

The Living Church.

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

Vol. VIII. No. 4.

CHICAGO, SATURDAY, APRIL 25, 1885.

Whole No. 338.

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"I have for some time made use of the Buffalo Lithia Water in cases of affections of the Nervous System complicated with Bright's Disease of the Kidneys, or with a Gouty Diathesis. The results have been eminently satisfactory."

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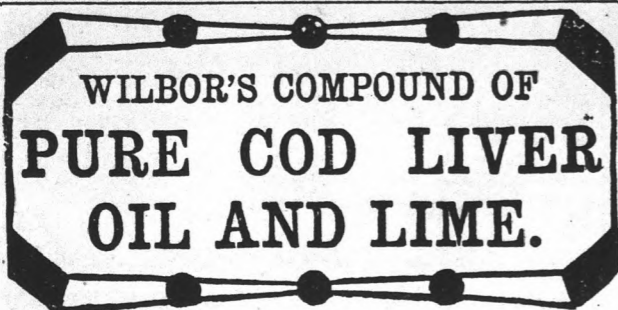
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Dr. G. Halsted Boyland, late Professor of Surgery, Baltimore Medical College, late Surgeon, French Army (Decorated), Member Baltimore Academy of Medicine, Member American Medical Association, &c.

"In Bright's Disease of the Kidneys, acute or chronic, Buffalo Lithia Water Spring No. 2 is in my experience without a rival, whether in the Parenchymatous form or Interstitial Nephritis. In cases in which the albumen in the urine reached as high as 50 per cent. I have known it under a course of this Water gradually diminish and finally disappear, at the same time other alarming symptoms were relieved and the sufferers restored to health."

Water in cases one dozen half-gallon bottles, \$5.00 per case at the Springs.

FOR SALE BY LEADING DRUGGISTS. Pamphlet sent to any address. THOMAS F. GOODE, Proprietor, Buffalo Lithia Springs, Virginia.



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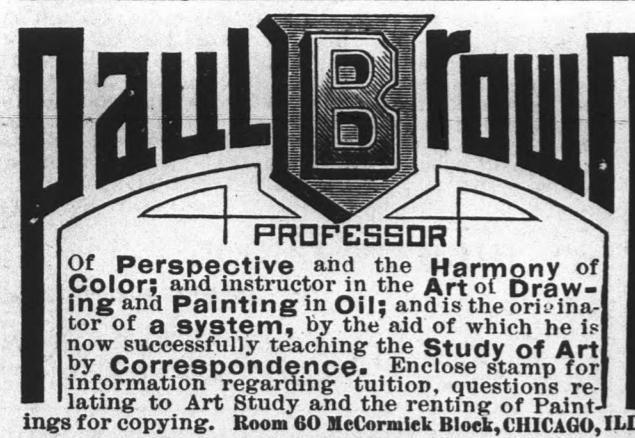
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I have had a cancer in my right ear for three years. I tried every remedy the physicians practised, to no permanent good. Swift's Specific has wrought wonders for me. It is the best blood purifier in the world. JOHN S. MORROW, Florence, Ala.

Swift's Specific is entirely vegetable, and seems to cure cancers by forcing out the impurities from the blood.

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Its Local and Constitutional Treatment, with a special chapter on

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By E. B. SHULDHAM, A. M., M. D., M. R. C. S., England Price, Bound in Cloth, \$1.00, Postpaid to any Address.

We feel convinced that if ministers who are troubled with hoarseness after preaching will read this little book and follow its instructions they will be greatly benefited and relieved.—*Christian World*.

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Dr. Shuldham has, in this very interesting little work, given not only a clear and accurate diagnosis of a very common and distressing complaint, but also the remedy, or remedies; and better still, the preventives. The essential characteristics of chronic sore throat are set out the special symptoms clergyman's sore throat being stated. The various causes, for they are unfortunately in plural, are enumerated, and then the modes of treatment are exhaustively and ably considered.

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Biliousness and Spring Fever

CURED BY A FEW DOSES OF



JAMESTOWN, N. Y., Aug. 4, 1883.

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THE Medicine IN THE World OLDEST

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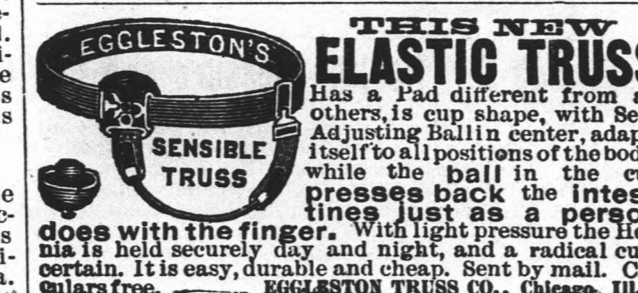
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A. J. BENNS, Supt. Public Instruction, Victoria, Coal Harbor, McLean Co., D. T.

Smoke Mullein. FOR CATARRH.

Georgia Mullein is the most reliable remedy for Catarrh. I have the plant gathered and cured in Georgia. It is smoked in a common pipe like tobacco, letting the smoke come out through the nose. It will relieve headache that is caused from cold in the head. Price \$1. per package, sent postpaid. J. N. ELLIOTT, Fairmount, Ind.



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Has a Pad different from all others, is cup shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.



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FREE from Bran or Starch
Six lbs. free to physicians and clergymen who will pay transportation. Send for Circular. Farwell & Rhines, Sole Proprietors, Watertown, N. Y.



Smith's Patent Cattle Fastening
The best cattle fastening invented. Thousands in use. Taken first prize at seven state fairs. Circulars free. Address Wilder Man'g Co., Monroe, Mich.



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The BEST Desk in the World. Sole West'n Ag't WM. HAYDEN Dealer in Office Furniture & Fittings all kinds, 193 Wabash Ave., Chicago.

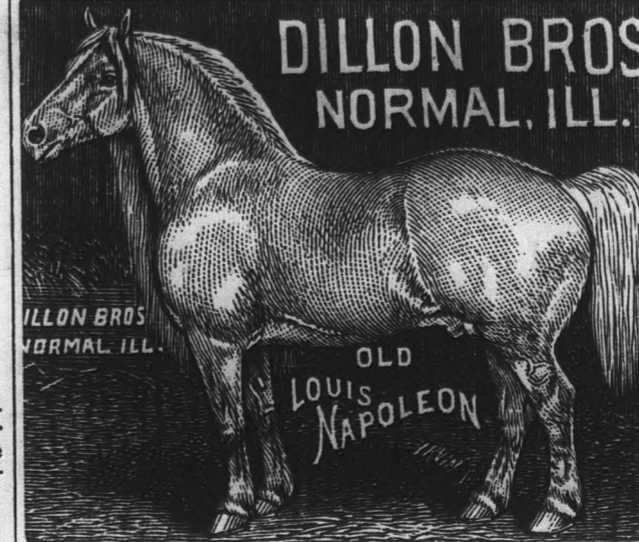


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Complete outfits for Actual Workshop Business. Lathes for Wood or Metal, Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free. W. F. & JOHN BARNES, Rockford, Ill. No. 323 Rub. St.

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ISAIAH DILLON AND SONS. LEVI DILLON AND SONS.



IMPORTERS AND BREEDERS OF

NORMAN HORSES

(Formerly of firm of E. Dillon & Co.)

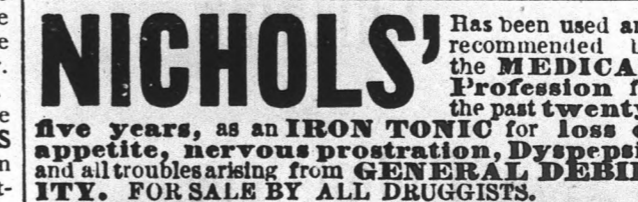
NEW IMPORTATION

Arrived in fine condition June 15, 1884. Have now a large collection of choice animals.

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Opposite the Illinois Central and Chicago and Alton Depots. Street cars run from the Lake Erie & Western, and Indianaapolis, Bloomington and Western Depots, in Bloomington, direct to our stables in Normal. Address,

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NICHOLS' BARK & IRON
Has been used and recommended by the MEDICAL Profession for the past twenty-five years, as an IRON TONIC for loss of appetite, nervous prostration, Dyspepsia and all troubles arising from GENERAL DEBILITY. FOR SALE BY ALL DRUGGISTS.

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FIELD'S ADDING AND COUNTING REGISTER
Sent postpaid for \$2.00. An Agent wanted in every city. PAT. JAN. 9, 1876.

Long columns of figures rapidly and accurately added without mental effort. Infallible, and readily operated. Recognized by highest authorities as a positive corrective to injurious effects of long column additions. Circulars FREE. CLAGUE, SCHLICHT & FIELD, 7 Exchange St., Rochester, N. Y., 87 Lakeside Building, Chicago, Ill. Manufacturers of the celebrated Improved Shannon Letter and Bill Files, Improved Shannon Filing Cabinets, and Schlicht's Ledger and Record Indexes. (Mention this paper.)

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GERMAN Sweet Chocolate.

The most popular sweet Chocolate in the market. It is nutritious and palatable; a particular favorite with children, and a most excellent article for family use.

