freight. He can purchase more cheaply in Green Bay, too, and save transportation. Money for him should be sent to Bishop Brown.

And so, with a *Dominus vobiscum, Et cum Spiritu tuo*, we drove away and left him. Long will dwell in my mind the picture of the rough cross-surmounted cabin, overlooking the placid waters of the beautiful bay. I wonder that in his isolated condition he can retain his enthusiasm, his belief in the oneness of Christ's people. Brethren who believe in the Unity of the Holy Catholic Church irrespective of differences of nationality or ritual or vestments, give him your support. If you have no money to give at least write and cheer him. Let him know that we are with him heart and soul. Father Vilatte's address is: Little Sturgeon, Door Co., Wis.—*Church Eclectic.*

The Household.

CALENDAR—OCTOBER, 1885.

25. 21st Sunday after Trinity. Green.
28. SS. SIMON AND JUDE. Red.

PANIS ANGELORUM.

Lo, the angels' food is given
To the pilgrim who hath striven;
See the children's bread from heaven,
Which on dogs may ne'er be spent.

Very Bread, Good Shepherd, tend us;
Jesu, of thy love befriend us;
Thou refresh us, thou defend us
Thine eternal goodness send us
In the land of life to see.

Thou, who all things canst and knowest,
Who on earth such Food bestowest,
Grant us with thy saints, though lowest,
Where the heavenly feast thou showest,
Fellow-heirs and guests to be.

St. Thomas Aquinas.

LITTLE LIVES AND A GREAT LOVE.

BY FLORENCE WILFORD.

PART III.—Continued.

CLIMBING UPWARD.

Johnnie nodded, and putting down the cat, went over and stood by his grandmother's chair.

"I've got a hymn to say to you, Granny, we sang it in church on Sunday, and I've been learning it. It's all about children, and Phoebe and I like it so much."

"Bless your dear hearts!" said the old woman; "there, let me hear it."

So Johnnie went steadily through the simple verses, and something in the last struck Phoebe in quite a new light.

"There's not a child so small and weak
But has his little cross to take,
His little work of love and praise,
That he may do for Jesus' sake."

"His little cross!" so in the work of love there might be something to bear as well as do for Jesus' sake; had not her attempt at the task brought her a little cross that very day? a cross of disappointment, which, as she had sat sewing her seam and thinking over her failure, had even seemed quite big and heavy!

Johnny was learning some spelling for the next day, and not thinking any more about the hymn when his mother came in, but Phoebe was pondering over it still, and almost her first words were to tell Mrs. Ellis that Johnnie knew it all and had been saying it to Granny.

"I am afraid Johnnie did not think of it this afternoon," said his mother gently but gravely. "Perhaps you did not think I saw you, dear, as I was busy when you passed, but that is no excuse, I want you to be the same out of my sight as in it."

Johnnie blushed and hung his head over his spelling, but the grandmother roused herself at once in his defence.

"What has the child been doing, Mary? Ye shouldn't chide him overmuch, he's as good a lad as ever there was, that he be!"

"He wants to be, I know," said his mother, heartily, "I'm not going to scold him, Granny, but he and a lot of boys much bigger than he were amusing themselves this afternoon with hustling the little ones off the pavement, sending them into the gutter and sprawling in the road. One poor little thing had quite a bad fall, I'm afraid."

"It was little Harry Holmes, but 'twasn't me that shoved him down, mother, 'twas Jem Watts," said Johnnie, eagerly. "I picked him up."

"Yes, I saw you do so, and you all

seemed quieter after that, otherwise I should have gone out and spoken to you though my arms was in the wash-tub; but, Johnnie, I want you never again to take any part in being rough to the little ones. You may call it play, but it isn't nice good play such as boys have a right to enjoy. Suppose you make it your task of love to look after the children that are younger than yourself and save them from the bigger boys' teasing when you can?"

"They teases me sometimes, those big chaps do," rejoined Johnnie, in rather a shamefaced manner.

"I dare say they do, and I am sure you can't like it, but it must be even worse for those toddling things such as Harry Holmes. I almost wonder his mother trusts him to go backwards and forwards alone."

"Jane Dawes mostly brings him, but she's got a bad foot, and can't come to school now. I'll take care of him tomorrow, mother," said Phoebe.

"I would rather that Johnnie did," said the mother, turning a little anxiously towards her boy, and though she smiled when his eyes met hers, he knew that she was in earnest, and answered, coloring, "Then I will, mother."

The grandmother in her fond partiality said to herself that 'Mary was rather hard upon that poor little lad,' but no one else thought so, certainly not the 'lad' himself. He knew quite well that he had been rough and thoughtless towards the little ones that afternoon; it always did seem 'fun' to imitate the bigger boys, and it was not easy to stop and think whether what they were doing was really right and manly; but for the future he did quite mean not to copy them in this one respect at any rate, nay he was even half-inclined to make himself the champion of the tinies as his mother had proposed, especially of Harry Holmes, whose bruised forehead and grazed elbows had first made him see that the 'fun' was all one side. He did not say to himself either that night or the next morning that this should be his work of love—as Phoebe would have done—but just before he set off to school he looked up at a little picture of our Lord which his Sunday-school teacher had given him, and which hung on the wall just over the table where the big Bible and all his mother's choicest books were placed, and his unspoken thought was, "I'll try and please Him to-day, that I will, and I'll go and call for Harry Holmes, now, and take him to school along o' me."

After this Johnnie was never seen teasing or frightening the little ones; on the contrary he became their protector so far as his own small size would let him, and Phoebe like a loving little sister brought home many tales of his kindness, and the real courage he showed on their behalf.

"Only think," she said one Saturday when Johnnie was out at play and she was helping her mother "clean up" their two rooms in readiness for Sunday. "Only think, mother, Jem Watts took away all Johnnie's marbles, and thumped him too because he took little Bill Simmonds' part, but Johnnie didn't cry or give in, or anything, he put up his arm so that none of the thumps should touch Bill, and then I ran and fetched Ned Simmonds who was swinging on the "giant-stride," and he made Jem leave off."

"They'll do him some mischief among them, those boys," said the grandmother uneasily, "I wish you'd tell him not to be so venturesome, Mary; it's on'y right that he shouldn't tease the little uns, but he's too young to be the one to

stand up for 'em yet awhile, poor lad! you'll find he's black and blue when you give him his tub to-night."

"Oh, no, not so bad as that, Granny, I hope," said his mother cheerfully—at the same time inwardly resolving to warn Phoebe not to tell any more such anecdotes in her grandmother's hearing—"he's a great favorite with all the boys, my Johnnie is, and I don't think any one of them would be real cruel to him. We mustn't mind his getting a thump or two now and then in a good cause."

It is to be feared that just for the moment the tender-hearted old dame thought her daughter-in-law rather an unnatural mother, but Phoebe quite understood, and so would Johnnie if he had been there.

"Mother don't mind having to suffer for other's sake herself," thought the little girl; "how many nights she did sit up last week with poor Mrs. Simmonds, and then did her work just the same by day, although she was so tired she could scarcely stand. I hope she isn't going there again to-night, she said something about Mrs. Simmonds being worse. I wonder if I could do anything, I don't mean sit up, mother wouldn't let me, but whether I could do some work for the boys, or anything like that. Bill had such a great long slit in his pinafore yesterday; I think I could run it together neatly like I did my own last week."

"Mother," she said aloud, "do you think Mrs. Simmonds wants any needle-work done? Bill and Tommy haven't looked near so tidy since she was ill as they used to before. I think I could mend their pinafores if you would let me. I've done the sheet you said was to be done this week, you know."

"And have you hemmed grandmother's apron?"

"Oh, yes, I did that Wednesday morning when you were out; didn't I, Granny?"

(To be continued.)

CAUGHT AT LAST.

BY THE REV. H. R. HAWES, M.A.

"If the young man who was seen to pick up a crocodile-skin purse, which did not belong to him, and run away, will return the same, &c.," why all will be forgiven and forgotten, and he will be handsomely rewarded to boot." Of course! but will the young man trust the confiding advertiser? By this time he little cares whether the notes in that purse have been stopped. He is not stopped, and he has passed the notes—some one else will have to be stopped, but notes run as notes for months before they reach the Bank, and some innocent creature six months hence, appearing at the Bank, who knows no more of the young man with the crocodile purse than the man in the moon, will find himself £5 out of pocket suddenly—*voilà tout!*

I find in the pathetic news column devoted to such painful incidents an equally sanguine person advertising for a nicely mounted umbrella with the motto, "Suum cuique pulchrum." Everybody sees charms in what belongs to him. Unhappily some see charms in what does not belong to them, and hence these expensive agony-column tears over crocodile purses, umbrellas, and colley dogs—fit to melt the heart of a stone if it had one.

Now, I have had some experience of robbers, high and low, and I have come to the conclusion that, even if you know the thief, your chances of getting back your property, whatever it may be, are

infinitely small, either because you don't care to catch the thief (for various reasons), or cannot catch him, or—having caught him—cannot get him to assist you in recovering your property. I once had a clock taken off my mantelpiece. It was a rainy November day, about five in the afternoon. I went out and brushed past a tall ugly fellow who appeared to be standing up for shelter on my doorstep. Others had gone out that afternoon. The cook heard some one come in and go into the dining-room, called out, and got no answer; only the next minute the hall door was banged. She thought I had come in with my latch key (one of those precious Chubb's in which we all confide) and gone out again. I did come in, half an hour afterwards; but then my clock was gone out. It never came in again; it went out with the tall ugly fellow. "Police!" Enter Detective A B C. He takes out a pocket-book, and I feel like the prisoner at the bar. He asks me if I knew the thief; if I had seen him take the clock; if I had noticed any one in the street with a clock under his arm like mine—*risum teneatis, amici?* I did smile faintly. Before we part he gives me some information. It throws a new light upon police penetration and sagacity. "A tall man, sir? Yes, sir; we call him the major; he goes with a short man, we call him the captain. The captain takes the things from the tall man, who gets in with patent latch keys, and 'urries off. That's the way, sir, that's how it's done; we know 'em both well and the pleaceman on beat told me yesterday he'd noticed the major very partial to your door in wet weather; he's bin trying it for weeks!" And we pay taxes for police protection.

I'm afraid my temper gave way. The detective seemed quite pleased to be able to give me so much information. We parted more in sorrow than in anger, the first impulse to kick him out of the house having subsided. I declined to answer any further questions. I felt that, wooden as might be his head, his brain was softening, and I pitied him. That man came back once a week for a month to tell me that I should never see my clock or the major or the captain any more. I was much cut up, so was he; he spoke of these two officers with something like affectionate interest, and seemed to miss them. But a thief out of the house is one thing; a thief in the house is another. The police may not protect us as much as we could wish, but we do not do as much as we might to protect ourselves. Servants, governesses, and helps of all sorts get the run of our houses, with slight references, and sometimes with hardly any. In the hurry of town life—often in the middle of the season—people are too confiding, and receive into homes persons without, in many cases, really knowing anything about them. Your registry office, for instance, is a delusion and a snare. Here is a striking case in point. I went the other day to perhaps the most highly respectable office of the kind in London. I got a French lady-governess on a holiday engagement. I was told I ought not to take up her references for an engagement of that kind; that the office guaranteed her, and that I might know—the office knew—she had been at such and such school or family, and so on, and I was satisfied. I was more than satisfied with the lady, who turned out to be agreeable, quite up to her work, diligent, obliging, and soon a great favourite with the children.

One night as her engagement was drawing to a close, and I was thinking how further to secure so admirable a

person for my own establishment, I went out—most of us went out. When I returned about half-past eleven, I found that Mdle. Sabine Cordier had also gone out. We sat up all night for her—she came not back—she never did come back. The next morn, when we were going to have the Serpentine dragged, the parks searched, the hospitals visited, and advertisements put into all the agony columns, some one asked for the cash box. It then appeared that the cash box must also have gone out with Sabine Cordier, and neither has since returned. We thought it unnecessary to drag the Serpentine. The discovery that some jewellery was also missing further reassured us, and the evening's post brought a letter in Mademoiselle's own elegant handwriting, with no message, but enclosing a few crossed cheques, which she could not pass. The detectives of course came with their polite inquiries as usual. Had we seen her go out with the cash box? Could we mention any house where she would probably be found? Could we write to any of her friends to stop her? Bah! Put up your pocket-book, my good man. It was the old story—so I thought, at least. They could do nothing, and knew they could do nothing; they had no more idea of how to proceed than I had—not as much, for had it been my business, and worth my while, I would, so I argued in my simplicity, with the clue I placed in the hands of the police, have found Mademoiselle twice over, although I might never have got my money back.

I discovered afterwards that a person actually bearing her name was known in London, and known, too, at some governess agencies—she was in league with some man to swindle the public. She simply made her living by obtaining holiday engagements and robbing the confiding people who took her in, and I have no doubt always treated her kindly. She was an agreeable woman, and knew her business. Mademoiselle is still at large. . . .

I had written thus much, when I happened to take up a Sussex paper. Mademoiselle is caught! caught at Eastbourne. This is how Mademoiselle fared after she decamped with my cash box. She got another engagement under another name at a girls' school in Eastbourne. The Prince went down to Eastbourne on a certain occasion. The young ladies all turned out to see him. Mademoiselle recommended them to leave all their jewellery and watches at home because of the crowd, who might steal them. She was the crowd. On some pretext she left the girls in the street, hurried home and made a clean sweep of watches, chains, rings, &c., to the tune of £60, and decamped to London. She had for some months been "wanted" there. The head of the detective force among others "wanted" her. I had requested him to take measures—he had taken them—and accordingly Mademoiselle was captured one night in Pimlico, and placed in durance vile, to await her trial at the Lewes assizes. Mdle. Cordier or De Plessis, and alias I know not what else, was no common antagonist, but her time came at last, and she was beaten in the perilous game of hide-and-seek. She adopted an "alias," but she could not compass an "alibi," I felt sorry for poor human nature—sorry for Mdle. Cordier. She could have afforded to be honest, but she preferred to run the risk of crime, and she reaped the reward of her folly.

The last time I saw Mdle. Cordier she was cowering in a prison cell. I went there to identify her. She got two

years' hard labour; but she sickened in prison, and died before the expiration of her penance. She is a type—I dare not think of how many—in this modern Babylon. Hers was at best an anxious and perilous trade. She was made for better things. She found sin a hard task-master and a traitor as well, for she was "caught at last."—*Pall Mall Gazette.*

BRIEF MENTION.

A PREACHER at a camp-meeting fervidly said, when a proposition was made to shut the gates on Sunday: "Brethren, there are souls that will be damned if you don't hold over Sunday. They are almost persuaded by Saturday. Sunday will bring their conviction to a crisis. O! brethren, let us save them! thousands, too, will come then that will come at no other time." The *Christian Advocate* makes the report, and its editor adds, that by personal investigation he found that the urgent speaker owned the refreshment stand.

WHILE pastor Clark, of New Haven, was reading the first chapter of St. John at the morning Sunday service, a few weeks ago, and had reached the thirty-second verse, "I saw the Spirit descending from heaven like a dove, and it abode upon Him," a beautiful white dove flew in at the gallery door and alighted on the pulpit. A minute later it perched on the pastor's shoulder and then flew to some other part of the church, then it flew back again to the pulpit and Mr. Clark caught it and after speaking a few words about the emblematical character of the bird, held it in his hands while he pronounced the benediction.

THERE are few more entertaining speakers on a public platform, says *The Bristol Mercury*, than the Rev. E. G. Gange, and at Broadmead on Tuesday night he convulsed his hearers with laughter by narrating some of his ministerial experiences. He believed in careful preparation at home of sermons for the Sunday, instead of "gadding about from house to house visiting." In his early career he was earnestly requested by a deacon to visit a member of the congregation who was very ill, and it was suggested that he should call at 11 o'clock in the morning. He did so, and found the poor woman very much better, but greatly put out at his visit, as she had her hair in curl paper, her sleeves tucked up to her elbows, and was doing a bit of household sweeping and dusting. He begged her not to mind him, as he was "used to that sort of thing." He would have a short prayer—he would not be long—they knew he never was long about anything. He selected a chair and knelt down; she selected another; and he commenced the prayer. He heard the door opened once; he heard it opened a second time. He concluded an earnest prayer on the poor woman's behalf, and looking round—lo! a perfect transformation. While he was praying she had slipped up to her bedroom, washed her hands and face, curled her hair, changed her attire—and there she was in her very best silk, fittingly prepared to receive company, while he had been praying amongst the empty chairs!

THE Rev. Richard Moore, vicar of Lund, near Preston, recently attained his 95th year, and received many congratulations. He is the oldest magistrate in Lancashire, and with one exception is the oldest clergyman in the Church of England. He is in fair health, though infirm.

A LEARNED Mohammedan doctor, long noted for his attacks upon Christianity, has been converted and become a Christian.

THE Afghans call themselves "Bin i Israel" or children of Israel, but consider the term "Ta hodee," a Jew, to be one of reproach.

"Of the benefits that could be conferred upon England," said Lord Shaftesbury lately, "none would be so great as the emigration of from 200,000 to 300,000 women."

EDWIN ARNOLD has an article on "Death and After," in this month's *Fortnightly* and gets an argument from the standpoint of evolution to show that it is rational to expect conscious existence after death.

A GENTLEMAN said to a minister, "When do you expect to see Deacon L. again?" "Never," said the reverend gentleman solemnly, "the deacon is in heaven."

DR. LEVI GEORGE, of San Francisco, recently visited the Moqui tribe of Indians and found an old chief who had reached the age of 175 years. In one of the cabins a squaw was found who was 182 years old. The record of the age of these old people had been kept according to the custom of the tribe, by punching small round holes in a piece of smoothly polished horn at the end of each twelve months.

THE University of Strasburg numbered in the summer semester 1885, 89 professors and 872 students; among these 90 are preparing for the Protestant ministry. The venerable Nestor of the faculty is Dr. Reuss, who is 84 years old but still in full activity.

A CONTRIBUTION plate in St. James's church at New London, Conn., on a recent Sunday, gathered in a Roman coin of about the period 385 B. C., so proved by its workmanship and design.

"Now, whither may you be bound this beautiful Sunday morning, my pretty little girl?" said the benevolent old gentleman. "Please sir, I'm going to church to hear my grandfather preach." "Ah! indeed, that's pleasant; and who may your grandfather be, my good little girl?" "Please sir, he's Thomas Harrison, the boy preacher." "Oh, ah, yes; I used to hear about him when I was a boy."

IN one of the churches at Worms are two galleries, on the front of these are thirty-eight paintings; on the upper gallery there are scenes in the Old Testament with book and chapter, and on the lower, thirty-eight scenes in the New Testament. In the upper gallery there is a choir of a hundred boys, and the hymns are posted on slates all over the church.

"PA, who was Shylock?" *Paterfamilias* (with a look of surprised horror) "Great goodness! You attend church and Sunday school every week and don't know who Shylock was. Go and read your Bible, sir!"

The Advance (a Congregational paper of Chicago) maintains "that the service at Trinity church, New York, is pre-eminently restful to those wearied with the bustle of a great city; * * * it is a service less for the times than for eternities; * * * it gives us hints for the enrichment of worship in all our churches. It suggests some influences which serve to bring the people to the House of God."

HINTS FOR HOUSEWIVES.

ALWAYS burn the dust taken up in a fever chamber.

IN beating the whites of eggs in warm weather choose a cool place, and a pinch of salt added greatly hastens in bringing them to "snow."

To prevent milk from scorching on the bottom of a dish when heating, grease the kettle with a bit of butter before turning in the milk.

IN cutting corn-bread, do not forget to hold the knife perpendicularly, that the spongy interior of the loaf may not be crushed into heaviness.

DIRECTIONS for shoulder cape pattern which have been asked for can be found in one of the Sept. numbers of *Harper's Bazar*; they are too long to be given in this column.

A PRETTY fancy for a key rack is to cover a wooden rolling-pin with plush, or any color preferred, adorn it with a spray of chenille and tinsel embroidery, and put into the roller a row of screw hooks. The roller is then hung on the wall, with ribbons attached to the handles.

FOR ACUTE RHEUMATISM.—Oil of wintergreen mixed with an equal quantity of olive oil, when applied externally to inflamed joints affected by acute rheumatism, is maintained to be, on high therapeutic authority, a means of instant relief from pain. At any rate, its introduction to the sick-chamber is unobjectionable, if only for the agreeable odour it imparts to the atmosphere.

A TIDY scarf is exceedingly beautiful when made of half a breadth of white Madras muslin, the entire pattern outlined with a plain gilt or gilt and colored cord, this is edged all around with a lace the design of which is outlined the same as the muslin centre. Caught up in the centre and fastened upon a chair or sofa back with a large moire or velvet bow, this is very stylish.

CROCHETED BEDROOM SLIPPERS.—Make a chain of thirteen stitches. Crochet on three, in a straight strip, thirty-eight rows in Russian stitch, which is done by taking the back of the single crochet stitch forming a ridged effect. Cast on twenty-one more stitches in a chain and crochet as before, narrowing one stitch each time across, in the middle, for the toe, until the width is decreased to which it is to be sewed. Join the end of the side of the toe and crochet a pretty scallop around the top, running a rubber cord around below the scallop and ornament the toe with a pretty ribbon bow. Sew securely with linen thread to a fleece-lined sole. This is for a foot wearing a three shoe. Make of double zephyr or Germantown wool.

A DAINTY little arrangement offered among the many pretty ones at a fair recently, consisted of a generous bow of satin and ottoman ribbon, from which fell five long streamers of the same. At the end of one length was fastened a tiny pincushion; of another a small needle-book; the third held a pair of fine steel scissors; the fourth a thimble in a case, and the fifth an emery bag. These various articles were made of the ribbon, and the little device complete was designed to form a useful and ornamental addition to the outside of a high standing wicker work-basket.

CROCHET INFANT'S SOCK.—Take one ounce of white Saxony yarn, one ounce of pink, and a fine steel hook. Make a chain of thirty-six stitches of the pink, and join it. Crochet round three rows, taking up only one-half of the stitch; fasten on the white wool and crochet twenty-four rows; taking up both laps of the stitch. Crochet back to twenty-fourth stitch, then turn and go back twelve stitches, and make these twelve stitches back and forth till you have fourteen rows. For the instep take up only the upper half of the stitch; join on pink wool and work all round the sock, taking up only the outside half of the stitch; work round sixteen rows, then crochet together at the bottom, drawing the thread through ten stitches at the heel and the same at the toe to form the shape of the foot; finish the top with two rows of chain loops, and a scallop of three stitches of the pink wool. Make a cord and tassels to draw up the sock.

The Living Church.

Chicago, Saturday, Oct. 24, 1885.

SUBSCRIPTION,.....ONE DOLLAR A YEAR.
(If not paid in advance, \$1.50.)

No paper discontinued without express orders and payment of all arrearages.

Subscribers ordering the address of their papers changed must always give their former as well as present address. Those wishing receipts must forward two cents additional. The change of address tag is a sufficient receipt.

Personal checks on country banks will only be received at a discount of ten cents.

ADVERTISING RATES PER AGATE LINE, 25 CTS.

Marriage notices, one dollar. Notices of Deaths, free; Obituary notices, complimentary resolutions, appeals, acknowledgments, and other similar matter, 3 cents a word, prepaid. Liberal discount on continued insertions. No advertisement received for less than one dollar an insertion.

Advertisers are guaranteed the largest circulation of any Church Paper in America.

C. W. LEFFINGWELL, } Publishers & Proprietors.
ARTHUR P. SEYMOUR, }
Address THE LIVING CHURCH CO.,
162 Washington St., Chicago, Ill.

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

It is reported that in New York there are 1,165,174 depositors in the savings banks of the State, and that they have \$437,107,501 deposited. The interest on the interest, on this vast sum at 5 per cent. would be \$1,092,768. What cause has the Church to languish while there are such resources in the land?

WITH the best scholarship of the age on the side of real wine instead of canned grape syrup, in the Holy Communion, and with the unreason of teetotal fanaticism to resist in its effort to destroy the Sacrament, it is simply discouraging to find a paper called "Churchman" (not the metropolitan and original *Churchman*) admitting to its columns a stupid article against the use of wine in the Holy Communion.

UNITARIANS are generally credited with profound reverence for our blessed Lord, though they are not able to subscribe to the orthodox doctrine of the Holy Trinity. We have no doubt that many who call themselves by that name do really worship Christ as God. What is our amazement, then, to find that *Unity* admits to its editorial columns these words: "The Church has probably been wiser than its founder." Devout Unitarians will be shocked at the irreverence which is more and more finding expression in their organs.

A MEDICAL practitioner, "down East," gives it as his opinion that while clergymen are the longest-lived class in the community they are not the healthiest. A large proportion of them, he thinks, have dyspepsia of a more or less pronounced type. They are troubled by indigestion, arising from physical inaction and from being compelled to eat so many good dinners. The doctor says that ministers are physically the laziest people in America. Come West, young man! and take a look at our clergy. We don't know what dyspepsia is, here in Chicago.

By the death of the Rev. Dr. A. D. Cole, President of Nashotah Seminary, which took place on Friday of last week, the Church loses one of her best known and most devoted sons. For thirty-five years in charge of a great venture of faith, the noble legacy of the sainted Breck, he was ever faithful to his trust, and his memory will be cherished by hundreds of priests scattered throughout the whole land. His name, and that of the learned and zealous Adams, who still happily survives to carry on the work, will be ever honored and revered by the American Church.

Lux perpetua luceat ei, Domine.

WE are now approaching that part of the year when the work of sowing and reaping, of casting in and harvesting will be over for the farmer. By what may be an unthought-of adjustment of labor, as the sowing and reaping of the outer world ceases that of the spiritual world begins. Not that spiritual sowing and reaping ever cease, but as there is a "time for all things;" so it is certainly worth noting that Advent begins when the heaviest tax upon the time and energies of the most numerous class of workers has relaxed. Nature begins her rest as the Church of God enters upon the more formal period of her toil, so that if the ears of men are ever open to her gracious calls they may be now with less show of reason against attention to their spiritual needs. The standard excuses of the husbandmen, "I have bought a piece of ground and I must needs go and see it;" "I have bought five yoke of oxen and I go to prove them;" are not as forcible in the autumn or winter, as they were in the spring or summer.

The Church Review (London) has a timely article on the tendency to overdo church decoration for the harvest festival. This a feast that has grown in favor of late years and undoubtedly should find a place in the calendar. With us the observance of Thanksgiving Day is national and immensely popular. Still there is a limit of good taste in church decoration, and the extravagance which turns the sanctuary into a huckster's stall should be checked. *The Review* enumerates the articles displayed in more than one church at a recent harvest festival, among which were: a miniature hay-stack, pats of butter, loaves of bread, pots of jam, piles of potatoes, fruits, pumpkins, "and other vegetables galore." The tendency to exaggeration in decorating churches, whether with flowers, grains, or evergreens, is not confined to the old country. The caution to parish committees is needed also on this side.

The Review wisely suggests that

the Holy Eucharist is the most appropriate service of thanksgiving both for material and spiritual bread, and adds:

We are, therefore, strongly of opinion that Church folk will best honor God, best keep their harvest festival, best ensure the permanency of this new feast, not by turning the church into a Jack-in-the-green, or a horticultural show, but by observing that moderation and modesty in decoration which, as it is the mark of a well-bred lady in her personal attire, so best befits the adornment of the sanctuary of God.

OUR PUBLIC SCHOOLS.

It is well-known to the readers of this journal that THE LIVING CHURCH has never assumed a position of antagonism to the public schools. It has recognized and applauded the great work which they have done and are doing for the increase of intelligence and patriotism among the people. While we may admit that they are the glory of our land we cannot admit that they are its gospel. We have held and must continue to hold the belief that the children of this country should have something more than the school-room influence of a secular education. Parents and pastors should not rest in measureless content because the discipline and duty of the public schools restrain the children for a few hours a day from active mischief. They should "endeavor themselves" that social, moral, and religious influences go with them to school, stand over them at the desk, in the play-ground, and on the street. We employ policemen to watch our houses at night, lest a thief entering in may steal a dozen silver spoons, but who knows what thievery of virtuous character is going on amid the promiscuous crowd of boys and girls in the public schools of our cities? Parents and pastors should not only instruct children at home and in the Sunday-school. They should follow them to school. They should know what they do on the way. They should be perfectly informed as to the social, sanitary, and moral influences of the school-room and the play-ground. Granted that the State has no right to impose upon our children any form of religious observance or any type of religious belief: has the State any right to subject our children to immoral influences? The State does not propose to encourage or allow the children of its citizens to be surrounded by such influences, yet they are on the increase. It rests with the moral sense of the community to tolerate or to eradicate them. Teachers, pastors, and spiritual masters must work together to guard our children in the public schools.

Moreover, as it is the acknowledged purpose of the public schools to provide for the children entrusted to them, first and finally, intellectual training, it is the right and duty

of those who have the good of the children most at heart, to insist that this training shall be the best that can be had. Any one who has knowledge of the condition of our public schools over a large section of our wide domain, knows that, as a rule, the instruction and discipline are not the best. In a great majority of cases the intellectual work, for which the public schools exist, is poorly done. The results are meagre and mean. The money of the taxpayers is squandered on badly-concocted, poorly-ventilated, imperfectly warmed, ostentatious architectural monstrosities of building; and the time and health of the pupils are wasted, to say nothing of character, under the incompetent tutelage of tyros who are "hired" by the month. In a majority of our public schools, it is safe to say, the scholars are not taught anything thoroughly and well. Parents, generally, have no idea of the absolute inefficiency of the great mass of our schools. They are not only throwing away their school-tax, they are blighting the prospects of their children, by submitting to this state of things. We have heard from more than one experienced teacher in our schools of higher education, that not one in a hundred pupils coming to them from the public schools has been fairly trained in the common English branches.