The genuine is stamped S. German, Dorchester, Mass. Beware of imitations.

Sold by Grocers everywhere.

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MALARIA AND CHILLS AND FEVER CURED BY THE

Quaker Chill-Cake!

It will quickly and absolutely cure Malaria and Chills and Fever. It is in the form of a cake,—to be eaten just as if it were a cake for refreshment.

Contains no quinine, arsenic or harmful drugs. Not disagreeable, and perfectly safe.

No special requirements regarding diet or former treatment, and no inconvenience experienced while taking. Quaker Chill-Cake is a positive, radical, and permanent cure. Cures where all other remedies have failed. It is pronounced by those who have used it, the quickest and most efficacious remedy ever known.

The price of the Quaker Chill-Cake is one dollar, and will be sent by mail to any part of the U. S. on receipt of the money. Further information, circular, and testimony free. Address,

GROFF & CO. 1522 Chestnut Street, Philadelphia, Pa.

THE ADJUSTABLE SPRING BED. A BLESSING TO THE SICK! A LUXURY TO THE WELL!

Can be raised or lowered without annoying occupant. Perfectly constructed. Price with Bessemer Steel Springs, \$5.50; Cast Steel Springs (tempered), \$6.50. Sent to any point. Money refunded if not satisfactory. When ordering state inside measure of bed or cot. Trade supplied. MATHEW BURTON, Batavia, Ills.



Andrews Folding Beds
The Only PERFECT Bed!! 40 styles, from \$20 up. Plain or Elaborate. L. A. H. Andrews & Co., 19 Bond-st. near Broadway, N. Y.

The J. B. Watkins Land Mortgage Co., Successor to J. B. WATKINS & CO.

INCORPORATED IN 1883. CAPITAL, \$750,000.

FARM MORTGAGES

Interest 7% Guaranteed

Payments of Interest Bonds by half-yearly

Prompt as Government Coupons payable at National Bank of Commerce in New York.

10 Years Business Report.

The number of mortgages negotiated from May 1874, to May 1884;	8,762.
Aggregate amount,	\$5,580,350
Total amount of interest earned and paid on the day it matured,	\$1,773,600
Number of mortgages matured, 2,091,	
Aggregate amount,	\$1,048,500
Total amount of interest and principal paid at maturity,	\$2,822,100

Number of Investors in these mortgages 1473; some of them have had 14 years experience with us; each one can testify that all our representations have been fulfilled to the letter.

You may not see this advertisement again; therefore, cut it out and send now for information, forms, and testimonials, and have them when needed. Address,

J. B. WATKINS L. M. CO., LAWRENCE, KANSAS. Or HENRY DICKINSON, New York Manager, 243 Broadway.



SEEDS "EVERYTHING FOR THE GARDEN." PLANTS
OUR ILLUSTRATED CATALOGUE FOR 1885, OF full of valuable cultural directions, containing three colored plates, and embracing everything new and rare in Seeds and Plants, will be mailed on receipt of stamps to cover postage (3 cents). To customers of last season sent free without application. PETER HENDERSON & CO., 35 & 37 CORTLANDT STREET, NEW YORK.

The Living Church.

SATURDAY, APRIL 25, 1885.

THE WORLD IS FAIR.

BY EMMA SOPHIE STILWELL.

We will ne'er gie o'er that the warlis fair,
And life well worth the livin',
That there's more o' joy than o' carking
care
An' o' pleasure than o' grievin'!

The birds sing blithe an' the children play
In the glad, glad spring together;
An' the trees in the wind hae a merry way
In the bright or the gruesome weather.

An' hear the trills and throbs o' the brook,
As it quavers its bass o'er the pebbles,
Or gies out a shower o' silver notes
In wildring warbling trebles.

Then the liquid idyl of sweet content
That the pine to the sun rehearses,—
Rare pentameters of orient rhyme,
Rich incense-breathing verses.

And the rose's dear sweet lips o' bloom
Blushin' in silent speeches
O' love an' praise to the Maker o' a',
Such a bonny lesson teaches!

Then we'll ne'er gie o'er that the warl is
fair
An' life well worth the livin',
While bird an' bough an' brook an air
Are grateful praise outgivin'.
Philadelphia, 1885.

NEWS AND NOTES.

By the death of Richard Grant White, literature loses one of the foremost scholars and critics of the day. His fame was recognized on both sides of the Atlantic, and the news of his death has caused wide and sincere sorrow.

MR. GLADSTONE has another deanery at his disposal, Dr. J. W. Blakesley, of Lincoln, having died last Saturday. He was born in 1808, and appointed dean in 1872. Over the famous signature of "A Hertfordshire Incumbent," he was a very frequent contributor to *The Times*, and he also published a "Life of Aristotle," and an edition of Herodotus.

GENERAL GRANT uttered a very beautiful Easter wish when he desired it publicly stated in the bulletin sent out by the doctors that he was "much touched and very grateful for the prayerful sympathy and interest manifested for him by his friends, and by those who heretofore have not been regarded as such. I desire the good will of all, whether heretofore friends or not."

It is understood that the approaching convention of the diocese of Ohio will elect an assistant bishop. Report says that the choice will fall unanimously upon a very successful Eastern rector, a "Neo-Evangelical," whose elevation to the Episcopate would be hailed with satisfaction throughout the whole Church. Minnesota will also probably elect an assistant, and possibly Southern Ohio.

GOOD FRIDAY banquets, where ardent Freethinkers consume every possible delicacy forbidden by the Church on that solemn day, have been a feature of past years among Paris Socialists. This year the Anti-Clerical League organised a Good Friday ball, as an opportunity for indulging in a little extra profanity. Thus the programme announced that many of the waltzes, quadrilles, and polkas will be accompanied by hymns, and that at

midnight an "authentic miracle will give the signal for the polka of the Sacred Heart."

PROFESSOR E. J. PHELPS, our new Minister appointed to England, had this to say as to the divorce abomination in a recent lecture to one of his classes:

I shall hazard one remark on the subject of divorce that will not be generally accepted. So long as divorce is allowed by law, it is a matter that can never be adequately regulated. The only way is to abolish it. Cases may require a legal separation. I refer to the divorce that allows the parties to re-marry. No divorce is allowed in South Carolina nor in the Catholic Church. Men can get along without it.

THE solidarity of nations is now so great that no one country can be depressed without the others suffering. This fact should be brought home to the short-sighted people who have been lately in a state of joy and satisfaction at the prospect of an European war. Such a war could only bring a temporary and utterly factitious prosperity to the United States. Cereals would rise in value principally to the benefit of unscrupulous speculators, but other exports would diminish, notably that of cotton. Maine insurance premiums would be decupled, and the cost of many necessary foreign products more than doubled. This sort of "prosperity" is, to use the celebrated epigram of Richard Cobden, "like keeping a dog alive by feeding him with his own tail."

THE geniality of the Prince of Wales and the gentle grace of his wife, have really produced a most favorable impression in Ireland, and it is quite possible that this much ridiculed visit will after all, result in something like the wished-for result. The visit has been made the occasion for removing a social grievance, of which the Roman Hierarchy, have long been complaining. This was the question of "precedence." The Roman prelates in fact were not recognized at all, and were outranked at all State ceremonies by those of the disestablished Church. A formal decree has now been issued, placing the archbishops and bishops of the two Communions on an equal footing, rank to be according to date of consecration. A similar decree was promulgated several years ago for the British Colonies.

A SCOTCH congregation at Dumfries has been passing through a great controversy as to the advisability of building a fresh church. Finally it was decided that the "Head of the Church" should be invoked in prayer to decide the issues. Four office-bearers, therefore, were told off to pray, two for the new building and two others for sticking to the old one. This prayer tournament is a very interesting revival of certain mediæval practices; but how on earth is the issue to be decided? Is it the party whose last man holds out longest in supplication, or in other words, falls asleep last, which shall be deemed victorious; or, must the congregation, like the Apostles, have recourse to casting lots, after all? Or will the minister, who is supposed to have a decided bias in the matter, take upon himself to determine which party has prayed with most effect?

THE Presbyterian body is still excited over the question of Roman Catholic

Baptism, and the subject is to be again brought before the General Assembly, of which the record is already sufficiently curious. In 1835 the Assembly decided that the Roman Catholic Church "cannot be recognized as a Christian Church." In 1845 it reiterated this view, and added as to Roman Catholic Baptism, that each church must decide the measure for itself. In 1875 it reiterated the previous declarations. In 1879 new light shone upon the Assembly!—it declared itself unwilling to reaffirm the deliverance that the Roman Catholic Church was not a Christian Church, and it "disavowed" the inferences respecting the validity of Roman Catholic Baptisms; still it relegated the question of the re-Baptism of those coming from the Roman Catholic churches to the separate churches, each to decide for itself. S.

REASONS FOR BEING A CHURCHMAN.

ADDRESSED TO ENGLISH SPEAKING CHRISTIANS OF EVERY NAME.

BY THE REV. ARTHUR WILDE LITTLE, M. A.

XX.