This is not to say anything against the public school system, as such, but to protest against the abuse of it. The people pay for the best and they have a right to insist upon having the best. They pay the State for secular education, and they should demand results commensurate with the outlay. Vigilance is as much the price of education as of liberty. Civil service reform is as much needed in school boards as in the higher departments of public administration.

THE THEOLOGY OF THE FUTURE.*

The question is often asked in different quarters, What is to be the Church of the future? This question to a Churchman can have little force. For him that matter is laid at rest. He would as soon think of asking; What shall be the sun of the future? or; What shall be the constellations of the future?

But there is another question, pertinent to the time and its tendencies, which we are frequently disposed to ask, namely this; What is to be the prevailing theology of the future? This is a question which any one may ask whether he be a Churchman or not, for no doubt we will all admit that there have been in the history of the Church theological

*Sermons to the Spiritual Man. By William G. T. Shedd, D.D. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. P. 421. Price \$2.50.

"periods," periods when one type or another of theological thought rose to a temporary ascendancy. Certainly no one would venture to affirm that one and the same system of theological interpretation has held an undeviating supremacy throughout the Christian centuries. The Church in this respect, has corresponded with the realm of philosophy which has had its own succession of intellectual princes. So the Church has had its mighty names, names having such potency that they have cast a spell over their own and succeeding ages, until their rule has been disputed and overthrown by a successor.

Since the reformation the Church of England has frequently had to bear the taunt that she had Calvinistic Articles with an Arminian pulpit. Whatever may be the truth or falsity of this taunt, it certainly has been the case that outside the Church, among some of the most respectable bodies of professing Christians, Calvin has maintained his icy kingdom almost undisputed until within the present generation. But of late there has been a thaw! Whatever has been the case as to the accredited symbolism of these bodies, in other respects there has been a manifest yielding. Both pulpit and press have been struggling to free themselves from the grinding tyranny of a theology, the one feature of which was a domineering and heartless necessity. So marked has been this movement that some of the leaders have taken alarm and are attempting to stem the constantly increasing tide.

There lies before us one of these attempts; a volume of sermons published last year by the Rev. W. G. T. Shedd, D.D., of Union Theological Seminary, New York. The sermons are addressed "To the Spiritual Man." The volume is intended to be a companion to one published by the same author in 1871, and addressed "To the Natural Man." In the prefatory note to the book before us, the doctor says frankly that "both volumes are out of all keeping with some existing tendencies in the religious world." "But," he goes on to say, "these tendencies are destined to disappear, whenever the blind guides shall cease to lead the blind, and honest self-knowledge shall take the place of self-flattery and religious delusion." To the sermons themselves too high praise cannot be given. They fully sustain the fame of their author for eloquence and intellectual power. But, as might be expected, they are almost without exception written under the intellectual and theological shadow of John Calvin. They are like a lofty, spacious and splendid tomb. One shudders involuntarily as one feels oneself in the iron grip of that terrible logic which takes such small

account of anything but justice. Surely this country and the world have had enough of that system, which, whatever heroic fruit it may have borne on one side, has on another side produced a still more powerful recoil, a recoil which has carried many minds into the wildest excesses of irreligion and blasphemy. If Calvinism bound some souls to duty with a singular and marvellous exaltation, we know that in many other cases the tension becoming too great, the iron band snapped. Who does not know that some at this moment are doing their best to fill the ears of men with an embittered and passionate resentment against all religion, simply because their youth was shrouded in the gloom of that narrow and unsympathetic system which Dr. Shedd would restore? We are devoutly thankful, for our part, that the spiritual sky is softer now than it used to be. To our minds it speaks well for the future that more tender and humane "tendencies" are at work, than those which produced Channing, and Parker, and Emerson in a former time, and others whom we do not care to name in our own day. Our prayer is that the theology of the future may be not that of Geneva, but that of Christ.

LETTERS TO THE EDITOR.

FISHERS OF MEN.

To the Editor of *The Living Church*:

I reside in a beautiful western city of 30,000 population, where the Church has two parishes, one the mother church of the diocese, which has been without a rector for some months, and the other practically a new parish, with a well appointed though temporary edifice. The official list of last year gives over 100 communicants to both, which should mean an average attendance to fill both buildings. The actual state however is that the older church had only an average attendance of 40 to 50, and the new one has from 100 to 150, but a great part of the congregation of the latter is made up by sectarians. Under these circumstances we wished to have a mission held this fall, to rouse the careless and to make a special effort to reach souls, and an appeal was made to three clergymen to conduct the same, with the following results: one could not well leave his parish, another had engaged to hold a mission in New York and the other had similar work in Indianapolis. Why do all the work in the larger cities where there are so many who could help each other, when who shall say a better work could not be done in assisting clergy in localities, where such influences as missions and special preachers are never known. Does not the experienced fisher seek quiet and retired places to pursue his avocation and have a greater success at the close of his labors? I think more with Dr. Langdon that the great body of our helplessly dependent (or vestry ridden) clergy, as a rule, with few exceptions, do not denounce the worldliness of their flocks, whatever may be the cause, and that most parish priests who are alone and unaided in their cure would bless the day that would provide, not one, but many, societies such as sug-

gested by Father Grafton for their counsel and assistance. Is there not some Catholic priest who in answer to this, will offer himself as missionary for a week, at any time before Christmas.

WESTERN CHURCHMAN.

BAPTISMS BY IMMERSION.

To the Editor of *The Living Church*:

In reply to "L." in to-day's issue, I would say that when I was living in Warren, Ohio, where I held the pastorate of the Baptist society, the rector of Christ church in that city frequently administered the holy sacrament of Baptism to adults by immersion. If my memory serves me correctly, he had one or more such Baptisms nearly, if not quite, every year. The last of which I have any knowledge was in the summer of 1878, when he baptized a lady in the river, in the presence of a large and most devout assemblage; I was present, and deeply impressed with the beauty and solemnity of the entire service.

My friendship with this devoted priest (the Rev. A. R. Keiffer, now of Colorado Springs,) was one of the means used by God to open up to me the inestimable privilege of membership and priesthood in His Holy Catholic Church, into which he received me within six months of this Baptism.

W. T. W.

Carrollton, Oct. 10, 1885.

To the Editor of *The Living Church*:

In answer to L., in issue of October 10th, allow me to add a third instance of out-door Baptism by immersion. The undersigned was rector of the united parishes of Galesburg and Knoxville from 1859 to 1862. He did occasionally missionary work, voluntarily, in the neighboring towns and counties between Burlington, Iowa, and Quincy, Ills. A convert to the Church, from Macomb, Ills., who had been a Dunkard, from Pennsylvania, was baptized by me in Crooked Creek at that place in the summer of 1861.

W. T. SMITHETT.

Omeme, Ont.

To the Editor of *The Living Church*:

I immersed one person when rector of St. James's church, So. Groveland, Mass., and two others in this place. I also remember an instance recorded by Bishop Tuttle of an immersion by him. It must have been seven or eight years ago; and it seems to me as if there were two candidates at the same time—but I am sure there was one. Bishop Bissell, of Vermont, told me of one immersion.

WM. LLOYD HIMES.

Wolfboro Junction, N. H., Oct. 15, 1885.

To the Editor of *The Living Church*:

The Rev. J. E. Battin, B. D., of the class '51 of Nashotah, (if my memory serves me right), baptized Capt. E. P., at Sodus Point, and in Sodus Bay, by immersion. I was present, and think it occurred in, or near 1861. Both of my brothers were baptized by immersion, one in St. Paul, (or near there) April 11, 1852, (I think by the Rev. Dr. Breck); my elder brother by the Rev. J. L. Breck, on the twenty-second Sunday after Trinity, 1848, if I remember correctly in Nashotah Lake.

Immersion is the "rule" of our Prayer Book, whilst pouring is the "exception." "He shall dip it" (adult Baptism "him,") in the water discreetly, or pour, etc.

W. S. HAYWARD.

Manistee, Mich.

SEABURY MEMORIAL, GROTON, CONN.

To the Editor of *The Living Church*:

The rebuff administered by the Rev. Mr. Ticknor in a late issue was a painful surprise. That the offerings

should be so small is undoubtedly discouraging to him, but I know that it should not be taken as a true index of the willingness of the people to provide for the support of the mission, and I feel assured that Mr. Ticknor could, if so disposed, give us such information concerning the true inwardness of the existing state of affairs as would go far towards explaining why the offerings were so small. I know for a fact, that not long since the members of the mission raised four hundred dollars per annum towards the support of the missionary, and would gladly continue to do so if they were able. But troublous times came upon them, as has happened before in the history of missions, and they are suffering in consequence.

If ever a feeble work needed help and encouragement from the Church at large, I believe this one does, and I pray that the Great Head of the Church may put it into the hearts of His faithful members to see that the "Seabury Memorial" may be strengthened and upheld till more prosperous times shall come.

MILLIDGE WALKER.

St. Paul's church, Bridgeport, Ct.

THE OLDEST CHURCH IN OHIO.

To the Editor of *The Living Church*:

In your issue of October 3rd under head of "Church Work," it is said of St. James's church, Boardman Township, Mahoning County, Ohio: "This church, by the way, has a very interesting history, it being the oldest in the diocese and State. In 1807 lay services were first held and continued until the first visit by a clergyman, who was none other than the Rev. Jackson Kemper. * * * * He came in the fall of 1814."

Statements somewhat similar to the above are frequently made by persons who ought to know better.

In the memoir of the Rev. Joseph Doddridge, M.D., prepared by his daughter and affixed to the reprint of his "Notes on Settlement of the Western parts of Virginia and Pennsylvania," I find the following: "In December 1800 Dr. Doddridge entered into an agreement * * * to perform the duties of an Episcopal clergyman every third Saturday at the house of the widow McGuire. The subscription, which is dated December 1, 1800, contains the following names: George Mahan, William Whitcraft, Eli Kelly, George Halliwell, William McColnall, John McConnell, Benjamin Doyle, Joseph Williams, John Long, Mary McGuire, John McKnight, Frederick Albright, William McConnell, John Scott, George Ritchey, Moses Hanlon." And now let the writer add to this record that first, Benjamin Doyle was the son-in-law of the "widow" Mary McGuire, and the writer is a descendant of both.

Colonel Alexander Doyle, son of Benjamin, now a communicant of St. Paul's church, Steubenville, and for many years a vestryman in the same church, is yet living at the green old age of 82.

He has told the writer that the services of the church were regularly continued at the house of his grandmother McGuire until St. James's church, Cross Creek, had been organized, and a church building finished; further that he had, when a child and boy, been a regular attendant at these services with his parents. This, under the ministrations of the Rev. Doddridge, which did not cease until 1823. At the first annual convention of the diocese of Ohio, Dr. Doddridge reported thirty families and fifty-two communicants in St. James's, Cross Creek, and that his Bap-

"AT MORN AND NOON AND EVEN-TIDE."

BY THE BISHOP OF BEDFORD.

"Let my prayer be set forth in Thy sight as the incense, and let the lifting up of my hands be an evening sacrifice."—Ps. cxli. 2.

O Lord, it is a blessed thing
To Thee both morn and night to bring
Our worship's lowly offering.

And, from the strife of tongues away,
Ere toil begins, to meet and pray
For blessings on the coming day.

And night by night for evermore,
Again with blended voice to pour,
Deep thanks for mercies gone before.

O Jesus, be our morning Light,
That we may go forth to the fight
With strength renewed and armor bright.

And when our daily work is o'er,
And sins and weakness we deplore,
Oh, then be Thou our Light once more.

Light of the world! with us abide;
And to Thyself our footsteps guide,
At morn and noon and eventide.

BOOK NOTICES.

THE INTELLIGENCE OF ANIMALS WITH ILLUSTRATIVE ANECDOTES. From the French of Ernest Menault. Illustrated. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price \$1.00.

A handsome and interesting volume which will please both old and young, and serve to awaken a deeper interest in the brute creation.

THE UNRIVALLED COOK BOOK AND HOUSEKEEPER'S GUIDE. By Mrs. Washington. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. Price \$2.00.

A most useful collection of receipts; including two hundred Creole ones, and a larger number of foreign, very many of them quite new to the American people. The editor announces that the receipts have all been tried, either in her own household, or in those of friends.

WE TWO ALONE IN EUROPE. By Mary L. Ninde. With Original Illustrations. Chicago: Jansen, McClurg & Co. Price \$1.50.

A brightly written work, disfigured with many illustrations of ignorance, prejudice, and "coolness." One hardly likes to read of a Chicago lady, who, having forced her way into a room in which she had no business, and being very properly expelled therefrom, calmly kneels down outside and gazes through the keyhole. Even the Bishop of Rome should be treated as a gentleman in his own house. The proof-reading has been very badly done, especially as regards proper names.

CHAUTAQUA LIBRARY. GARNET SERIES. *Readings From Ruskin.* Italy. With an Introduction by H. A. Beers. *Readings From Macaulay.* Italy. With an Introduction by Donald G. Mitchell. *Art and The Formation of Taste.* Six Lectures. By Lucy Crane.

Michel Angelo Buonarroti. The Story of his Life and Labors. By Charles Christopher Black. Boston: Chautauqua Press. 1885. Rand, Avery & Co.

The Chautauqua Press, under the direction of the Chautauqua University, has begun the issue of a library of choice literature, of which the above are the first volumes. The mechanical work is excellent, the books are handsomely printed and bound, are of most convenient size and form, and their contents are admirably selected. Students everywhere will welcome the new series, and wish the publishers success.

Babyhood, under the able management of Marion Harland and Dr. Leroy, is more and more "supplying a long-felt want." In the October issue we have "The Precocious Baby," "Nursery Cookery," "The Care of Baby's Eyes," "Contagion in Throat Troubles," "Art in the Nursery," "Thoughts on Home Training," "The Diet of Nursing Mothers," "Systematic Weaning," "Autumn Styles for Baby's Wardrobe," etc. A letter from Vienna on Austrian baby matters in general, and another from

an American mother in Japan, will be read with interest. [15 cents a number; \$1.50 a year. 18 Spruce Street, New York.]

A second edition of *The North American Review* for October, was called for within a few days after the number was issued. The circulation of the *Review* has been rapidly advancing recently.

Harper's Magazine for November concludes the seventy-first volume. It is an exceptionally strong number, richly illustrated.

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

With its November number the *Quiver* closes its volume for 1885. It has been a welcome visitor to many thousand homes and has made hosts of friends in the short year since its American birth. [Cassell & Co., New York, \$1.50 a year.]