ANGLO-CATHOLICISM; OR, THE MAKING AND ESTABLISHING OF THE PRESENT NATIONAL CHURCH OF ENGLAND.

From the year 587, when the Archbishops of London and York fled to Wales, to the year 597, when Augustine, the Apostle of the Anglo-Saxons, first set foot in Canterbury, Christianity was almost totally extinct in England proper. In Wales, Cumberland, and Cornwall, however, our dear old Church was still strong, and numbered more bishops and clergy than she does to-day in those same parts. Moreover, her daughter, the Church of Ireland, and her granddaughter, the Church of Scotland, were in full and loving communion with their British Mother. These three Churches of the Celtic race, Catholic, independent, full of missionary spirit, knew nothing even of that mild form of Latin tyranny and Roman centralization which were then to be found in Western Europe. As the learned jurist, Blackstone, puts it: "The British Church, by whomsoever planted, was a stranger to the Bishop of Rome, and all his pretended authority." (Com. iv., 8.)

Ethelbert, King of Kent, the foremost of the Saxon Kings, had married a Christian princess, Bertha, a daughter of the King of Paris. She brought with her a Gallic bishop and staff of clergy who maintained Christian worship in an old British church for some twenty-five years before the arrival of Augustine. She was thus the first missionary

(1) Ireland was converted mainly by St. Patrick, a native of North Britain, the son of a clergyman, ordained by French bishops, A.D., 441. He fixed his See at Armagh, which is to this day the Primal See of the Irish Church. He also ordained the first bishop of the Isle of Man. He was on intimate terms with the Bishop of Rome; but was as free from all Romish error as his successor, the present Archbishop of Armagh. The Bishop of Rome found it harder to usurp dominion over the Irish Church than any other in Western Europe, and was not even allowed to confer the "pall" on any Irish archbishop till A.D., 1151.

(2) Scotland was mainly converted by an Irish missionary, St. Columba, in A.D., 565, though British missionaries had preached the Gospel in the South of Scotland more than a century before, especially St. Ninian, who also aided in evangelizing Ireland. "The first legate [from Rome] that ever appeared in Scotland was John of Crema, in the year 1125, before which time there is no trace to be met with of any Papal authority in this country."—C. I. Lyon, quoted in Colt's "Christ in Eng.," p. 157.

(3) Dr. Lingard (Romanist) says of the Britons: "The independence of their Church was the chief object of their solicitude."

to the Saxons, and but for her, Augustine's mission would have been of very doubtful success. Gregory himself, the Bishop of Rome who sent Augustine to England, said that "next to God, England was indebted to her for its conversion." The Venerable Bede declares that the Saxon King had heard of Christianity from his wife before the coming of Augustine; and William of Malmesbury testifies that the exemplary life of Bishop Luidhard, the Queen's chaplain, had silently allured the King's heart to the knowledge of Christ.

I have no wish to disparage the good work done by Augustine or any other Italian missionaries, in converting the Anglo-Saxons to the religion of Christ. But observe:

In the first place had they done all the work, it would not have made the English Church a part of the Italian Church, much less have committed it in advance to doctrines and practices which were then undreamed of even in Rome itself. The distinctive Romish errors were then unknown. Mariolatry was not yet in its infancy; no one believed in the "Immaculate Conception" or had ever heard of it; the Sacrament of the Altar was administered in both kinds; Transubstantiation was not taught; and although political considerations made the Bishop of Rome very powerful and much respected, yet so far from his having any supremacy, there was at that time far more danger that a sort of "papacy" or universal supremacy would be attached to the Bishops of Constantinople, one of whom, the Patriarch John, had just then assumed the title of *Universal Bishop*, which is still retained by his successors. Gregory, however, the Bishop of Rome, begged the other Patriarchs, (viz., the Bishops of Alexandria, Antioch and Jerusalem) not to allow such a title to the Patriarch of Constantinople; nor would he allow himself to be called by such a "proud, superstitious, profane and blasphemous name" "contrary to the Gospel and the Canons." "Whoever," says he, "calls himself a Universal priest, or desires to be so-called is the forerunner of Anti-Christ." The Patriarch of Alexandria replied that he had given up calling John by that title, "as you have commanded me" (*sicut jussistis*), and in his letter he addressed Gregory himself as "Universal Pope;" whereupon, with true Catholic humility, Gregory wrote again: "I beg that you will not speak of my commanding, since I know who I am and who you are. In dignity you are my brother, in character my father. . . . I pray your most sweet holiness to address me no more with the proud appellation of "Universal Pope," since that which is given to another beyond what reason requires, is subtracted from yourself. If you style me Universal Pope, you deny that you are at all that which you own me to be universally. Away with words which puff up vanity and wound charity." In his letter to John he declares Christ to be the "Head of the Universal Church."

How absurd, therefore, is the idea that Gregory and Augustine sought to commit the Saxons to anything resembling Modern Romanism. When August-

(4) The Bishop of Alexandria was then and is to this day officially styled, "The Pope and Patriarch of the Great City Alexandria," etc. Pope (Latin *Papa*) means only *Father*, and corresponds exactly to our Episcopal title, "Father in God."

tine tried to bring the British Bishops—seven of whom he met under the "Oak" of Herefordshire—to acknowledge the Bishop of Rome, it was not as being "the Pope" in the modern sense of that perverted title (which was common to all Bishops for 850 years),⁵ but as having a certain primacy of honor, or at the most only a metropolitan jurisdiction which Augustine wished to extend as far as possible. Indeed as late as 1100 Pascal II claimed to be Head of the Church only within the bounds of Europe.

Gregory, however, was a strange compound; as one has said: "He was the last of Rome's good Bishops, and the first of its bad ones." While he disclaimed any right to supremacy, he nevertheless did much to build up the Roman power in Spain and Gaul; and also, in direct violation of the Canons of the General Councils which he had sworn to maintain, he presumed to give Augustine authority over the British Bishops. They, of course, repelled his interference with courteous dignity and catholic authority.

Augustine was ordained Bishop by the Bishops of Lyons (who derived his orders through Pothinus from St. John) and of Arles (who derived his through Trophimus from St. Paul), and was constituted Archbishop of Canterbury. Gregory conferred on him the *pall*, a white woolen scarf with purple crosses, which was at that time only a mark of favor, conferred with the consent of the Emperor, and not, as it afterwards became, a badge of submission to Rome.

But whatever were the claims, admissible and inadmissible, which Gregory might have made to a primacy over the Christianity of the British Isles, provided he had been the author of it; we must remember that only a small part of the work of planting Christianity there was done by the Italian Church. Wales, Cornwall and Cumberland, with many Bishops and thousands of clergymen, were not indebted to Rome; Ireland and Scotland were converted by Celtic missionaries, and so was the larger part of England proper; I mean the Anglo-Saxons. All that Augustine and other Italian missionaries did was to sow the seed in Kent, which was already prepared for it by Queen Bertha and Bishop Luidhard (and even in this a large share of the work was done by the Gallic missionaries who accompanied Augustine as interpreters), and in Wessex, and indirectly also in East Anglia. All the rest of England was converted by Celtic missionaries, indirectly from Wales, and directly from Ireland and Scotland, with a little help from France.

One gift, however, the Roman missionaries gave to England, and that was the genius of thorough organization. Augustine was consecrated Archbishop of Canterbury in 597. After him came five Archbishops who ruled only a part of the Saxon Christians, as the larger portion of them were of the Celtic obedience.

Meantime the two schools of Christians in the Heptarchy were being drawn nearer together, and at length agreed to unite under one Archbishop. Accordingly they received Theodore a Greek, born in the city Tarsus, the birth-place of St. Paul. Under him the English Church was welded into one compact organism, long before England was a nation, or had any central government.

Theodore, as being a member of the

(5) Indeed it was as late as A. D. 1070, that Hildebrand, the Bishop of Rome, decreed that he alone should be called Pope. See Coit's Earl. Hist. Christianity in Eng. p. 170, note

Greek Church, was acceptable to the British party who prided themselves on their Oriental origin; and as having been ordained by the Bishop of Rome, was acceptable to the Italian party. The magnitude and beneficence of his work cannot be too highly appreciated. He held the first general Synod of the Saxon Church at Hertford, A. D. 673; he subdivided dioceses, he was instrumental in introducing the Greek parochial system with resident clergy in each parish, he introduced ten very important canons of Ancient Councils, which he had brought with him from the East, he arranged to a large extent the financial system of the English Church; in fact he established a united Church in England, pure, Catholic, independent—the same which God has preserved through all the vicissitudes of the ages to this day; a Church which was never established by the State, or by any act of Parliament, for it antedates the State itself by a hundred and fifty years; and can more properly be said to have established the State, than to have been established by the State. Archdeacon Churton has said of Theodore; "He found the Church divided, and left it united, he found it a missionary Church scarcely fixed in more than two principal provinces, he left it what it will ever be, while the country remains in happiness and freedom, the Established Church of England."

In 874 the Welsh Church acknowledged the Archbishop of Canterbury, and by the year 1200 had become fully united with the English Church, bringing in the line of Apostolic Succession of the old British Bishops, and those of Gaul, and of Jerusalem, the See of St. James, which the second General Council called: "The Mother of All Churches."