WITH its October number the Buffalo Magazine, *Queries*, takes a more decided stand among the leading library periodicals. It has been enlarged to forty pages, and its price increased to one dollar a year.

GERALD PIERCE & Co., 122 Dearborn St., Chicago, receive subscriptions to all home and foreign publications. They keep as large an assortment of these as any house in the United States.

THE BOOK ANNEXED.

BY THE REV. N. W. CAMP, D.D.

Private ministrations of the Holy Sacrament of Baptism, in Houses.

The above title is offered instead of the one in Book Annexed. In the second rubric on page 275, the phrase, "they procure not their children," is extremely awkward; better read, *they do not permit their children, &c.*

For the sake of uniformity change the word "followeth" in the last line of the second rubric to, *follows*. Amend the third rubric by adding after the word "suffer"—*But note that the prayer appointed for the consecration of the water shall never be omitted.* See "Wheatly on Common Prayer," page 360, to which he added, "For besides the propriety of this prayer to beg a blessing upon the administration in general, I have already showed how necessary a part of the Office of Baptism the primitive Christians esteemed the consecration of the water." He referred to the following on page 339, viz: "Though the primitive Christians believed, as well as we do, that water in general was sufficiently sanctified by the Baptism of our Saviour in the river Jordan, yet when any particular water was used at any time in the administration of Baptism, they were always careful to consecrate it first by a solemn invocation of the Holy Spirit."

In the first rubric on page 276, change the last word of the second line, to *who*; and the second "it" in the third line to *he*. Just after that rubric print

CERTIFICATION.

Change the last word in the third rubric to *follows*, and also change the last word of the rubric on page 277 to *follows*. After which rubric print

VOW OF RENUNCIATION.

Just before the question, "Dost thou Believe?" etc., print

VOW OF BELIEF,

and then print the Baptismal Creed, as before noted.

Just after the answer, "That is my desire," etc., print

VOW OF OBEDIENCE.

Omit the second rubric on page 278.

In the fourth line of the second rubric on page 279 add the word *Holy* to "Baptism;" also change "it," in the same line to *him*. Just after the last mentioned rubric print

CONDITIONAL BAPTISM.

In the last line of the last rubric, read *Office* instead of *Service*.

Ministration of the Holy Sacrament of Baptism to those who are able to answer for themselves.

The above Title is offered, instead of the one in Book Annexed. In the second rubric, on page 280, instead of "Morning or Evening Prayer," read "Matins or Evensong." From the rubric following the question "Hath this Person," etc., omit all of the parenthetical portion, for reasons given in the review of the Office of Infant Baptism, when considering the same rubric, and change the last word of that rubric to "follows." Under "Let us pray," print "All kneeling." Under the sentence, "Hear the words," etc., print "All standing."

Instead of the first rubric on page 282 read

After which he shall say the following:

EXHORTATION.

After the last rubric on page 283 omit the word "Questions," and instead, print

VOW OF RENUNCIATION.

Just before the second question, print **VOW OF BELIEF**, and insert the Baptismal Creed broken into questions and answers, as before noted.

Just before the last question, print

VOW OF OBEDIENCE.

Omit the first rubric on page 285, for the reasons given in the review of the Office of Infant Baptism.

Instead of the first rubric on page 286, read:

Then addressing the baptized persons he shall say:

Change the first line of the second rubric on page 286, so as to read:

It is hereby declared to be the duty of every baptized person, to be confirmed so soon after his Baptism as is possible, so that he may be admitted to the Holy Communion.

The phrase "come to years of discretion" in the last rubric on page 286, and also in the Confirmation Office is a very unsatisfactory one; therefore, instead of it in this rubric read: *before they come to a competent age and are able to answer, &c.*

This Office is, comparatively speaking, of such recent origin and use in the Catholic Church, its history ought to be printed as an appendix to that Office.

HISTORY.

In the preface of the English Book of Common Prayer, which was composed by Bishop Sanderson, A. D. 1661, it is stated that among other alterations and additions, it was thought expedient to add "An Office for the Baptism of such as are of riper years, which, although not so necessary when the former book was compiled, yet, by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be useful for the baptizing of natives in our plantations and others converted to the faith." This Office was framed under the direction of a committee, consisting of Bishops Hinchman, of Salisbury; Laney, of Peterborough; and Griffith, of St. Asaph, and of the following named other clergy, viz: Earl, Dean of Westminster; Oliver, Dean of Worcester; Sparrow, Archdeacon of Sudbury; Creed, Archdeacon of Wilts; Heywood and Gunning, afterwards Bishop of

Chichester and of Ely. The Bishop of St. Asaph, Dr. Griffith, had the chief hand in composing this Office. It received the approbation of Convocation May 31, A. D. 1661. See Blunt's "Annotated Book of Common Prayer," page 236.

THE RELIGIOUS ISSUE AT THE SOUTH.

New York Times.

The question before the thoughtful white people at the South, which now surpasses all others in importance, is not that of organizing industry or preserving the integrity of the ballot box so much as it is the education of the negro in morals and religion, the education of the one race by civilizing contact with the other. The negro before the civil war was restrained from civilization by servitude. The franchise gave him political manhood, but before he can vote with discretion he must be educated to understand the rights and duties of a citizen. The process of education has been going on since reconstruction began and is already well advanced, but the moral agencies by which the colored man is made a useful member of society are still greatly in abeyance, and would, naturally be the last to feel the influence of the new regime. The negro is still called the non-moral man, and though Southern society is slowly emerging from a moral chaos, the colored man is still, to a large degree, only a child in his moral education. It is not his capacity that is doubted; it is the environment of generations under the influence of which his heredity has been shaped that keeps him down. Education is the preliminary requisite to thinking, and the power to think is largely the human foundation of good morals. The colored man is yet a long way from being lifted out of the effects of his former environment; he will for many generations be at a disadvantage in social progress and in religious development. He cannot escape from the influence of his former self, and the Southern man can lift up his companion of another race no faster than his race education will permit. And behind the political and educational changes which are bringing him forward the subtlest and strongest agency is that of religion. He is an emotional, joyful, superstitious being, who is not sure of himself till his life is controlled by principles, and in him principles take the place of passions at a point much lower down than in the case of the white race.

This indicates the difficulty that looms up when the moral education of the colored man begins. The trouble has been that his moral character is destitute of religious influence. His religion has been a thing by itself; the same in name, but not the same in reality, as that of the white man. Bishop Dudley, whose life has been spent at the South, deplors the moral condition of the colored people under a religious system that is separate from that of the white race. He says of the exclusive character of their religion as represented by different denominations: "Twenty years of the separate life of these churches of the black man have made plain the inevitable tendency. They have colleges and newspapers, missionary societies, and mammoth meeting houses; they have baptized multitudes, and they maintain an unbroken revival, and yet confessedly the end of the commandment, the morality, the godlikeness which all religion is given to attain, is further away

than at the beginning. Their religion is a superstition, their sacraments are fetiches, their worship is a wild frenzy, and their morality a shame." Bishop Dudley maintains that "separation from us is for the negro destruction and perhaps for us as well. Therefore we must help them, teach them, guide them, lift them up; and that we may do so we must treat them as men." These words have the right ring, and are all the more notable because they come from a religious leader whose Church has not yet done its part in the spiritual renewal and reformation of the colored man. The Episcopal Church is perhaps behind all other Christian organizations in the secular and spiritual education of the negro, but its policy in dealing with the religious life of the negro race is the most promising for their elevation to moral and spiritual manhood. The separation of the white from the colored children in the public schools may be at present advisable because the two races are so far apart that union is inexpedient, but the separation of the negro in his religious life from contact with the white Christians and with their Christian civilization is both a social and spiritual mistake into which nearly all the evangelical denominations have fallen. The result has been that outside of the Roman and Episcopal Churches the form of Christianity which the negro has embraced has been deeply colored with his ancestral superstitions, and has contributed to make him still more a child of the devil than he was in his natural state.

This question of religion deserves a better consideration than it has yet received. The social issue at the South is closely connected with the religious issue. Even Bishop Dudley does not propose to find his social equals among the colored people, nor does he like any better than the laity in the diocese of South Carolina the prospect that the negro clergy and laity in that jurisdiction may at some future day outrank and outvote their white brethren. There is a grain of common sense in what may also be called color prejudice. But Bishop Dudley is too large-minded a man to overlook the fact that the Government has made the colored man his political and industrial equal, and that his religion makes him the Bishop's equal before God. Here is the vital issue which has come up in the Episcopal Church in South Carolina and in the missionary jurisdiction of the aggregated dioceses. It is also an issue in which all the evangelical bodies are equally concerned. They have given the negro the privilege of taking the Church organization into his own hands as a separate affair, and have thus lost their civilizing and educating influence over him in spiritual things. They have made a mistake which they are now practically powerless to correct. Shall the Episcopal Church make the same mistake? This is the question at issue. This is the question between Bishop Howe, of South Carolina, who is the representative of the entire Episcopal Church, and the handful of clergy and laity in that diocese who have undertaken to say that the negro clergy and laity shall not have the same ecclesiastical rights which their white brethren possess. This question will be settled authoritatively in the General Convention of 1886. The policy of this Church has been to include the negro within its pale and give him the same rights which belong to his white brother. It has lately consecrated and sent to Africa its first colored bishop in the person of Dr. Ferguson, and cannot go

behind its ecclesiastical record. But the local issue in South Carolina to-day is the point where the color line is now drawn, and the question to be practically settled is whether in the development of his religious life the negro shall have his own Church organization and his own colored minister, but under such ecclesiastical relations with his superiors that he shall feel the quickening and uplifting influence of Christian people who are better educated in spiritual things than himself.

OUR NEW YORK LETTER.

Of all dioceses in the country, the most difficult of management is the diocese of New York. There is here a fullness and many-sidedness as nowhere else, and a many-sidedness, withal, in which the manifold one-sidedness which goes to compose it, makes to the utmost in each and every direction. There is not only an inevitable variety in unity, but a variety which is multiplied and pushed to all possible extremes. Each school of thought takes full advantage of its liberty. At least, individuals take full advantage of their liberty and go as near the edge as possible, and not step over.

With these tendencies then, in all directions, to hold things with a firm hand; to give on all sides fair play and equal liberty; to be afraid of nothing so much as of an over-exercise of authority in respect to any class of Churchmen; to make this multifarious company feel at their ease and perfectly at home; to keep them as far as possible from drawing off into cliques and side-parties, as if they had nothing in common, while that is vouchsafed to some which is denied to others; to unite these diverse forces in a common cause, making authority and discipline play a very subordinate part—that is the difficult task in this diocese, that is the labor. The writer is heartily glad, too, that however the policy of repression may be resorted to in some other dioceses, it is not, nor is likely to be, resorted to in this. Whatever his private opinion, he would be exceedingly sorry if any class of Churchmen in this diocese were made to feel uncomfortable. To the extent of his ability he would earnestly protest, if any variety or school of Churchmen were to be driven out or frozen out. What he asks for the men of his way of thinking, he asks equally for men of other ways of thinking. Strange as it may seem, perhaps, one of the comforts of living in this diocese is that there is equal liberty for others—even those in some things at the opposite extreme, perhaps—as for one's self and more especially for one's own.

This, it is to be hoped, is not to believe in everything or to be indifferent to everything. It is not to hold one whit less tenaciously what one honestly and conscientiously believes in. It is not to blow hot and cold, putting off one's convictions on occasion, as he puts off his coat or puts on an overcoat according to the weather. It is to bear in mind that liberty, like law, is a far-reaching, comprehensive thing, and that when it includes one part and excludes the other, it may in due time exclude that part to which one happens to belong. In other words, that repression which one loves to see others subjected to who may be as truly entitled to their opinions and convictions as himself, may when the tables are turned, be brought to bear on the men of his way of thinking. He is to hate repression for others, therefore, because

he hates it for himself, and because of all things in the world the most to be respected is honest conviction.

When it comes to the repression of reason and logic, that is another thing. These must be applied to everything which comes within their sphere; and one may at one and the same moment cry out against the bringing to bear of force against men of opposite opinions or practices, and yet make full use of reason and argument to show that their opinions and practices are contradictory or absurd. For reason and logic have a supreme right of way touching all things to which they apply and for which they are competent, and this because the Almighty has a supreme right of way, whose law for Himself and for all things created is the supreme reason. The writer is very fond of having his lot cast in this diocese because it gives scope to all sorts of Churchmen, and he is very fond of its bishop because he believes him to be a man of sweet reasonableness, if there ever was one.

In speaking above of the diversity of Churchmen in this diocese, it is not to be understood at all that they are separated by strict dividing lines, and least of all, that they are antagonistic. That drawing off into hostile camps and waging of fierce battles was a thing of thirty or forty years ago. Now, Churchmen of all sorts coalesce, while their opinions shade off and fade into one another like the colors of the rainbow. The old style straight-jacket Churchman has largely disappeared. He has unbuttoned, as it were, and given himself more room to breathe in. The Broad Church Samaritans have dealings with the High Church Jews, while both recognize the Low Church Gentiles. I do not suppose that in some things they see eye to eye more than they ever did. But they have partly shut their eyes to some things, and opened them to greater and more important things. They have discovered, for instance, that they live in the same bad world and many of them in the same bad city. They have discovered that opinions and practices of any sort are not necessarily life and zeal, and that they are not necessarily the denial of life and zeal. And they have discovered, also, that life and zeal however well manifested, are too rare and precious to be squandered in insane, unseemly, wrangling in such a city as this.

An instance of the fraternal feeling which exists among all schools of Churchmen appears in such of the clergy as have united to hold the forthcoming mission. They are not more than a minority, but they are fairly representative and they represent whatever is most opposite that Churchmen stand for. When you set Dr. McKim, Mr. Brooks, Mr. Rainsford, etc., over against Mr. Ritchie, Mr. McKee Brown, Dr. Shackelford, etc., you have got the extremes. Mr. Newton, I believe, is not going in, but Mr. Johnson in charge of St. Mark's chapel is, and with the approval, I judge, of Dr. Rylance, a Churchman only less broad than Mr. Newton. The clergy are now holding a three days' retreat at Garrison's on the Hudson. Only a few years ago and a very few at that, any fraternizing like this would have been out of the question.

I understand that sixty-three clergymen had on Tuesday registered their names at the hotel at Garrison's and that at the opening or beginning of the retreat, there were above forty in attendance. Among the number were

the Rev. Mr. McKee Brown, Dr. McKim, Dr. DeCosta, the Rev. Mr. Rainsford, and Dr. Wilson his assistant, Dr. C. C. Tiffany, the Rev. D. Parker Morgan, etc.

I understand that at the first service on Tuesday afternoon, Mr. Arthur gave the opening address, and the Assistant-Bishop preached on Wednesday evening. The order of services consisted of early Celebration, hymn, prayers and address at 11 o'clock, a meditation of an hour or two in the afternoon, sermon in the evening, etc. The final service will be held this evening. In a future letter I may give some additional particulars and especially, some opinions expressed by others as to the impressions such a service was calculated to make and seemed to make as a matter of fact.

I have received a letter in which the opinion is expressed that my phrase in a former letter in regard to what was said in *The Church* concerning the encroachments of the church of the Holy Cross upon the parish of the church of the Nativity, was "not fairly and justly put." The expression was, "the outrageous statements in *The Church*." It is said that the communication published months ago in *The Church*, was sent by a New York clergyman, thoroughly familiar with the ground, who said also, that he was ready to stand by everything he wrote. It is said, also, that his communication has never been called in question in that paper, and that the statements spoken of were those of a fair-minded, perfectly honest clergyman, who has been laboriously engaged in work among the poor.

Now that expression, "The outrageous statements of *The Church*," which may have seemed to be my own, was that of another, and ought to have been put in quotation marks. It was the expression of one, too, who, *The Church* being judge, was far more entitled to speak on the subject than I or that clergyman can be or hope to be. It was the expression of one who has no more interest in the Church of the Holy Cross than in the church of the Nativity, but who has known the state of the case from the beginning, and in the interest of justice, was concerned to have the matter put right before the public. If the word "outrageous," had been my own, I dare say there would be need to qualify. But it was the word of one who is so little given to exaggeration or overstatement, and who has not the slightest motive for either, in this case, that I must let it stand in its original and naked outrageousness.

I may add, that in the last clause of my letter in *THE LIVING CHURCH*, in which this subject is referred to, I am made to say, "There is no one to take the matter to a court of higher appeal," when it should have been, "There is no use to take the matter to a court of higher appeal." And that is the exact state of the case.

Since writing the above I have talked with three or four clergymen who were present at the retreat, which ended this morning. In the opinion of all, the impression made was good, not to say excellent. They believe, too, that this opinion was shared in by the clergymen present, and that with scarcely an exception. Of these there were seventy-five or eighty. The Assistant-Bishop was present a part of the time, but made no address. Mr. Aitken conducted the services, making all the addresses and speaking, it would appear, as much as three hours each day. One of the men I talked with, an Evangelist-

cal Churchman, was deeply impressed, a second would on no account have been absent, while the third, a Broad Churchman, thought that from henceforth retreats were sure to become acclimatized in this country. The writer has no opinion to offer, not attending and never having done so.

New York, October 16, 1885.

OPINIONS OF THE PRESS.

The Church.

CLERICAL CHANGES.—“The Living Church Annual and Clergy List Quarterly” is now published by The Young Churchman Co., at Milwaukee, and, as its name indicates, is issued quarterly as a clergy list only. It makes the notable statement that since “the publication of the corrected list at Easter, the changes are over four hundred. This includes both additions, and removals from the list, and the changes of address.” Making every allowance for mere changes of address and also for the addition to the list of the names of the newly ordained, we have the lamentable statement that in the summer of 1885, we have, according to the record, nearly three hundred changes among three thousand and seven hundred clergy. This is one of the most extreme statements on the subject of the instability of the pastoral office that we have met with. Such a condition of affairs cannot promote either the credit or the growth of the Church. To remedy the evil, some suggest a more frequent use of the “Institution Office.” In respect to this, we have heard a bishop say that a number of the men “instituted” by him had been the quickest to leave parish and diocese. Others suggest a better support of the clergy. But a majority of the cases of removal arise from causes quite apart from this. These suggestions do not cover the difficulty. We want, more than anything else, a deeper recognition of the considerate and loving feelings that should mark the relationship of pastor and people; the pastor laboring in their behalf, and finding his labor pleasant because of the love he bears them, and they, holding up his hands and ministering to him in ways suggested by affection, and never even thinking of the self-imposed burdens they bear.

Church Belts.

WHAT DOES IT ALL MEAN?—A striking illustration of what is going on is found in St. Giles’s Cathedral in Edinburgh. It is startling to be assured by a thoughtful Scotchman that it is very properly called a Cathedral, and that it is St. Giles’s Cathedral. Would such words have been uttered a quarter of a century ago? It is more startling to enter the edifice and behold the marvellous restoration effected therein. What outcries of “Popery!” “Romanism!” and “We won’t have that!” have been echoed into the ears of thousands of the clergy in England for far less “restorations” than are visible at St. Giles’s! What a place of importance is now assigned to the use of the two Sacraments! Here is a large and noble font; and here, at all events, the other Sacrament holds a conspicuous place. The pulpit is not neglected, and ought not to be. But it is evident, to any one gazing around St. Giles’s Cathedral, that, if an opinion may be formed of the doctrines held by worshippers therein, there must have been a marvellous approach towards the ever true, because holy and scriptural, doctrines of the Anglican Communion touching the Word and Sacraments. A few years ago and one felt that Preaching and Sacraments were as plaintiff and

defendant; now, it is evident from the structural arrangements of the very furniture of St. Giles’s, that the Word and the two Sacraments must ever go together. But this is only a return to ancient Anglican Church teaching. Painted glass, too, much of it by no means inferior, adorns a vast portion of the windows of the consecrated edifice.

The Independent.

A NEW INDIAN POLICY.—We have waited long enough. The times will wait no longer. The advancing wave is moving West. Barbarism must get out of its way. It will not go round the reservations long; it will go over them. What the Indian does not use, he cannot hold. But, by the treaties he does hold it, and we are bound to protect him; and the Indian is kept in barbarism, and all the instincts of industry and civilization are put in opposition to the government which protects him there. The Indian must take what land he can use, *use it*, and sell the rest to settlers. To do otherwise means little less than border war. And there is an exigency. Thank God! the Indian wants land to till. He is praying us to give it to him. Let Congress do it at once.

The Southern Churchman.

A NEW METHOD OF DUELLING.—We read of some modern heathen folk who, wanting to settle a dispute, instead of quarrelling over it, or demanding pistols for two, as some Christian people in Virginia and elsewhere, immerse their heads in water, and the first man who takes his head out to breathe, he is the guilty and the conquered party! Why could not our quarrelsome people do likewise: or, better still, not quarrel at all?

THE AMERICAN CHURCH.

Articles intended for insertion under this head should be brief and to the point; they should have more than a mere local interest; should contain no abbreviations; should be written on only one side of the paper, and should be sent separate from any other communication, and headed “Church News.”

CENTRAL PENNSYLVANIA.

SOUTH BETHLEHEM.—*Lehigh University.*—“Founders’ Day” at the Lehigh University was observed on Thursday, October 8th. There was a very large attendance, attracted both by the observance of the day, and the laying of the corner-stone of the Packer Memorial church. There were present the Bishop and Assistant Bishop of Central Pennsylvania, and the Bishop of Pittsburgh, and a large number of distinguished clergy and laymen from this and other dioceses.

At the hour appointed, a procession of the clergy, trustees of the university, members of the faculty, instructors and students, followed by the members of the Masonic fraternity, marched to the site of the church. Here the president of the university made a brief address, presenting the stone to the Grand Master of the Masons, who, when prayer had been offered by the Bishop of Pittsburgh, the Grand Chaplain, proceeded to put in place the corner-stone of the Packer Memorial church, in accordance with the usages of the order.

The Bishop of the diocese then proceeded with the service of the laying of the corner-stone of the church. Addresses were made by the Bishop, the Assistant Bishop, and the Bishop of Pittsburgh.

The exercises of “Founders’ Day” then followed, with the annual university sports.

PITTSBURGH.

ERIE.—*St. Paul’s Church.*—A surprised choir took its place in this church on Sunday, October 11th. It had been carefully trained by the Rev. G. W. Lay, assistant minister, son of the late Bishop of Easton, and reflected great credit on its teacher. At the morning service, the rector, the Rev. G. A. Carstensen, preached a very able and appropriate sermon on music.

IOWA.

FARLEY.—The Bishop made his annual visitation to this parish on Sunday morning, October 11th, and confirmed a class of seven, presented by the rector, the Rev. F. Duncan Jaudon. This parish has now 37 communicants, all but two of them received the Holy Eucharist. The offertory for Domestic Missions was \$6.59.

DYERSVILLE.—In the evening the Bishop visited this parish and confirmed two presented by the same rector. The offertory for Domestic Missions was \$6.58, making a total from the two parishes of \$13.17. The Bishop has confirmed 30 in these two parishes in 16 months.

WISCONSIN.

SUMMARY OF STATISTICS.—Clergy, 70; Ordinations, diaconate, 5, priesthood 3—8; Confirmations, 409; parishes, 40; number of families reported, 2630; Baptisms, infants, 393, adults, 110—503; communicants (estimated) 5,000; Sunday schools—teachers reported, 377; scholars reported, 2,870; parish schools, teachers, 3; scholars 74; total offerings \$671,645.

MICHIGAN.

STATISTICS OF THE DIOCESE.—From the annual reports to the Convention of 1885 we gather the following figures: Clergy canonically resident in the diocese, June 10th, 1885: Priests, 62, Deacons, 7—total, 69; a decrease of 2 Priests and an increase of 1 Deacon, a net decrease of 1 Clergyman. Licensed Lay Readers, 46. Parishes in union with the Convention, 63; Missions and Stations, 62; services being regularly held during the past year at 110 points. Baptisms: Infants, 1,084, adults, 272—total, 1,356; a decrease on last year’s record of 160 infants. Confirmed, 905; an increase of 176. Communicants: Present number, 9,667; an increase of 797. Marriages, 378; a decrease of 109. Burials, 667; a decrease of 13. Public Services: Sundays, 6,675; an increase of 880; Week Days, 4,039; an increase of 505; total, 10,714; and increase of 1,385. The Holy Communion administered 1,580 times; increase of 181. In five churches (all in Detroit) the Holy Communion is administered on every Sunday; in three churches there is fortnightly Communion; in 53 churches the Communion is monthly. In all other churches the Holy Communion is administered less frequently than once a month. In five churches the Holy Communion is administered on all Holy Days. Private Communions 135; an increase of 31. Families, 6,167; an increase of 614. Whole number of souls under the pastoral ministrations of the Church, 26,061; an increase of 3,197. Throughout the diocese, one out of every 34 persons is reached directly by the ministrations of the Church. In the city of Detroit, one out of every 16 persons is in direct connection with our parishes and missions. Sunday School teachers and officers, 1,084, an increase of 53; scholars, 8,985; an increase of 13; Sunday Schools, 92. Of the entire number of scholars, nearly one-half are in Detroit. Contributions for Parochial objects, \$162,261.91; a decrease of \$14,191.32; for Diocesan objects, \$16,894.08; a decrease of \$3,722.09; for general objects, \$8,825.58; an increase of \$168.90; total contributions, \$187,981.57; a decrease of \$16,744.51. Of these contributions about 16 per cent. came through the offertory, 25 per cent. from pew rents, 47 per cent. from subscriptions, gifts, pledges, etc., 4 per cent. from Sunday schools, and 5 per cent. from parochial societies. Value of church property in the diocese, \$1,265,836.84; an apparent decrease of \$170.23, resulting from shrinkage in values. If we add the amount of the Episcopal Fund, \$86,193.28; of the Christmas Fund, \$10,394.70; of the Church Literature Fund, \$100, the aggregate wealth of the diocese may be reported at \$1,362,524.82. Indebtedness is reported to the amount of \$41,207.64; an increase of \$15,644.53—about 3 per cent. on the gross value of church property in the diocese. The clergyman’s salary is reported in 22 parishes at \$1,000 or more; in three of these the salary is \$3,000, with the use of a rectory; in one the salary is \$2,500, and in two \$2,000, with rectory; in four, \$1,800, with rectory; in one, \$1,750; in one, \$1,500, with rectory; in six, \$1,200; in four, \$1,000. Three parishes pay \$800; and three, \$600; thirty-seven parishes and missions pay \$500, or less. Sittings 26,010; an increase of 1,150. In twenty-eight churches pews are rented. There are completed church edifices at 95 points; an increase of 7.

Of these 12 are of stone and 20 of brick. Six churches have separate chapels and four have basement chapels. There are 31 rectories.

INDIANA.

TERRE HAUTE.—A service illustrating the adaptability of the Book of Common Prayer was held by the rector of St. Stephen’s church on one of the “Wabash Packet Steamers” a few nights since, when the stokers and deck hands, were gathered into the boiler room; and there by the ruddy glow of the furnace fire, the story of the Crucifixion of *One* more homeless than they, was read from the Gospels for Holy Week to a motley crowd of eager listeners. Then after singing “Jesus, Lover of my Soul” all knelt down whilst some of the beautiful collects suited to all sorts and conditions of men were offered up.

No grand cathedral ever sheltered a more devout congregation than that boiler room.

NEW JERSEY.

ELIZABETH.—*Death of the Rev. Dr. Forbes.*—The Rev. Dr. John Murray Forbes died at his residence in this place on Sunday, October 11th, in the 79th year of his age.

Though Dr. Forbes had lived for some years past in retirement, he was at different periods prominent in the history of the Church. He was rector of St. Luke’s church in this city during the exciting times consequent on the Oxford Movement in England, and in that church were first introduced what were then regarded as extreme practices, but are now considered harmless. The principles of Drs. Newman, Pusey, and Keble were making themselves felt, and many were disposed to push them to an unwarrantable extreme. Among those were the late Dr. Ives, some time Bishop of North Carolina, and Mr. Preston, subsequently a monsignore in the Roman ministry. Dr. Forbes had a great friendship for, and sympathy with, these gentlemen, and in carrying out their ideas of Church doctrine and principles, he was borne by his convictions into the Church of Rome, in 1849. Whether he influenced Bishop Ives, or Bishop Ives influenced him, has been a matter of dispute; the influence probably was mutual. At any rate, Dr. Forbes’s action preceded that of Dr. Ives. Unlike Dr. Ives and Mr. Preston, however, Dr. Forbes could not conform himself completely to his new surroundings. He found that he had been pursuing an unsubstantial shadow, and that what he sought was not to be found in the Church of Rome. After some years’ service in the Roman ministry this fact was made so evident to his mind and conscience, that he could stand it no longer, and he abandoned the Church of Rome, publicly acknowledging his error in a letter to the then Roman Archbishop of New York, the late Dr. Hughes. After a brief period of lay communion, his deposition was reversed, and he was re-admitted to the practice of the ministry by the Provisional Bishop of New York. After his return to the Church, Dr. Forbes acted as assistant to the late Rev. Dr. F. L. Hawks, in the church of the Holy Saviour, but was made Dean of the General Theological Seminary in 1869, a position which he held until 1872, when he resigned, and retired to reside in New Jersey.