(6) Before the Saxon invasion there had been at least twelve such Synods, under the British Archbishops of London, of whom there were fifteen.

MISSIONS TO THE ONEIDAS.

BY SUSAN FENIMORE COOPER.

NO. III.

At the close of the war of the Revolution, in 1784, an important Council was held in the Oneida country, to settle the affairs between the United States and the Six Nations. In the treaty of peace, 1783, England abandoned her allies entirely. No mention was made of these tribes. Their territory had now passed into the virtual possession of the United States, yet many returned from Canada and occupied their old grounds. There was a party in the Legislature of New York in favor of expelling them from the State. But Gen. Washington and Gen. Schuyler were strongly in favor of treating them mildly, even those who had been employed by Great Britain during the war. By the treaty of Fort Stanwix—the first treaty between the Republic and Indian tribes,—the Six Nations agreed to relinquish a large part of the territory they claimed; to restore all prisoners; to deliver up certain notorious individuals for trial by the laws of the United States; and to surrender six hostages to remain with the authorities until the former conditions were fulfilled. On their part, the United States made peace with the four hostile tribes, and received them under their protection, as well as the Oneidas and Tuscaroras, and secured to each tribe the lands they actually occupied at that period, forming large "reservations" for their sole benefit. Ten thousand dollars, or goods to that amount, were also paid to these tribes

as a compensation for their losses during the war. The government provided the Oneidas with a grist mill, a saw mill, and a small annual sum to pay artisans to work for them, and for the purchase of stock and agricultural tools. This sum was "their share of \$4,500," apparently about a dollar a head; a few years later the tribe numbered 628 souls. The State of New York also paid the Oneidas an annuity of \$3,553, the interest on moneys accruing from the sale of Oneida lands. The moral and religious condition of the tribe, after the war, was at first discouraging. They had lost ground after those ten years of violence. Mr. Kirkland, on resuming the mission, found only thirty-six strictly sober persons; these were, with one exception, all women. Only one man, Skenandoah, appeared at the Holy Communion. He was the only sober man in the tribe. There were but twenty-four serious Christians among them. There were still Pagans on the reservation. They were very indolent; "Indians cannot work," was the common saying among them. When not fishing, or fowling, they were playing games, or entirely idle. Only one man, the steadfast Skenandoah, tilled the ground. The old superstitions lingered among them. Their faith in dreams was unbounded. Their dread of witchcraft was great. Before the door of an old chief, resting upright on the ground, stood the palladium of the clan, a stone of some size, declared by Mr. Kirkland to have been an object of idolatrous worship to many of the people. It was "a cylindrical stone of more than two hundred pounds weight, and unlike any other stone in that region." From the earliest records, the Oneidas were spoken of as the "People of the Stone." Onia is their word for a stone, and Oniota-aug means the people of the stone. The French called them Onésions; with the Dutch and English they were Oneidas. Tradition declared that wherever the tribe moved, this cylindrical stone of mystery followed them. A strong man could carry it forty or fifty rods without resting; in this way, as the missionary says, it may certainly have followed them in their wanderings. It would seem to have been an essential of this ancient stone of the Oneidas that it could be lifted by the sinews of their warriors into "the crotch of a tree," and when placed in that position, it rendered their braves invincible. Such is the tradition given by Mr. Kirkland, who was thoroughly familiar with the language and habits of the Oneidas. History supports this assertion. Sir William Johnson, while his army, with its Indian allies, lay at Lake George, in 1755, proposed to the Six Nations that each tribe should raise its own peculiar emblem before their encampment. The Oneidas took a stone, painted it red, and lifted it into the crotch of a tree. Many of the old treaties between the Europeans and the Sachems of this tribe bear the sign manual of some renowned chief, and connected with it a rude picture writing of "a stone in the crotch of a tree."

There was another stone of much greater size, in the Oneida country, about which mysterious traditions hover. It was of considerable size and weight, and lay on the summits of a commanding height, overlooking the country on the Oneida Creek, as far as the lake, which on a bright day can be seen in the distance. At one period the principal Oneida village lay near a fine spring in a valley beneath the height. There are vague rumors connected with this boulder of syenite, shadows of the

uncertain past, which claim for it the dignity of a tribal altar. Of this larger stone Mr. Kirkland makes no mention. It was removed in 1850, from the height on which it lay, to Forest Hill Cemetery in Utica. It is said that there is no stone of the same geological character nearer than the Adirondack Mountains. Its weight has been variously stated at from one to three tons.

Some of the principal Oneidas during those years of disturbance had become strongly impressed with fatalistic opinions. They asserted that the Indians were under the especial curse of the Great Spirit, that it was not possible for them to reform, and become civilized. They had become very jealous of the whites, and frequently burst out in impassioned exclamations: "The rivers and harbors where our canoes floated are now crowded with the great ships of the white people! Where we had only a few smokes—wigwams—they have now great cities and grand houses! Lands which our fathers sold for a few pence could not now be bought of the whites for a thousand dollars!" Then their breasts would heave and swell, their nostrils dilate, and their eyes flash with indignation which seemed almost beyond control. The missionary, however, succeeded after a time, in pacifying them, and the year 1790 brought with it a degree of quiet industry and progress. They paid more attention to agriculture, especially to planting corn and wheat. One family harvested 100 bushels of wheat—a larger quantity than had ever before been raised among the Six Nations.

At this period the missionary's house was crowded with Indians seeking religious instruction, from morning to night. "Some whole nights I have sat up with them." "It is now more than seven months since there has been a single case of drunkenness in two villages. Many whose past life was stained with the foulest vices, have now become sober, industrious, praying Indians." There was some violent opposition however. A young and haughty Pagan chief, who had been much with other tribes to the westward, reviled the Christians, and attempted to get up once more a heathen dance at New Year's. He failed. Filled with rage he threatened the life of the missionary who lay concealed one night in a shed, guarded by several chiefs and young men. This was the last attempt among the Oneidas upon the life of a missionary. A public Council followed. The chief Sachem solemnly called on all to take sides for or against Christianity. Taking the missionary by the hand he said, with tears in his eyes, "Father, open your ears, and let all present hear while I declare in the presence of the Great Spirit that I love you; that I will die for Jesus, and die for you, Father, any day. Let every one give his opinion, as in the name of Jesus." After a prolonged council the Pagan party was rebuked. The religious feeling was strengthened by these events.

In 1793, in accordance with "A plan of Education for the Indians, particularly of the Five Nations," drawn up by Mr. Kirkland, and which for some years he had had much at heart, the "Hamilton Oneida Academy" was incorporated. The missionary endowed the institution with a fine building site of twelve acres, and also with several hundred additional acres of land belonging to himself. This academy has now become Hamilton College. But, alas, we have no record of any Indians being educated there!

The foundation of the academy was

the last important act of Mr. Kirkland's life. He was now an old man, and many troubles had fallen upon him. His health failed; his wife died; he became impoverished through the bankruptcy of a son. There were painful disturbances with other Presbyterian missionaries, and in 1797 the Society of Scotland discontinued their connections with him. Through all these trials Skenandoah's affection and respect never wavered. The Oneida Sachem was the older man of the two. He had nearly numbered a hundred winters. His features were still good, his face but little wrinkled, the countenance mild and pleasing; but he was feeble, and had lost his sight. He lived in a small red house, about four miles from the principal Oneida village.

In 1808 Samuel Kirkland died. After a solemn service he was buried in an orchard near his dwelling. After his death the Presbyterian Mission to the Oneidas, which had been in a languishing condition for some years, became very much enfeebled.

Skenandoah — the "White Man's Friend" — survived the missionary eight years. In 1810 he was described as tall, erect, but sightless, still dignified in manner and person. "I am an aged hemlock," he said; "the winds of a hundred winters have whistled through my branches. I am dead at the top. My own generation have left me. Why I live the Great Good Spirit only knows. Pray to the Lord that I may have patience to await my appointed time." The Indian chief died in the spring of 1816, at the age of 110 years. According to his own earnest request he was laid by the side of the missionary, that he might "hold on to his garment, and go up with him at the great Resurrection."

The Oneidas were now about to pass under the care of the Episcopal Church in America, with which they have remained closely connected until the present date. The work of the S. P. G., discontinued at the breaking out of the Revolution, was resumed by the daughter Church in America in 1816.

OUR NEW YORK LETTER.

Some weeks ago it was announced in several of the Church papers, that a set of robes, formerly belonging to Bishop Pattison, had been sent from England to be given to the newly elected Bishop of Cape Palmas. These robes were on exhibition for some time at the rooms of the Woman's Auxiliary in the Bible House, and attracted a large number of hero-worshippers. Some of these worked themselves up into quite a state of mind over the event; even, in some cases, furtively kissing the ruffles of the episcopal sleeves, and begging for just a thread to be reverently preserved as a memento. It is cruel to disturb such innocent and well meant enthusiasm; but truth compels me to say that it is all a mistake. It has been discovered that the robes never belonged to Bishop Pattison, but were a travelling set of the late Bishop Jacobson of Chester, and have already seen a long and trying service.

Last Thursday a special convention of the diocese of Long Island was held in the church of the Holy Trinity, Brooklyn, to consider the acceptance of Mrs. A. T. Stewart's gift to the diocese of the Cathedral, See House and school at Garden City, along with an endowment of \$15,000 a year. Bishop Littlejohn presided, and nearly ninety of the clergy and lay delegates were present. The Bishop made an address in which

he gave an account of what had been done by himself and the cathedral corporation since the first proposition was made to present such a gift to the diocese. The diocesan convention of 1878 approved what had then been done, and he now asked them to take final action. At the conclusion of his address the matter was referred to a committee, consisting of the Rev. Drs. Hall, Snively, Moore and Cox, and the Rev. Mr. Baker, and Messrs. Gilbert, King, Hunter, Orr and Nichols. After a short recess the committee presented a report agreeing to the conditions of the gift. According to these conditions Mrs. Stewart conveys the whole property, with the endowment, to the cathedral corporation as a perpetual trust, on condition that the church at Garden City be made the Cathedral church of the diocese, the See House the bishop's official residence, and St. Paul's School the Cathedral school, and that they be maintained as such forever. The convention unanimously accepted the report of the committee. The bishop congratulated the diocese on the gift, and said it was the happiest day of his life. On the proposal of the Rev. Dr. Hall, the convention joined heartily in singing the "Gloria in Excelsis." The property, which will thus, at the request of the convention, be conveyed to the cathedral corporation, is valued at a million and a half of dollars. On this valuation the endowment is just one per cent. of the value of the property. If this sum shall prove sufficient for the running expenses and for keeping the buildings in proper repair, the gift will be a gain to the diocese. If, however, the endowment shall prove insufficient, it is the opinion of many that this costly trust now placed in her care will prove a great evil to the diocese, and will seriously cripple her energies. The music alone will be an expensive item. Two engines are required to run the bellows and electric connections of the six organs, and this will be a serious expense, in addition to the salaries of organist and choir. These comments are not ungraciously made. Any personal considerations are out of the question. Such a gift is made to God, and should assist in carrying the message of His Gospel to lost souls. If it should add an anxiety to the diocese it would be an evil rather than a benefit.

The question is one of very general importance. There is many a place where money has been given, on condition that the church be built just where it ought not to be; and it is the rule, rather than the exception, that money is given with conditions rather than as a free gift. Such being the case, it is very necessary that those who act for the church should realize that they must let no false idea of gratitude prevent their refusal of gifts which would saddle upon the church of the future unwise or injurious conditions. I hope the Cathedral of the Incarnation will prove a blessing to the diocese of Long Island; but I totally disagree with those who think that the refusal of the gift would have been, under any circumstances, an act of discourtesy or ingratitude.

The new Prayer Book, with the changes and enrichments which were passed by the last general convention, will be issued to-day. As all of these changes will be examined by the diocesan conventions before they can be finally passed, amended or rejected by the next general convention, the book should be carefully studied by all intelligent Churchmen. The principal changes have already been described in

your columns, and minor details can only be understood by a perusal of the book itself. Though I am familiar with most of the points involved, I was interested in observing in *The Times* of last week a review of the book, and took the pains to read it. I was surprised to find it utterly misleading and incorrect. It does seem that the great metropolitan dailies owe something to the men and things of which they pretend to speak, and that they have no right to publish, and spread before the eyes of people who have no means of detecting the error, falsities or absurdities about the Church or her clergy. Yet it is a very serious consideration to one who may be asked to preach in one of our city churches, that the next morning thousands of people will be reading a mass of absurdities and incongruities purporting to have been said by him, and that the greater number will believe he really spoke as reported. It was a laudable ambition that prompted the journal mentioned above to review the amended Prayer Book a week before its publication; but common honesty to its readers, and respect to the Church's dignity, should have required a conscientious and trustworthy review. We learn from this account, as printed, that we are now to have the Benedictus, and that at Morning Prayer it is to follow the Te Deum; while at Evening Prayer the Magnificat is to be read or sung after the Gloria in Excelsis. "Rector" is used almost throughout the article instead of "Minister;" a change which, if really contemplated, would prove a great boon to overworked assistants. The alternative form of general confession in the Evening Prayer is called a prayer, and we are told that it is to be substituted at the discretion of the rector for the other prayers prescribed in the regular service. This is evidently a plan for providing a short daily Evensong. The writer of the article ought to be sent to the general convention. He reminds me of the German actor, lately in this country, who, in making a speech before his return home, betrayed his ignorance of St. Matthew's Gospel by saying in a patronizing way: "You know we have a saying in our country: Out of the abundance of the heart the mouth speaketh."

The Chinese school of St. Thomas' Church gave a musical and literary entertainment and a supper last Monday night. The work among these people is spreading and has resulted in an increased interest in religion, as well as in a marked improvement in their knowledge of English.

New York, April 20, 1885.

LETTERS TO THE EDITOR.

SWEDENBORGIANISM.

To the Editor of the Living Church:

Such a book, but now out of print, as one of your correspondents inquires for, was written and put forth many years ago by the late Dr. Enoch Pond, of the Bangor Theological Seminary. It was claimed that all of Swedenborg's works were read through by him before preparing the interesting and able course of lectures which make up the book.

F. W. BARTLETT.

Seneca Falls, N. Y., April 13, 1885.

THE ORATORIAN.

To the Editor of The Living Church:

Meditating upon the pending controversy in the Church on "Vows and Religious Orders," and considering the objections which many thinking

Churchmen urge against "the three vows," "perpetual vows," etc., leads one to ask, Is there any extant system which will silence the objectors and yet suffice for the crying need for organized, devoted effort for Christ's sake? Certainly Church history can give us some hint; and I venture to suggest that it will be found, as an answer to this question, in the life-work of St. Philip Neri, and in the constitution of the Congregation of the Oratory, which he founded, and which is in operation to-day.

The very interesting history of the foundation of the Congregation of the Oratory is known to many, and it need not be repeated here. Suffice it to say that it was the result, the unpremeditated result, of St. Philip Neri's active charity and unbounded sympathy, and his skill as a guide and physician of souls. The history of the Order may be found in any good encyclopedia. But what I desire to notice is the peculiarity of the Oratorians in not taking any vows. Moreover their "Rule," such as it is, is very simple, and they are rather a congregation of equal brothers than a graded and disciplined monastic hierarchy. "It is a body," said Bossuet, in reference to them, "in which everybody obeys and nobody commands." "No vow," says Guizot (Hist. of France), "fettered the members of this celebrated congregation, which gave to the world Malebranche and Massillon."

The Constitution of the Oratorians is said to be of a highly democratic character. Besides their taking no vows, each member is at liberty to withdraw at any time, and to resume possession of the property he originally brought with him at his entrance to the Order. Even during their association each manages his own business affairs, only contributing a stated sum to the general expenses of the community. They have no superior-general, like the other great Orders. Each house is distinct and independent. In each house the superior is elected for a brief term of years, but his position gives him no pre-eminence whatever. Each one takes his turn in all the duties of the house, and the superior among the rest, while the only ground of precedence is seniority—like the American Episcopate.

Truly this is an ultra-democratic constitution. Is it not strange that an Order seemingly so totally in accord with American ideas and institutions should not have struck a sympathetic chord among American Catholics? What possible objection could be made to such a constitution? How much discussion might be spared, how many ems of type be set to a better purpose, if our enthusiastic young priests were to form an Order something like that of the Oratory! No bishops would rest uneasy in their beds if we had such an Order, for they could not be taken to task for receiving solemn vows. Protestantism in the Church would be pacified.

FREDERICK W. TAYLOR.

A CORRESPONDENT sends us the following from a bishop's convention address:

FEES.—As to that class of clerical services for which fees are usually given, the rule is, and it should be imperative; that the fees belong to the rector of the parish. A clergyman whom he has invited to officiate for him should be satisfied with receiving the compliment,

The Household.

CALENDAR—APRIL, 1885.

25. ST. MARK, Evangelist. Red.
26. 3D SUNDAY AFT. EASTER. White.

THE JOURNEY OF LIFE.

[The following verses were lately found in an old Bible, headed thus: "Written at an Inn, by the late Dr. Horne, Bishop of Norwich."]

The World is like an Inn, for there
Men call and storm and drink and swear,
While undisturbed a Christian waits
And reads and writes and meditates.

Though in the dark oftimes I stray,
The Lord shall light me on my way,
And to the City of the Sun,
Conduct me when my journey's done.

There by these eyes shall He be seen,
Who sojourned for me in an Inn;
On Zion's Hill I those shall hail
From whom I parted in the Vale.

Why am I heavy then, and sad,
When thoughts like these should make me
glad;
Muse then no more on things below,
Arise, my soul, and let us go.

SEVEN BOYS AND THEIR GUILD.

BY FRANCES SPALDING.
CHAPTER XV.

"Now are the days of humblest prayer,
When consciences to God lie bare,
And mercy most delights to spare.
Oh, hearken when we cry,
Chastise us with Thy fear;
Yet, Father! in the multitude
Of Thy compassions, hear!"

---Faber.

"Have we got to keep Lent, Miss Grahame?" asked Walter, when she had read these lines to the boys.