Dr. Forbes had suffered for some time from great bodily weakness, having lost the use of his limbs and to some extent of his sight, but his mental powers remained unimpaired, and his general health remained good until very recently, when it began to break. Dr. Forbes was twice married. He leaves a son by his first marriage, and his second wife and several children survive him.—*Churchman.*

SCOTCH PLAINS.—Thursday P.M., October 8th, brought the Bishop from his busy round of labors, both in as well as out of his prosperous diocese, to the autumnal visitation of All Saints’ church, the Rev. Chas. L. Sykes, pastor. The night was dreary enough without; but within, in one of the most beautiful little temples in the boundaries of the convocation of New Brunswick, all was as cheerful as the most devout Churchman could wish. The interior of the church, a handsome stone edifice, was artistically decorated by the ladies of the parish, with the beautiful variegated foliage of the season; and the whole Evensong, not to be discriminate, was hearty and sincere.

The bishop preached an admirable extempore discourse on the holiness which should characterize God's house, internal as well as external. The service was begun by the Rev. W. R. Earle, of Westfield; the lessons were read by the Rev. W. Heakes, of Cranford; and the prayers were said by the dean, the Rev. E. M. Rodman, who also made an address. The faithful that were present, on an inclement night, went to their homes blessed by their bishop in the Name of their Master, and delighted with their third anniversary service.

SPRINGFIELD.

PARIS.—The annual sermon before the "Paris Light Infantry" was delivered last week in Grace Church by the rector of St. Stephen's, Terre Haute. The men were fine soldierly-looking fellows and a double quartette from the company rendered the music with great spirit.

QUINCY.

GRIGGSVILLE.—A Harvest Home Service was held in St. James' church, on Thursday, October 15. The chancel and ante-chancel were suitably decorated with fruits, vegetables, flowers, and autumn leaves and vines. A half, or more, of the people of the mission, live in the country, and there was a good attendance both of them and of town parishioners and other town-people. The priest-in-charge, the Rev. J. S. Colton, preached a sermon suitable to the day. Much interest was shown in the service. The work of decoration was done under the lead of the Ladies' Guild, and gave general satisfaction.

CONNECTICUT.

NEW HAVEN.—*Christ Church.*—The first Harvest Festival ever held in this parish took place on Sunday, Oct. 11th. The decorations were in exquisite taste, font, pulpit, lectern and chancel were one and all most effective and appropriate, without being superfluous, the altar especially presenting a very bright and festive appearance. The altar was vested in white, and on the retable stood besides the cross and vases of flowers, two small sheaves of wheat ten inches high and clusters of grapes. Loving and reverent hands had adorned God's sanctuary with grain, flowers, fruits, and vegetables; the decorations in their chaste loveliness and exquisite beauty showing in those who labored at them a true realization of the psalmist's words "Lord, I have loved the habitation of Thy house and the place where Thine honor dwelleth." The services consisted of an early Celebration of the Holy Eucharist at 8 A. M.; Morning Prayer and Sermon at 10:30; Litany at 3 P. M.; and Choral Evensong at 7:30. The anthem "While the Earth remaineth" (Tours) was sung after the third collect and was well rendered. At the close of Evensong, the *Te Deum* was sung as a special act of thanksgiving to Almighty God. The services were most carefully rendered and were most joyous and enjoyable. The rector of this parish, the Rev. E. Van Deerlin, believes in short services which the people can enter into without being wearied, and to effect this he separates the services of Matins, Litany and Holy Communion, and makes them of a hearty, bright, and edifying character.

NORWALK.—*Woman's Auxiliary.*—The fifth annual meeting of the Woman's Auxiliary in Connecticut was held here on October 15th. The Holy Communion was celebrated by the Bishop at 9:30 A. M. The business meeting of the ladies followed. The reports of the officers showed a steady interest in the work of the society, the amount of contributions in money and boxes being between \$17,000 and \$18,000. It was announced that pledges of money for the coming year had been made for the following objects: Scholarships for girls, in Seguin, Texas; in Reno, Nevada, and in the Hill Memorial School at Athens, Greece; for work in Montana; Bishop Hare for an Indian Church; work among the colored people in Virginia, under Mrs. Payne, Mrs. Buford, Mrs. Brent and Mrs. Burgwin; and St. Mary's Orphanage in China. It was also announced that the officers of the society had resolved that in future the luncheon provided at the annual meetings shall consist only of tea, coffee, and sandwiches.

The business of the meeting being over, the ladies were privileged to listen to two very interesting addresses by

Mrs. Brewer, wife of the Bishop of Montana, and Miss Sybil Carter.

Mrs. Brewer gave a brief account of the work of the Church in Montana, and spoke earnestly of the need of help from the East for hospitals and schools.

Miss Carter followed in a telling address touching on many fields of missionary work. The Bishop, with other clergymen present in Norwalk, were invited into the meeting to hear her speak, and they, with the large gathering of ladies from all parts of Connecticut, listened with almost breathless attention to the eloquent words of this remarkable lady. The Bishop afterwards expressed his desire that she might be heard in every part of the diocese.

A general missionary service was held in the afternoon at which addresses were made, all especially helpful and interesting, by Bishop Williams, President of Trinity College; and the Rev. Dr. W. S. Langford.

CHICAGO.

CHICAGO.—*St. Luke's Hospital.*—The annual meeting of the patrons of this noble charity, to hear the reports of officers for the past year, took place on Sunday last, St. Luke's Day, in St. James' church. The church was well filled by those interested in this worthy charity. According to the reports presented, out of the 530 patients admitted during the past year, but 96 were Churchmen, and 119 Romanists, while the remainder were divided among the sects. The Bishop was present.

The first report read was by Dr. Locke, chairman of the board of trustees. The report showed that the past year had been an eventful one in the history of the hospital. The present quarters were taken possession of January 29th. There are only four sections of the intended structure erected, and departments are crowded into places not intended for them, but all must confess that the buildings are fine, commodious, attractive, and useful as an hospital, of which the Church might well be proud. Large contributions had been made toward furnishing it, but not enough, however, to defray completely the expense, some bills still remaining due. The hospital is now thoroughly equipped for its work. Its private rooms have been beautifully furnished and its public wards provided with every comfort. The system of heating and ventilation, although very expensive to put in and very expensive to maintain, is everything that could be wished, and the hospital is perfectly free from any unhealthy influences. Soon after the removal into the new building a total change was made in the nursing department. The board of directors founded a school for training nurses, and the hospital was placed under its charge. The system has proved entirely efficient and satisfactory. Every department of the hospital is now in good working order. It has taken time to adapt things to the new system, but learning where the weak and the strong points were, the past nine months have been, necessarily, months of experiment, and it is only lately that the officials have begun to feel that they know exactly how, at the least expense, to do the most work in the new house. The expenses, as was to be expected, have been vastly increased. The public may think them out of proportion to the additional relief afforded, but such expenses are unavoidable with increased space and increased comfort. Next year there will be a better showing in regard to expense, as there will not be the outlay always necessary in getting a new establishment in working order. "One grave fact stares us in the face" continues the report; "our friends and helpers, and the public generally, do not realize that our expenses are so much increased, and that we therefore must have more aid. Already are we in arrears for our current expenses over \$7,000, and this has entirely accumulated since our removal to the new house. It will not take much arithmetic for anyone to figure how long we can keep our doors open at that rate. We cannot think that the Churchmen or the citizens of Chicago will allow the institution to go down, to which they have been so kind, and with such a noble record to languish for want of the necessary funds. We confidently hope that everyone in hearing or reading this report will make some exertion to relieve our wants. Personal solicitation is the only way to bring out contri-

butions. If the friends of the hospital will only imitate the example of those few who are constantly working for the hospital, we will soon be out of debt and have ample funds for our needs."

Ample and efficient aid has been furnished by the board of lady directors and the medical board. The superintendent, Mr. O. Hardin, is complimented for his efficiency. The beautiful chapel, with its loving memorials, is in daily use, and the library, thanks to many friends and to the press of Chicago, is kept well supplied with books and periodicals. The report closed with an urgent appeal to the friends of the hospital for the necessary funds to sustain it. The report was signed by the Rev. Clinton Locke, George H. Webster, Rev. W. H. Vibbert, Rev. T. N. Morrison, N. K. Fairbank, J. W. Doane, W. K. Ackerman, Leslie Carter, Arthur Ryerson, George A. Armour, and John A. Grier, as trustees.

The Rev. George S. Todd, the acting chaplain, reported that he had baptized six infants, officiated at ten burials, and that he celebrated fifty-one Communion. Daily morning and evening prayers are said in the chapel and wards. The offertory at the Celebration amounted to \$55.68, which was devoted to burving the dead.

Mr. N. K. Fairbank, the treasurer, made his report for the year from October 1st, 1884, to October 1st, 1885, which showed as follows: Receipts, \$33,807.26; expenses, incidentals and wages, \$8,274; household, \$1,046; food, \$8,459; medicine, \$984; light, \$537; fuel, \$1,541; building account, \$11,593; and other incidentals run the total to \$38,971.32, leaving a deficiency of \$5,164.03. The assets of the hospital are as follows: Securities, \$28,050; real estate, hospital lot and buildings, \$150,000; lot on State street, \$20,000; lot on Michigan avenue, \$36,000. There is a mortgage of \$25,000 on the hospital, and also a note for labor of \$12,500, making a total indebtedness of \$37,500. It is hoped to sell the State street lot for enough to lift the mortgage, and to raise money enough by contributions to pay the note. The report of the furnishing committee showed that there was still \$400 due on this account for which a collection was taken up. The report of the building committee showed the contributions to the building fund, already printed in *The Times*, and that \$151,037 was expended, and that there was still due on bills \$1,680, for which there is no money. Dr. John E. Owens made the medical report, and gave an elaborate description of the working of the nurses' training school. There were 530 admissions during the year; 462 discharges; 45 deaths, and 26 births. There were 1,232 patients treated in the dispensary.

OREGON.

ASSOCIATE MISSION IN UMATILLA COUNTY.—Our correspondent writes: So seldom does it happen that we have an ordination service in this part of the missionary jurisdiction of Oregon, or witness the consecration of a church and the assemblage of three missionary bishops, that it seems to me some account and record of these interesting services should find space in the columns of Church papers.

On Tuesday, September 22, Bishop Morris accompanied by Bishop Tuttle of Salt Lake, Bishop Paddock of Washington Territory, and the Rev. Mr. McEwan of the Dalles, visited this mission to assist in these services. Morning Prayer was said in the church at 9 o'clock, in order to shorten the service of ordination. At 10:30 o'clock the hour set for the ordination the Bishops and other clergy preceded by the candidate, the Rev. E. C. Johnson, entered the church during the singing of the processional hymn, "The Son of God goes forth to war."

The sermon was preached by Bishop Tuttle from the text (I Cor. iv: 1), "Ministers of Christ, and stewards of the mysteries of God." Seldom are we privileged to listen, in remote missionary fields, to an address more forcible and clear. The character and office of a minister in the Church of Christ, as well as the duties and responsibilities pertaining to the holy office of priesthood, to which the candidate was to be advanced, were plainly set forth. Strong, earnest and loving were the words of encouragement addressed to the young brother, words which doubtless stirred in the hearts of others feelings kindred to his own. In the "laying on of

hands" the Bishop was joined by the Rev. Messrs. McEwan and Potwine. A goodly number of communicants remained and partook of the Lord's Supper, with which the service was concluded. A reverent and deep interest marked the entire service. On Tuesday and Wednesday evenings stirring missionary addresses were delivered by the various Bishops on the subjects of general missionary work, and by Bishop Tuttle on "Mormonism and the Work of the Church in its Midst," in particular. A special service of missionary character was held on Wednesday morning also. On Wednesday afternoon an informal reception was given on behalf of the Bishops and other clergy at the house of a good Churchwoman. On Thursday the clergy and many of the Church people went to the neighboring town of Adams, thirteen miles distant, to attend the consecration of a church recently built there. This church, in the building of which the missionary was largely aided by generous offerings from various parishes and friends in Connecticut and elsewhere, forms the third in the country, and bids fair to become no unimportant post in the Associate Mission. At the consecration Bishop Tuttle was again the preacher, delivering a most interesting and instructive sermon on the subject, "Duty in the Worship of God." At the close of the service, after partaking of a bountiful dinner furnished by ladies of the town, the Bishops and other clergy separated, like passing ships upon the ocean, each going to their different posts, hundreds of miles apart. The good words of cheer and sympathy remain, for which we "thank God and take courage."

ALBANY.

HOOSAC.—*Ordination.*—Saturday, October 10, dawned brightly over the lovely Hoosac Valley, clothed with its glorious autumnal foliage, a cheering omen to the young man who was about to devote himself to the service of Almighty God in the sacred ministry of the Catholic Church. The early morning train from Troy brought the Bishop of Albany and a considerable number of his clergy. Matins having been said, the ordination service was begun by the procession of choir and clergy, entering by the west door; the clergy having taken their appointed places, the Bishop ascended the pulpit and preached the sermon from Acts vi: 1-9. His charge to the candidate was most impressive, full of encouragement from the example of the deacons, St. Stephen and St. Philip, full of warning from that of Nicolas.

The candidate for deacon's orders, Mr. Edward Dudley Tibbits, the youngest son of the Rev. John B. Tibbits, Hoosac, was presented by the Rev. J. Ireland Tucker, S.T.D. Immediately after the Nicene Creed, the Rev. F. A. Laney, the curate of the parish, presented four candidates for Confirmation, which was followed by the Holy Eucharist, the Rev. Dr. Pelham Williams, St. Barnabas, Troy, and the Rev. George D. Silliman, B.D., assisting. The service, which was full choral, was faultlessly rendered by a large chorus choir, part of which came from the neighboring parish of Hoosac Falls. Mr. W. W. Rousseau, the accomplished organist of the church of the Holy Cross, Troy, was in charge of the music.

A bountiful luncheon was provided by the Rev. and Mrs. John B. Tibbits for the large congregation that filled the church, and who had come from all the country side, as well as from the busy city of Troy.

MINNESOTA.

EPISCOPAL VISITATIONS.—The Bishop left Detroit Station, on the Northern Pacific railway, on the morning of September 15th, and travelled within twelve days about four hundred miles through the Indian country, in a birch-bark canoe, and with Indian ponies, over rough wagon roads, without bridges, fording streams on foot and pony-back, and resting often on the ground at night; visiting the scattered churches of the Chippewas under the care of the Rev. J. A. Gilfillan and the eight native ministers and catechists. The Bishop visited eight churches and confirmed thirty-four persons. Several children and adults were baptized and the Holy Communion administered to the congregations. The Rev. Mr. Gilfillan had

made plans for the expedition and accompanied the Bishop, as did also the Rev. E. S. Peake, and Mr. Percival, a friend from England. The native clergy and people had opened the old road from Red Lake to Cass Lake, fifty miles through the forest, with great labor.

Wednesday was spent at White Earth with full services in the large and beautiful stone church of St. Columba—the Rev. J. J. Emmegabowh reading and interpreting. At one o'clock all were invited to a feast prepared by the Christian Indians for the Bishop and visitors. The afternoon was used for counsel with the praying and working bands and the chiefs. Thursday the churches at Pembina settlement and the Wild Rice river were visited, and on Sunday, the 20th, the Bishop was at Red Lake visiting the two villages five miles apart. This is a beautiful lake seventy miles in length, the north shore being within seventy-five miles of the Lake of the Woods. The Bishop was here first, in August, 1862, when all the natives were pagans.