"Got to keep Lent? Don't you want to keep it?"

"No, we don't want to, that's certain," answered Donald.

"What is Lent for, Miss Grahame?" asked Hugh.

"Some of you boys can answer that, I am sure," she said, looking around the class.

"Going to church more—fasting—getting ready for Confirmation," were the various replies.

"Yes, those are all right; but I should answer your question, Hugh, by saying, self-examination and self-denial."

"Aren't they for all the time?" asked Stanley.

"Yes; but what is to be done at any and all times, is apt to be never done, and the Church has wisely set apart a certain number of weeks for these special duties. We do see, here and there, a man or woman who seems to do everything at the right time and in the right way. While they are full of occupation, and do not like better than others to be interrupted, they never seem annoyed at demands upon their time, or money, or sympathy. They appear neither to abuse their health by excesses, nor to sully their moral nature by stepping aside from the path of right. But such instances are rare; I do not think we can count ourselves among them, and so I believe it will be well for us to consider the meaning and use of Lent. What does Lent mean?"

"It means Spring, doesn't it?" asked Stanley.

"Yes, because it comes in the season of Spring. And in the Spring all sorts of things come up in the fields and gardens; weeds and flowers, grass and grain, thistles and flags. What must there be in the ground that makes these grow?"

"Seeds."

"And what else?"

"Roots."

"Yes, seeds and roots. Now do you suppose that a man having a fine garden would let bad seeds and roots stay in it, if he knew right where they were?"

"No, indeed, he would dig them out."

"Well, your hearts are like gardens with all sorts of seeds and roots in them, good and bad. You do not know where all the bad ones are, but you know some of them, and I want you to begin this coming Lent to root them out."

"But I thought," said Stanley, "that we could never really get rid of our faults."

"We cannot expect to get rid of them at once, and there may be a seed dropped here and there which will spring up afterward; but get rid of the root and you can finally, with God's help, subdue the whole."

"What do you mean by the Church setting apart a number of weeks, Miss Grahame?" asked Donald.

"I mean that the founders of the Church set apart a specific season for self-denial and special prayers, and that such a season has been always kept."

"Why, I thought it had only been a little while," said Lon. "I heard some people talking about it, the other day, as a new fangled notion."

"It may have seemed new to them because they had not known much about it before; but those whom we call the Fathers of the Church—St. Justin Martyr, St. Cyprian, St. Augustine and others who wrote in the early centuries—say that as far back as they knew Lent was kept, so we may reasonably suppose that the custom is as old as the Church itself."

"But I don't see what we have to do with it," said Jack.

"Have you anything to do with the Church?"

"Yes'm."

"How much? Give me as full an answer as you can."

"Come to church, be confirmed and by and by receive the Communion."

"Who established the Church?" The question was to all.

"Jesus Christ."

"Yes, or we might perhaps say His apostles, under His direction and authority. How many days did He take in which to instruct them particularly as to His will regarding the Church?"

"The forty days between His resurrection and ascension," answered Stanley.

"Is it reasonable to believe that they did anything in establishing the Church contrary to the will of our Lord?"

"No."

"Then, if the early writers say that Lent was kept in their time, and as far back as they have any knowledge, it was probably a part of the original discipline, and we certainly have something to do with whatever was intended to be a part of the Church, because the Church was not established as it is exclusively for somebody else but for you and for me. Lent, being a part of the Church's discipline, you are bound as children of the Church to observe it."

On two or three faces there was something approaching a frown, until Miss Grahame said cheerily:

"If we should set out to arrange a plan of discipline for ourselves, I don't believe we could make one nearly so good or so helpful. Now tell me, which boy here is so near up to a perfect mark that he does not need discipline?"

"Naebody; naebody, no," said Donald with a droll grimace.

"When do you mean to rouse up and

make a new start towards a higher standard?"

"Time not set," answered the same boy; but without anything of disrespect in his tone.

"Yes, Donald, yes, boys, the time is set," said Miss Grahame. "You are too careless to set it; but you are blest in being children of a Church who, like a wise mother, reminds you of your duty."

"You mean Ash Wednesday," said Archie.

"Yes, and tell me, Archie, what besides setting the time does the Church do to help us?"

"There's different prayers and lessons and more of them."

"Services in every way appropriate to the season, helpful to those who feel the need of help, and of a character to rouse the indifferent. There is plenty of help if we will only use it. Now tell me how you are going to keep Lent?"

THE CHRISTIAN YEAR.

FROM THE ANNOTATED PRAYER BOOK.

SAINT MARK.

The festival of St. Mark is provided for in the Sacramentary of St. Gregory, although not in the Comes of St. Jerome. Like others, it probably began in a local observance by the Church of a particular country, (in this case, Egypt,) and was gradually extended to all other Churches throughout the world.

Of the Saint commemorated on this day there can be no doubt; but it is not quite certain which of the Marks named in the Acts of the Apostles is Saint Mark the Evangelist. It seems most probable that he was not the John Mark of Acts xii. 12, and Acts xv. 37, (who was the *anepsios* of St. Barnabas, and about whose conduct the sharp dissension arose between St. Paul and St. Barnabas,) but that the Evangelist was the "Marcos, my son," of whom St. Peter writes, in 1 Pet. i. 13, as being his companion at Babylon. It was his association with St. Peter which led St. Mark to be the writer of the Gospel that goes by his name, and which is always connected with the name of St. Peter as well as of St. Mark by ancient writers. The later years of his ministry were spent at Alexandria, where he founded the Church of Christ among the intellectual men of that learned city, and originated among them that class of Christian scholars which afterwards gave such a prominent place to Alexandria in the theological history of the Church. The Evangelist carried the knowledge of Christ and the ministry of the Church into less civilized parts of Africa, but Alexandria was the central point of his labours; and there he was martyred on a day when the heathen feast of Serapis was being observed, and which also appears to have been Easter Day, probably April 25th, and perhaps late in the first century, after most of the Apostles had gone to their rest. He was dragged from his place at the altar through the streets of the city, and over the rough cliffs adjoining, to prison; from whence the next morning he was again tortured in the same manner until his soul departed to spend a second and glorious Easter with his risen and ascended Lord.

One of the ancient Apostolic Liturgies goes by the name of St. Mark; and his Festival was formerly the day on which the Greater Litanies or Processions were said: but these latter originated with St. Gregory in the sixth century. (See Introduction to Litany, p. 188.)

The English Epistle and Gospel for

this day were anciently, as they still are, different from those of the Latin and Oriental Churches.

THE THIRD SUNDAY AFTER EASTER.

On this Sunday the risen Saviour is presented to us as the strength of the regenerate, the Fountain of spiritual ability for all Christians, as well as of pastoral ability for His ministers. For the mystical Presence of Christ is the power by which those who are admitted into the Christian body are able to eschew evil and follow good, and it was this Mystical Presence of which Christ spoke in the words of the Gospel.

During the period which is now being commemorated, the Lord Jesus was seen again by His disciples; and yet they must have been possessed by a conviction that it was not for long, and that their Master was to be taken away from their head as Elijah was from Elisha. At such a time, and as their faith grew with the Resurrection Life of their Lord, the words He had formerly spoken to them must have recurred to their minds as words which had already been in part fulfilled, and of which a still more glorious fulfilment was in prospect. Because He was going to the Father to present His natural Body as an ever-living Intercession, He could not be seen by the bodily eyes of His little flock; but because He was going to the Father to be a continual Mediator and Intercessor, the benefits of His Presence would be manifestly given to the many, even as if the eyes of all the faithful rested upon His visible Person.

Thus had the Good Shepherd comforted His flock before His Death; and thus in the Divine Service of His Church He is ever at this season speaking to us, and bidding us look to Him as a Saviour present in His Church, and to be beheld by the eyes of those who will look for Him in faith. A Presence which Christ could speak of in such terms as those of this day's Gospel may well be called Real, and in such a Presence His people may well look for that strength of the regenerate which will enable them to fulfil the duties of the regenerate.

AN EPITAPH.

In the district burial grounds of St. George, Hanover Square, in the ante-chapel, says a correspondent of the *Boston Transcript*, is a mural tablet with a long inscription of which the following is a part. It was copied by a gentleman who was struck by its resemblance to the famous epitaph of Lady O'Looney:

"Sacred to the memory of Mrs. Jane Molony, who lies interred in a vault underneath this chapel, daughter of Anthony Shee of Castlebar, in the county of Mayo, Esq., who was married to Miss Burke of Curry, in the said county, and cousin to the Rt. Hon. Edmund Burke, commonly called the Sublime, whose bust is here surmounted or subjoined. The said Jane was cousin to the late Countess of Buckinghamshire, and was married to three successive husbands, thirdly Edmund Molony. The said Mrs. Molony, otherwise Shee, died in London in January, 1839, aged 74. She was hot, passionate and tender, and a highly accomplished lady, and a superb drawer in water colors, which was much admired in the exhibition room in Somerset House some years past.

"Though lost forever, still a friend is dear,
The heart yet pays a tributary tear."