On Tuesday evening, after two days' travelling in the wild forest, the Bishop preached at Cass Lake.

Walking a little before the party, the Bishop saw a moose in the road. The old chief who followed the party on foot from Red Lake had heard a moose calling in the night near the camp.

From Cass Lake the route was by canoes to Winnebigoshish and Leech Lakes, at each of which there are Indian settlements and Christian congregations.

No one can realize the extent and importance of this work without seeing and hearing for themselves the prayers and praises of these red men in their own Ojibwa tongue.

CENTRAL NEW YORK.

ORDINATIONS.—In St. John's, Ithaca, October 7th, in connection with the fall meeting of the Sixth District Convocation, Mr. Chauncey Vibbard, Jr., of Aurora, was presented by the Rev. W. H. Casey and ordained deacon by the Bishop, who preached.

The Rev. Louis H. Burch, who has served a full term both as lay-reader and deacon at Speedsville, was ordained priest there, after a service of Baptism and Confirmation in the church, October 9th, the Rev. J. A. Robinson presenting him, the Rev. Dr. Moses Coit Tyler preaching the sermon, and the Rev. Mr. Synnot of St. John's, Ithaca, assisting.

The guests were, as usual, liberally entertained by the senior warden, Mr. Cross, and his family and friends.

Of these four clergymen ordained, two were trained for the ministry at St. Andrew's, and in their examinations, work and spirit thus far have honored their education.

NEW HAMPSHIRE.

PORTSMOUTH.—The American correspondent of *The Church Times* writes as follows regarding this town to that journal:

"New Hampshire, one of the largest States of New England, extending north and south for two hundred miles, by an average of fifty miles east and west, has only a narrow strip of sea coast, and in this, one port, the ancient city of Portsmouth, near the mouth of the beautiful Piscataqua river, which here furnishes a safe harbor for the largest ships. A hundred years ago Portsmouth was one of the chief commercial towns of New England, and a rival of Boston; now its population is about 9,000 and that of Boston nearly 500,000. Strange indeed are the changes wrought by a few decades of time, and Portsmouth is almost unique among the large towns of New England, in that it has fewer inhabitants than twenty-five years ago. Still the abode of affluence and culture, however, it is a city of charming houses, full of old paintings, and other relics of the colonial days.

"The Episcopal Church was early planted in this region, many of the early settlers having been Church of England people, and their descendants have mainly remained true to the Church of their ancestors, although of course, in the terrible trial of the revolution, when loyalty to England's Church was considered synonymous with loyalty to the Crown, many families fell away into the dominant Puritanism.

"There are now two Episcopal churches in Portsmouth, served by one

priest, St. John's, which follows the custom of the "Evangelical" past, and Christ church, a large and very handsome stone edifice, built a few years ago from a fund left by a wealthy citizen. This church has free seats and a surpliced choir, and was planned and intended for Catholic ritual. The choir is raised two steps above the nave, and the altar seven steps above the choir, and the retable bears the legend, "O Lamb of God who takest away the sins of the world, have mercy upon us." The altar has cross and flower vases, but no candlesticks. I attended a mid-day celebration on St. Bartholomew's Day, and was the only non-communicant among about thirty persons. The Celebrant took the Eastward position, while he was vested in choir surplice, without cassock, and black stole, an unbecoming attire for the celebration of the Divine Mysteries, still sadly common in America.

"The harbor of Portsmouth separates the diocese of New Hampshire from the diocese of Maine, which is, in point of territory, the largest in New England. At York Harbor, a popular little watering place on the coast ten miles east of Portsmouth, a church, under the dedication of St. George, is soon to be built as a memorial of the first Bishop of Maine, Dr. Burgess. At Rye Beach, another summer resort near Portsmouth, there is a stone church, St. Andrew's. Newcastle, the oldest town in this region, founded in 1630, a very quaint and curious place, is unprovided with the services of the Church, and while blessed with three meeting-houses of almost unparalleled ugliness, does not support a minister of any kind. Sad commentary upon the divisions of Christendom! and upon the lack of real missionary zeal in the American Church of the past."

WEST CLAREMONT.—The annual Harvest Home Festival was held in Union church on Saturday, September 26. The church was beautifully decorated; the services well attended, and the sermon by the rector, the Rev. W. W. Campbell very appropriate.

DIOCESAN CONVENTION.—The eighty-fifth annual convention met in St. Paul's church, Concord, on Wednesday, September 30. There was a preliminary service on the preceding evening, at which the sermon was preached by the Rev. H. E. Hovey. Morning Prayer was said by the Rev. Messrs. W. L. Himes and H. C. Remick, after which the convention was called to order, and organized by the re-election of Mr. H. A. Brown as secretary. The regular committees were appointed by the Bishop, and the Standing Committee presented its report. The notification of the proposed changes in the Prayer Book was read, and referred to a special committee.

The treasurer of the Fund for Aged and Infirm Clergy reported that the fund now amounts to a little over \$1,100.

At 11 A. M., the Bishop celebrated the Holy Communion, assisted by the Rev. E. A. Renouf, and the Rev. Dr. H. A. Coit. In place of the sermon, the Bishop read his annual address.

In the afternoon the convention re-assembled. Reports were presented from the Diocesan Board of Missions, the treasurer, the Holderness School, the treasurer of the Fund for the Support of the Episcopate, St. Mary's School, and the Committee on Divorce. This last committee was increased to six members, and continued.

The following Standing Committee was elected: The Rev. Dr. H. A. Coit, the Rev. Messrs. D. C. Roberts and E. A. Renouf and Messrs. H. A. Brown, W. L. Foster, and John Hatch. The Rev. Messrs. I. W. Beard, H. E. Hovey, and G. B. Morgan, and Messrs. F. L. Abbott, John Hatch, and Thompson. were elected as the Board of Missions, Mr. George Olcott was re-elected treasurer.

A change in the order of services was determined on, so that the session of the convention hereafter will begin with the celebration of the Holy Communion.

After the usual resolutions, the convention adjourned.—*Churchman.*

CONCORD.—A New School. — There is now a fair prospect that, in the near future, this diocese will have a school for girls as well as the Holderness school for boys, which has been in successful operation two or three years. The committee appointed at its annual convention a year or two since for that purpose, has at

length decided upon its location. It is to be in this city, and on Saturday, the 3d instant, John L. Farwell, Esq., of Claremont, (one of the trustees of the funds thus far obtained for its buildings) purchased in its behalf the Fowler home on Main street for its site. It is to be known as "St. Mary's School for Girls." This is a most eligible location—most of its buildings, we understand, can be utilized by the architect for some of its necessary out-buildings.

St. Paul's school is approaching near the twenty-fifth anniversary of its establishment. There, through the indefatigable labors of its lifelong principal, the Rev. Dr. Coit, an invaluable Church institution has been provided with \$75,000 for building a chapel, and with \$8,000 out of a proposed \$25,000 as an endowment fund. It is expected the building of the chapel will be commenced early next summer.

CLAREMONT.—Trinity Church.—This parish was favored, on the 3rd instant, with the first Lord's day services (with Holy Communion) of its new rector, the Rev. James B. Goodrich, late of Windsor, Connecticut. He was received by his parishioners here with open arms on his "platform" for his clerical services while sojourning among us, as enunciated by the few words addressed to the congregation before him, just before entering the pulpit. It is expected a rectory for his accommodation will be constructed within the year ensuing, the Even's legacy being fully adequate for that purpose.

WESTERN MICHIGAN.

UNION CITY.—Bishop Gillespie visited Grace Church on the 19th Sunday after Trinity. In the morning he preached and administered Confirmation. In the evening his subject was "Prison Reform." The sermon was most interesting and instructive. He stated that the prison is more or less a school of vice, as criminals of nearly all shades are thrown together, and learn from each other; when a prisoner is discharged, society is barred against him, and it is difficult for him to reform, if he would. Every house places over its door: "No discharged prisoners wanted here." No firm or person, generally speaking, will employ a discharged criminal. What then is he to do? The only persons that will welcome him are criminals, and that class which upholds vice. Hence, he is almost forced back among his old associates, and driven again into crime.

The Bishop, being the president of the State Board of Charities, has visited the prisons, asylums, and reform schools of the State several times, besides many in other States, and, for the good of society, has made this subject a study, and few persons are as able to present interesting facts upon this topic as the venerable prelate of Western Michigan.

Abandoned Cases.—A comparatively large number of cases which are being so successfully treated by Compound Oxygen, are what are known as abandoned or "desperate" cases—many of them a class which no physician of any school would undertake to cure. They are, in fact, such as have run the gauntlet of experiments within the regular schools of medicine and of quackery without, until between diseases and drugs the patient is reduced to the saddest and most deplorable condition, and one for which relief seems impossible. No treatment can be subjected to a severer test than is offered by these cases. The marvel is that Drs. Starkey & Palen, 1529 Arch St., Philadelphia, can effect a cure in so many instances. If you need the help of such a treatment, write for information in regard to its nature and action, and it will be promptly sent.

GUNN'S NEWEST (Revised) Home Book of Health or Family Physician; 210th edition, just ready, gives ninety fresh items; shows how to put in best sanitary condition house, premises or town, for fending off cholera and all infectious diseases, and presents modern treatment in ordinary ailments and contingencies combined with large experience in forty years' successful practice, with all forms of disease, and in preventing all health. 1252 pages royal octavo, leather. See advertisement in another column.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recommend this Company to do as they agree, and orders entrusted to their care will receive prompt attention.—*St. Louis Presbyterian, June 19, 1885.*

GEO. CATLIN, the portrayer of American Indian life and customs, says, among 2,000,000 people he found that deafness, dumbness, spinal curvature and death from diseases of the respiratory passages, were almost unknown. He attributes this exemption from ailments so common to civilized life solely to the habit of breathing through the nose. Fisher's Mouth-breathing Inhibitor, cures the habit entirely. See advt.

CATARH is a very prevalent and exceedingly disagreeable disease, liable if neglected, to develop into serious consumption. Being a constitutional disease, it requires a constitutional remedy like Hood's Sarsaparilla, which, acting through the blood, reaches every part of the system, effecting a radical and permanent cure of catarrh in even its most severe forms. Made only by C. I. Hood & Co., Lowell, Mass.

BE A HERO IN THE STRIFE says America's favorite poet. All very well, Mr. Longfellow, but how can you, when half your time you feel sick, and do not feel well the other half. Men of noblest principles and highest aims find their efforts thwarted by disease. Night-sweats, a hacking cough and other symptoms only too plainly say Consumption. Heed good advice. Try Dr. Pierce's "Golden Medical Discovery" and the bloom of health will return to your cheeks, soundness to your lungs and you will be a hero yet.

THERE are more of the "Garland Stoves and Ranges" in use than of all other kinds made. They give the best of satisfaction, as well for durability and elegance of finish, as for convenience and economy of fuel. We do not hesitate to speak of them in terms of high praise. They are considered the best in the world.

LORD CHESTERFIELD, the pink of politeness in his day, said that a true gentleman should be always *suaviter in modo, fortiter in re*, which means mild in manner, strong in action. This is precisely the character of Ayer's Cathartic Pills. Nothing operates so mildly and yet so powerfully in removing disease.

"100 DOSES ONE DOLLAR" is true only of Hood's Sarsaparilla, and it is an unanswerable argument as to strength and economy.

SLEEPING with the mouth open injures the throat and often is the first step that leads to consumption. Fisher's Mouth-breathing Inhibitor prevents all this. See advt.

Be Warned

In time. Kidney diseases may be prevented by purifying, renewing, and invigorating the blood with Ayer's Sarsaparilla. When, through debility, the action of the kidneys is perverted, these organs rob the blood of its needed constituent, albumen, which is passed off in the urine, while worn out matter, which they should carry off from the blood, is allowed to remain. By the use of Ayer's Sarsaparilla, the kidneys are restored to proper action, and Albuminuria, or

Bright's Disease

is prevented. Ayer's Sarsaparilla also prevents inflammation of the kidneys, and other disorders of these organs. Mrs. Jas. W. Weld, Forest Hill st., Jamaica Plain, Mass., writes: "I have had a complication of diseases, but my greatest trouble has been with my kidneys. Four bottles of Ayer's Sarsaparilla made me feel like a new person; as well and strong as ever." W. M. McDonald, 46 Summer st., Boston, Mass., had been troubled for years with Kidney Complaint. By the use of Ayer's Sarsaparilla, he not only

Prevented

the disease from assuming a fatal form, but was restored to perfect health. John McLellan, cor. Bridge and Third sts., Lowell, Mass., writes: "For several years I suffered from Dyspepsia and Kidney Complaint, the latter being so severe at times that I could scarcely attend to my work. My appetite was poor, and I was much emaciated; but by using

AYER'S Sarsaparilla

my appetite and digestion improved, and my health has been perfectly restored."

Sold by all Druggists.

Price \$1; Six bottles, \$5.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.

NO MORE ROUND SHOULDERS!

The Improved

KNICKERBOCKER

Shoulder BRACE

And Suspender Combined.

Pat. 1882. Imp. 1883-84

Expands the Chest and promotes Free Respiration. Prevents Children becoming Round Shouldered.

A perfect Skirt Supporter for Ladies. Physicians everywhere recommend them.

No harness—simple—unlike all others. Easily adjusted and worn with comfort.

All sizes for Men, Women, Boys and Girls. The Cheapest and only Reliable Shoulder Brace.

Sold by Druggists and General Stores, or sent post-paid on receipt of \$1 per pair, plain, or \$1.50 per pair, silk faced. Send chest measure entirely around the body. Address the mfrs.

KNICKERBOCKER BRACE CO.,

N. A. Johnson, Prop'r. EASTON, PENNA.

HOME AND COUNTRY.

The defence of the home lies at the bottom of all patriotism. Centuries ago, in the old Latin land, went up the cry, "Pro aris et focis," "For our altars and our fires," and it is the same sentiment that lay deep in the hearts of the soldiers of the Revolution and the Civil War. And unless those homes are abodes of love and peace and virtue, not mere show places for costly furniture, not mere tenements to furnish a bed and meals, will men fight long for them? Will they care for the society that breeds them? No. I tell you that all the prosperity, all the happiness, all the cohesion of the State runs back and back, until it centres in the home, comes together there through a thousand and different channels. If this glorious land of ours comes to grief, it will be said that it was through the cowardice of its sons, the dishonesty of its public men, the immorality of its social life. Those have been the ostensible ruining causes of States. But the real cause will be the godless and the frivolous women, who have given up the home for the street, or the matinee, or the public meeting, or the circulating library, or what is more specious, but is often quite as demoralizing to homes, the benevolent or the religious meeting. Talk about our happiness or our comfort depending upon thrift, or a certain sort of suffrage, or whether this or that political issue comes to the front: the great political question above all other is, that this land shall be studded all over with homes, no matter how small, no matter how humble, but centres of family life, where above all other law, the law of the Gospel of Jesus Christ shall have sway. And these homes cannot be made in hotels or boarding-houses, where so many American women seem to delight to be, just that they may avoid trouble, and be relieved of care.—*The Rev. Clinton Locke, D. D.*

COPPERAS, Sulphate of Iron, is about the cheapest disinfectant. It dissolves in water, and therefore, the sewer liquids will dissolve it. As for efficacy, it is safe not to trust to it or to any other disinfectant, but to keep clean.

AYER'S
Ague Cure

contains an antidote for all malarial disorders which, so far as known, is used in no other remedy. It contains no Quinine, nor any mineral nor deleterious substance whatever, and consequently produces no injurious effect upon the constitution, but leaves the system as healthy as it was before the attack.

WE WARRANT AYER'S AGUE CURE to cure every case of Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Bilious Fever, and Liver Complaint caused by malaria. In case of failure, after due trial, dealers are authorized, by our circular dated July 1st, 1882, to refund the money.

Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists.

BARLOW'S INDIGO BLUE.

Its merits as a WASH BLUE have been fully tested and endorsed by thousands of housekeepers. Your grocer ought to have it on sale. Ask him for it. D. S. WILTBERGER, Prop., 233 N. Second St., Phil., Pa.

Scrofula of Lungs.

I am now 49 years old, and have suffered for the last fifteen years with a lung trouble. I have spent thousands of dollars to arrest the march of this disease; but temporary relief was all that I obtained. I was unfit for any manual labor for several years. A friend strongly recommended the use of Swift's Specific (S. S. S.), claiming that he himself had been greatly benefitted by its use in some lung troubles. I resolved to try it. The results are remarkable. My cough has left me, my strength has returned, and I weigh sixty pounds more than I ever did in my life. It has been three years since I stopped the use of the medicine, but I have had no return of the disease, and there are no pains or weakness felt in my lungs. I do the hardest kind of work. T. J. HOLT, Montgomery, Ala., June 25, 1885. Swift's Specific is entirely vegetable. Treatise on Blood and Skin Diseases mailed free. THE SWIFT SPECIFIC CO., Drawer 3, Atlanta, Ga. or 157 W. 23d St., N. Y.

Forty Pieces of Music Free. Every new subscriber to the *Fashion Quarterly* gets one volume of Musical Brio-a-brac, instrumental or vocal selections, clear type, full sheet-music size. Full number contains 120 illustrated pages, over 1,000 illustrations, colored plate of Paris Fashions; cut-paper pattern Supplements; complete original Novelties, by author of *Helen's Babies*; new Waltz, etc. It is the cheapest ladies' magazine in the world. Inclose 50 cents to Strawberry and Clothier, 8th and Market streets, Philadelphia.

Catarrh Cured

Catarrh is a very prevalent disease, with distressing and offensive symptoms. Hood's Sarsaparilla gives ready relief and speedy cure, from the fact it acts through the blood, and thus reaches every part of the system.

"I suffered with catarrh fifteen years. Took Hood's Sarsaparilla and I am not troubled any with catarrh, and my general health is much better." I. W. LILLIS, Postal Clerk Chicago & St. Louis Railroad.

"I suffered with catarrh 6 or 8 years; tried many wonderful cures, inhalers, etc., spending nearly one hundred dollars without benefit. I tried Hood's Sarsaparilla, and was greatly improved." M. A. ABBEY, Worcester, Mass.

Hood's Sarsaparilla is characterized by three peculiarities: 1st, the combination of remedial agents; 2d, the proportion; 3d, the process of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown. Send for book containing additional evidence.

"Hood's Sarsaparilla tones up my system, purifies my blood, sharpens my appetite, and seems to make me over." J. P. THOMPSON, Register of Deeds, Lowell, Mass.

"Hood's Sarsaparilla beats all others, and is worth its weight in gold." I. BARRINGTON, 130 Bank Street, New York City.

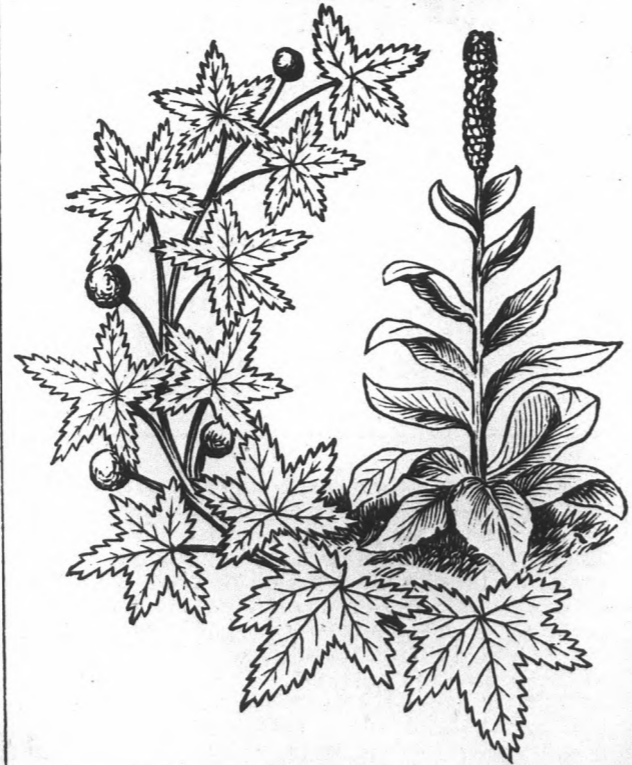
Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass.
100 Doses One Dollar.

FOR COUGHS, CROUP

CONSUMPTION USE

TAYLOR'S
CHEROKEE
REMEDY



SWEET GUM
AND
MULLEIN.

The sweet gum, as gathered from a tree of the same name, growing along the small streams in the Southern States, contains a stimulating expectorant principle that loosens the phlegm producing the early morning cough, and stimulates the child to throw off the false membrane in croup and whooping-cough. When combined with the healing mucilaginous principle in the mullein plant of the old fields, presents in TAYLOR'S CHEROKEE REMEDY OF SWEET GUM AND MULLEIN the finest known remedy for Coughs, Croup, Whooping-cough and Consumption; and so palatable, any child is pleased to take it. Ask your druggist for it. Price, 25c. and \$1. If he does not keep it, we will pay, for one time only, express charges on large size bottle to any part of the U. S. on receipt of \$1.00. WALTER A. TAYLOR, Atlanta, Ga.

S. A. Kean & Co.
Bankers.

SUCCESSORS TO PRESTON, KEAN & CO.,
CHICAGO, ILL.
RECEIVE DEPOSITS, GRANT DISCOUNTS.
FOREIGN EXCHANGE. LAND WARRANTS.
CHOICE Investments always on hand.

WESTERN FARM MORTGAGES.

7% Semi-Annual Interest.
All our Loans GUARANTEED also secured by FIRST MORTGAGE on WELL-IMPROVED FARMS in the most prosperous portion of the West. Capital and Surplus of our Associated Corporations, \$225,000.00. For references and particulars address
EQUITABLE MORTGAGE CO.,
Offices in New York and Boston. KANSAS CITY, MO.

A SOLID 10 PER CENT

Per annum, first mortgage on productive Real Estate. Loans approved by Tacoma National Bank. BEST OF REFERENCES EAST AND WEST. Correspondence Solicited. Address ALLEN C. MASON, Tacoma, Wash. Ter.

ASHEVILLE, NORTH CAROLINA. AIR, WATER, SCENERY. To rent by the year, from 1st November—A large, brick, new-furnished residence; Sixteen rooms and all conveniences for private boarding house. Also new cottage, nine rooms, newly furnished. One of the finest sites in this beautiful country. Rented from 15th October to 1st June. This place, of easy access by rail, is fast becoming a winter resort for invalids. Apply to A. J. LYMAN, Real Estate Agent, Asheville, N. C.

CALIFORNIA EXCURSIONS

Leave Monthly, greatly reduced rates, Pullman Cars, tickets good for six months, with stop-over privileges at all important points. Special rates for families emigrating to California. Address J. E. ENNIS, Manager Excursion Bureau, Missouri Pacific Railway Co., 88 Washington St., Chicago, Ill.

SOUTHERN CALIFORNIA!

The Most Delightful Country ON THE CONTINENT! FREE Information given in regard to Soil, Climate, Production and advantages of a home in Semi-Tropic California. Address SOUTHERN CALIFORNIA IMMIGRATION ASSOCIATION LOS ANGELES CAL.

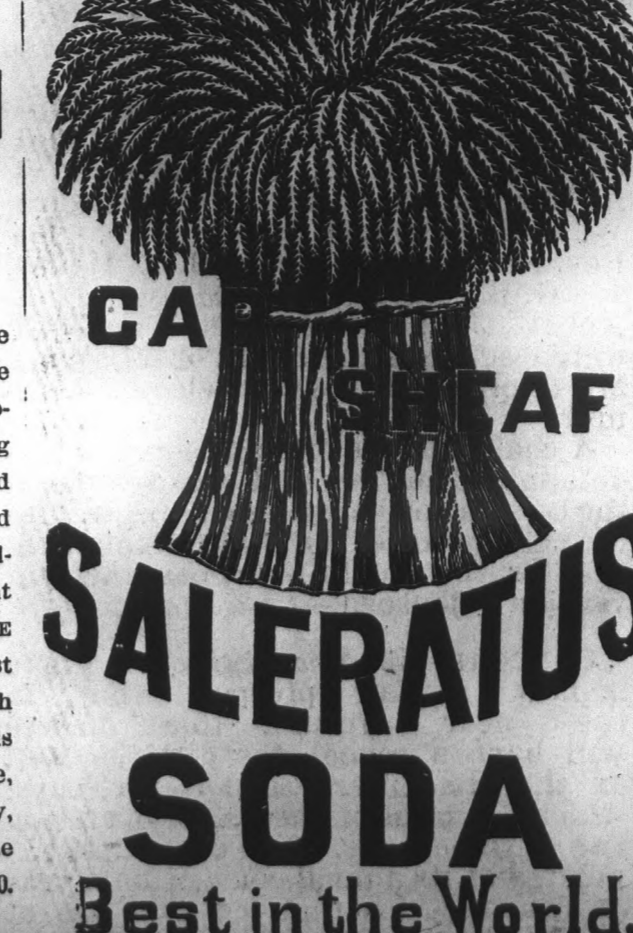
THE GREAT AMERICAN TEA COMPANY
GOOD NEWS TO LADIES.

Greatest inducements ever offered. Now's your time to get up orders for our celebrated Teas and Coffees, and secure a beautiful Gold Band or Moss Rose China Tea Set, or Handsome Decorated Gold Band Moss Rose Dinner Set, or Gold Band Moss Decorated Toilet Set. For full particulars address THE GREAT AMERICAN TEA CO., P. O. Box 289, 81 and 83 Vesey St., New York.

WANTED—25,000 local AGENTS for
The People's Health Journal,
OF CHICAGO

a popular 40-page monthly magazine, devoted to Health, Hygiene, and Preventive Medicine, and whatever pertains to the Preservation of Health and the Prevention of Disease. The only journal of the kind published in the West. Send 10 cents for sample copy and outfit. Ladies find it a pleasant and profitable employment. Address PEOPLE'S HEALTH JOURNAL CO., Chicago, Ill. 3 months on trial. 30c.

DELAND & CO'S
GALATHEA
SALERATUS
SODA
Best in the World.

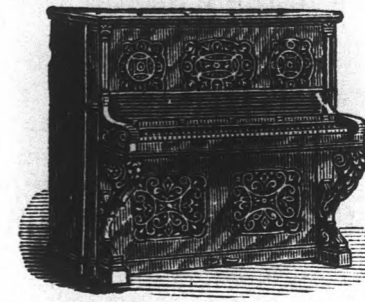


PLUSH CLOAKS.



We are the exclusive agents of the celebrated GENUINE ALASKA SEAL PLUSH. Warranted that mud or water will not injure it. Wears better than Seal. Looks as well. Sold over 5,000 Cloaks made from this Plush without complaint. Made to order only by our tailors. Fit guaranteed. 40-inch sack, \$70. Sample of the Plush FREE BY MAIL. We had made in dull times, of Best English Plush, over 4,500 Cloaks, 42-in. long, all sizes, lined, quilted satin, four real seal ornaments, chamolix pockets, tailor-made quality. A, \$25.00; B, \$28; C, \$30; D, \$35; E, \$40; F, \$45; G, \$50. Every one a bargain. Being confident of this, we offer to send three garments of this lot C. O. D., with privilege of examination, you agreeing to pay return express charges if no selection is made. Give bust measurement. Send for catalogue, containing over 100 different styles of cloaks, with improved self-measurement blanks.

C. M. HOTCHKIN & CO.,
137 & 139 State St., Chicago.
Est'd over 20 Years.



IF YOU WANT
the most desirable
Piano or Organ

in the world, do not fail to see the world-renowned Estey Organ and matchless Decker Brothers Pianos.

If you can not call, send postal with your address, and we will mail you our terms, and catalogues of the above named, besides a fine line of less expensive, but very desirable instruments. Estey & Camp, 190 State Street, Chicago. 203 Broadway, St. Louis.

READY,
Mental Gymnastics.

Or, MEMORY CULTURE.
BY ADAM MILLER, M. D.

A practical and easy system by which any person, old or young, can train themselves to memorize anything they choose—

The Clergy Their Sermons,
The Student His Lessons,
The Business Man Items of Business.

The author of this work was put to the severest public test, a few days ago, by reporters of all the leading Chicago daily papers. The commendatory notices which appeared the following day showed how well he stood the test: The author, an old man, claims to have a memory more to be trusted by training under this system than even while he was young.—*Chicago Inter-Ocean.* We cordially commend it to all persons of failing memory as the best book obtainable on that subject.—*Interior.*

The author's method aids us in getting control at will of the organs unconsciously employed in act of what may be called spontaneous recollection. It is ingenious and simple.—*Chicago Times.* This work, with written instructions by the author, will be sent postpaid to any address on receipt of price, \$1.00. Address DANIEL AMBROSE, Publisher, 69 Dearborn-st., Chicago.

Mason & Hamlin

ORGANS: Highest Honors at all Great World's Exhibitions for eighteen years. One hundred styles, \$22. to \$900. For Cash, Easy Payments or Rented. Catalogues free. PIANOS: New mode of Stringing. Do not require one-quarter as much tuning as Pianos on the prevailing "wrest-pin" system. Remarkable for purity of tone and durability.

ORGAN AND PIANO CO.
154 Tremont St., Boston. 46 E. 14th St. (Union Sq.), N. Y. 149 Wabash Ave., Chicago.