"This monument was erected by the deeply afflicted husband, the said Edmund Molony, in memory of her great virtue and talents. Beloved and deeply regretted by all who knew her, for of such is the kingdom of heaven."

AN OLD LAP LEGEND.

BY THE REV. C. F. MACLEAR.

A long time ago there lived a Tadibi whose name was Urier. He was a Tadibi of the Tadibis, and the wisest of all wise men. He was a soothsayer of soothsayers. There had been no such master of the craft since or before. If any man lost a reindeer whom but Urier did he seek?

He had many reindeer of his own, and he had visited many countries. But he grew old, and perceived that all was vanity, and that the world was growing worse and worse. "The reindeer" said he, "fall off in numbers. The moss dies, or ceases to grow. The game decreases. There is nothing but avarice and deceit. I will live no longer in this wicked world, but I will go up to heaven."

So he told his two wives to get things ready for a journey, and to harness his reindeer. But he ordered that every thing should be new, and that no single piece of old stuff was to be either used or packed up. So they got themselves ready for the journey, and harnessed the reindeer.

When all was prepared, he mounted aloft, and drove through the air, up into the sky. There were four male reindeer in each sledge—one sledge for Urier, and one for his wives, who followed.

They had scarcely got half way when Urier's reindeer fell sick, and could go no farther. There was no need to tell him what had been done. He knew it. His second wife had not obeyed his orders, but had put the band of an old jacket in the harness. She would rather live on earth with her children than go to heaven with her husband. So he let her go down. But the other went to heaven with him.

We find in this old Lap Legend outlines of those passionate yearnings which only the Peace of God can hush. We detect in it the very prayer which the tidings of Calvary came to answer. With all his experience and his wisdom and his proficiency in magic, poor Urier, though the master of many reindeer, had discovered the hollowness of the world. Nothing lasted, nothing satisfied, nothing could be confidently relied on. "Vanity of vanities; all is vanity," he cried, echoing, though he knew it not, the exclamation of one who, like himself, had tasted the most delicious draughts which prosperity could offer. "Behold all was vanity and vexation of spirit, and there was no profit under the sun." In the voice of Urier we hear the sighs of heathendom, perplexed by the mysteries of life, and sorrow, and death, and confounded by the discovery of something within which nothing without could quiet or appease. But if earth was unsatisfying, there was a heaven where disappointment was unknown. Thither a wise man should obviously betake himself.

Thus Urier the Lap issued orders that preparations for departing from this world should be made. But, perceiving with a dim uneasiness that to approach heaven with any hope of admission a man must be invested with purity, unsullied by earth, he declared that everything used for the journey must be new. Nevertheless, there was, after all, a flaw in the arrangements. Some lingering relic of the old life below marred the whole, and arrested the upward progress. The earthly element, however, was at last expunged, and fell back into the world which Urier had

left behind, after which his ascent was uninterruptedly triumphant.

In the thoughts on which this and similar legends were built, paganism in the ends of the earth was blindly stretching out her hands to an unknown God. "Without holiness no man shall see the Lord," this was virtually her signal of distress. For Who and where the Lord was, and whence the holiness He demanded was to be derived, she knew not. Old things were to pass away; so far her instincts taught her; but that, through the grave and gate of Death, by the Humility of Bethlehem, the Obedience of Nazareth, the Anguish of Gethsemane, the Sacrifice of Calvary—that *thus* alone were all things to become new—this was what she did not know, and could not guess. The great problem of life she saw, but its solution lay beyond her range of vision.

BRIEF MENTION.

—A VERY new peer in the House of Lords, in a moment of weakness once thought he might boast of his ancestors. When he sat down, another lord whispered to him, "You should not have said that, for they will be nick-naming you Turnip." "Why Turnip?" "Because they will be saying that the best part of you is underground."

—THE Rev. Stephen Gladstone presided at a meeting of the workingmen, at Hawarden, and spoke strongly in favor of free and open churches, and urged the working classes to claim their rightful position of equality in the churches of the land.

—A YOUNG man in prison at Parkersburg, Virginia, claims to be a grandson of the poet, Thomas Campbell.

—MRS. LEWES, the wife of the George Henry Lewes, is still alive and resident at Notting hill, with her daughters, one of whom is an accomplished musician.

—THE Archbishop of York looks on the liquor traffic as a kind of Janus head, with a face of drink on one side, and of crime on the other, wasteful of the individual, damaging to the body politic, and ruinous to the human soul.

—DR. JOHN MACLEOD reported to the Glasgow presbytery recently, that nearly forty Kirk sessions representing some of the largest charges, have resolved to discontinue fast days. Another, commenting on this, says, by abolishing fast days, we are making way for infidelity, Jesuitism, and *spiritual dynamite voluntarism*.

—DR. STUART MUIR of Leith, Scotland, says that Robert Burns is the only man in history worthy to be placed alongside David. He defends the shooting of O'Donovan Rossa, and compares Mrs. Dudley to Jael. All this was done in his recent lectures on David.

—MR. GLADSTONE lately said in a letter, "When I first read in detail the 'Life of Washington,' I was profoundly impressed with the moral elevation and greatness of his character, and I found myself at a loss to name among the statesmen of any age or country, many, or possibly any, who could be his rival."

—THE Governor of Bombay, Sir James Ferguson, has left the Kirk of Scotland, and come into the Church. This same gentleman withdrew in 1882 from membership in the Bombay Yacht Club, because they persisted in having dancing parties during Passion Week.

—*Snowhill*, in the smoky town of Wolverhampton, has eight churches, four of them in a row, with no other buildings between. There is not another hill in England crowned with so many places of worship.

—A QUIANT writer tells of a prayer which was offered: A brother was praying with much noise for faith—soul-saving faith, sin-killing faith, devil-driving faith. There was a quiet friend near to him, to whom the noisy brother owed a large bill. "Amen," said the quiet friend; "Amen, and gave us debt-paying faith, too."

—THE queer answers given by school children in their examinations, affords the papers much amusement. This is given as a genuine extract from an examination in the Bible. "What do you know of 'lepers' from the Old Testament?" A. "One was David, when he leapt before the Ark. The other was the gentleman, who, with the help of his God, leapt over the wall."

—THAT was also a very touching story which appeared a month or two ago in one of the English papers. A diocesan inspector set the children of a certain school the "Lord's Prayer," to write out. While they were engaged in the task, he looked over the shoulders of some to see how they were getting on, and found one little boy had transferred his idea of the petition "Hallowed be Thy Name" to the paper as "Harold be thy name," and, looking up with sweet innocence into the inspector's face, he said, "That is my name too."

—AUGUSTUS J. C. HARE, in his sketches of Holland and Scandinavia, is struck with the ugliness of the Dutch churches, which are burdened with Calvinism and whitewash, and at the irreverence displayed in them. "All the men," he says, "smoke in church, and this we saw repeatedly, but it would be difficult to say where we ever saw a Dutchman with a pipe out of his mouth."

—THE sheaf of answers culled from the recent examination for the London School Board scholarships, and given in the new number of the *Journal of Education*, is the best thing of the kind there has been for a long time. "By what right," the examiner asked, "does the Queen sit on the throne?" to which the answers were—(a) "because Prince Albert married her, and she was the daughter of the late King and granddaughter of Rolla, the Sea King;" (b) "She was the only daughter of Edward VI., who was her father, son of Edward V.;" (c) "She won a great battle." Equally refreshing is the complete freedom from any premature political taint displayed in such answers as this: "A Conservative is a man who looks down on Liberals; a Liberal, a man who spends the people's money freely." Or, still better, "Manhood suffrage is the state of suffering to which all mankind are born." The request to explain "The child is father to the man," showed, indeed, on the part of one candidate, rather too early a bias to those obstinate questionings which lead to scepticism. "Every one knows," he said, "nearly every one, that Adam is our common parent, but he couldn't have been such if he had not been a child first, though we are not told so in the Bible." But the other answer redresses the balance, by showing that shades of the prison-house do not close very hardly on all our poor children. "The law is such," this candidate answered, "that the father can't do nothing to his own boy." —*Pall Mall Gazette*.

—THE Rev. Dr. Lansdell, editor of *The Clergyman's Magazine*, has on his study table an address book containing the names of 3,000 friends and acquaintances. He has the faculty of making and keeping his friends.

HINTS FOR HOUSEWIVES.

PRESERVES and cranberries, if stewed together, make delicious filling for pies or for tarts, or may even be used as sauce.

ODD and antique chests or tables are placed in hall alcoves, and are ornamented with statuettes. The card-basket stands in the centre on a fancy mat.

THE gravy made from roast lamb is much improved in flavor if a few thin slices of bacon are laid over and under the roast.

IF the surface of fruit-jellies is covered one-fourth of an inch deep with loaf-sugar, finely pulverized, they will keep in good condition and no mold penetrate.

THE newest sofa cushions are made three-quarters of a yard square, and are filled with fine feathers instead of down. Plush forms one side, and fine felt cloth the other.

QUIANT little foot-stools are made of plush or velvet with "Rest thy weary feet" embroidered in one corner, and a large satin ribbon bow placed on the opposite corner.

BED-ROOM curtains for the winter are made very full and heavy, without being looped back. Crimson cotton plush is used for them and is really pretty and warm as well as cheap.

A GREAT convenience in the bathroom or above the wash-stand is a splasher made of enamel cloth, with two or three pockets. Bind the edges with scarlet braid. The pockets are useful for holding brushes, a sponge, and other such articles.

BLOTTERS are made quite ornamental by cutting them any shape that is liked, and fastening four or five together by a delicate ribbon bow; on the outer blotter paint in water-colors some pleasant design—Greenaway figures or bunch of flowers. In some cases, a little calendar is combined with the design, which renders them more useful.

HOW VARNISHED PAINT MAY BE CLEANED.—Save the tea leaves from the teapot for a few days; then put them into a tin pan, with water enough to cover well; let them simmer on the back of the stove for half an hour, then strain and add water enough to go over the paint with; use a flannel cloth, and wipe the paint dry. A very bright polish will be given, and all traces of finger marks will be removed.

TO TAKE OUT GREASE OR FRESH PAINT.—Use chloric ether, rubbing it on the grease-spots. For paint, the ether should be applied on the other side. Benzine is almost equally good, but must not be used near the fire or gas. If candle-grease has dropped on the floor, lay a coarse folded brown paper over it and smooth with a hot iron, which draws it out. If trace remains, cover it with French chalk for an hour.

UNDERCUT OF SHOULDER OF MUTTON.—Rub it with salt and pepper, fill the inside with a stuffing of bread-crumbs, butter and herbs; roll it up into a neat shape, binding it with tape. Put it in a stew-pan with two onions, two carrots, some herbs, pepper, salt, and a little stock or cold water. Cover and stew or braise it gently over a slow fire, or in the oven, and baste it often. When almost done, take off the cover and let the meat brown in the oven. Before serving, remove the tape and place the meat on a dish to keep hot in the oven while you strain the gravy and boil it down to a strong glazing. Pour this over the meat; and, if you like, put tomato sauce around the meat on the platter.

PORTFOLIOS for holding engravings or etchings are made by cutting two pieces of paste-board the desired size and covering them on the outside with garnet velvet or plush, one piece used for both covers, leaving three-fourths of an inch space between the paste-boards, for the back. Line it with pale olive-green satin or silk, and work on the plush a spray of morning glories with fine embroidery silks—make some of the blossoms a pale blue and some faint rose color. The spray should begin at lower right-hand corner and extend diagonally three-quarters of the way across. Within this cover is another of the material of the lining, and in it are fastened the engravings and etchings to be preserved.

The Living Church.

Saturday, April 25, A. D., 1885.

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PREACHER Talmage lately said, "All people have creeds. The only creature who has no creed about anything is an idiot. This scoffing about creeds is always a sign of profound ignorance on the part of the scoffer, for he has one hundred creeds on other things beside religion."

DEAN Vaughan says: "There is no royal road to the supply of the ministry, there is no climate in which ministers are indigenous, there is no patent by which ministers can be manufactured. Ministry is a gift, ministry is a growth, ministry is an inspiration. It is not every educated man—still less is it every uneducated man—who is even capable of it. The minister is the ultimate product of a long operation of Providence and grace; working individually, working secretly, and giving no account of itself."

THE late Bishop of Lincoln will be remembered for a host of good things. One utterance like the following goes far to keep his memory bright: "It is a lamentable thing that the clergy of England, of this great and wealthy nation, should, after their long tried services to their country be reduced to stand as beggars by the wayside, like the veteran warrior of the East, neglected in his old age, after his many victories, by a haughty master and ungrateful people, and with head bare and hoary beard, leaning on his staff amid the trophies of his conquests, breathing out a pitiable prayer, 'Date obolum Belisario!'"

WARS and rumors of Wars! And what shall be the end thereof? Could it be given to the Christian rulers now marshalling their millions for the death struggle on the barren mountains of Central Asia, to see the ghastly faces of all the brave men that must fall in battle or in camp, to hear the groans of the wounded, suffering worse than death, and the wails of widowed women and orphaned children, and to look into all the darkened homes that

shall be desolated before the pitiless and ruthless war shall have run its course, would they not hold back their hands from signing the orders to advance? Would they not ask, What are we fighting for? Honor? And what is honor, says Falstaff; Can it set a leg? Is it not, rather, on one side for prestige and on the other for the national pride, that this carnage is threatened? It is not for such "honor" that the best blood of the two great empires of the world should be poured out. Yet may God avert it!

BUILDING UP THE DIOCESE.

It is hard to practice the full principles of the Church in communities that were not to the manner born. The starting of a mission, the organization and maintenance of a parish, the work in a village or town where the demand is local, commands attention; but the aggregate of missions and parishes which is called the diocese, and over which a bishop is set for the full organization of the united parishes, does not seem to have the same importance that attaches to the fragments of which it is composed. The parish, not the diocese, appears, in the eyes of the average American Churchman, to be the point of interest. This, however, is not usually the opinion of the bishop in a given diocese, nor is it the way in which the Church in a particular part of this country can be made the most effective. It is the purely Congregational idea, but it is very far from being the method which belongs to the Church as the body of Christ or is most needed in order to comprehend and organize for Christian purposes all the interests of society. The Church has its interest in the parish, and the larger the number of good working parishes the more efficient will be the diocese of which they are the integral parts; but the idea of the Church is not fully expressed in the parish existence alone, no matter how large or how faithfully served that parish may be. The parish is related to the diocese, which means the Christian community at large; and, however much it may do for the local community, there are services that it needs to render to the community at large before it can be said to have fully measured its responsibilities. The community at large is the diocese.

The trouble in our parochial life heretofore has been that it has been so closely restricted to the community in which the parish is located, that the laypeople have thought of nothing else. The diocese has languished while the parishes have thriven. But the bishop of a given diocese would be apt to say, if he had any insight into the institutional and or-

ganic life of the Church, that the diocese which ministered to the wants of the community at large was just as necessary to the prosperity of the Church as a whole, as the wisely directed and well managed parish is to the well-being of the town or village where it is located. This is not always thought of. It is not easy to make wealthy laymen see the value of diocesan institutions as distinguished from what pertains to the parish that is growing up before their own eyes; but from the bishop's point of view, much as he rejoices in the prosperity of individual parishes, he is much better pleased with the work that binds parishes together in larger enterprises that have the character of diocesan institutions. These may be schools, or societies of relief, or the cathedral organization, or organizations for missionary work. Wherever they exist in an effective way they mark the strength and force of the Church as a manifestation of the character of the Christian religion in the community as a whole, and they return to the parishes all through the diocese far more than they derive from the parishes for their support.

It is not easy in a practical way to see the good of all this, but whoever studies as a matter of history the way in which Bishop Alonzo Potter managed the diocese of Pennsylvania a quarter of a century or more ago, or inquires how Bishop Whipple has worked for the schools in Minnesota, to take a single example from many instances, will find what strength in a thousand ways is developed in a diocese where the parishes are not isolated units but vie with one another in forwarding the interests which make the Church a strong and living force among the people. It is at this point, that still more needs to be done to give the Church that forward push which is manifest in institutional life as contrasted with isolated parochial existence. The growth of centralizing forces, which shall work in a large way for the good of all cannot be too much encouraged in all our dioceses.

If you strengthen the bishop's hands in diocesan work you bring the Church to the front, in ways which are entirely beyond the reach of the individual parish.

ST. MARK.

The slight record which has come down to us of the life of St. Mark is interesting and somewhat curious. It was at his mother's house in Jerusalem that "many were gathered praying." (Acts xii, 12). It was about John whose surname was Mark, that Paul and Barnabas had a sharp contention. As Mark was "sister's son to Barnabas" (Col. iv, 10), we can understand that Barnabas was likely to

take his part even if he were wrong, as he probably was. St. Paul at that time declined to allow Mark to go with them on their visit to the brethren in every city where they had preached, because on a former occasion he had abandoned a mission and gone home. St. Paul was too much in earnest to have any patience with such infirmity of purpose, and too decided a man to set out again with one who had disappointed him and on whom he could not rely, whoever his mother might be. His opinion of Mark seems, however, afterwards to have completely changed, for he names him among those who are his fellow workers "which have been a comfort unto me" (Col. iv, 2.) It does not always follow, but it does often come about, that a man who has made serious mistakes in the beginning of his career rises above his weakness and proves to be a strong man. St. Paul, at the time he refused to allow John Mark to go with his party a second time, little thought that some day this same unreliable young man would be "a comfort" to him. This case need not be taken as an encouragement to young men to neglect or run away from their work to visit their friends. It only shows that one mistake is not conclusive as to a man's character and career. "One swallow does not make a spring."

There is some allowance to be made in such cases, for the associations and influences attending the early stages of a man's active life. There was a good Christian mother and a praying household in the home to which Mark's heart and steps were turned when he made the mistake that offended the great Apostle. He erred, perhaps, through love, and such error is easily forgiven. His kinsman, Barnabas, seems not to have lost confidence in him but stood up for him; and rather than abandon the young man, he parted from Paul and took Mark with him to Cyprus. Paul doubtless thought this very self-willed and weak in his apostolic comrade. We should like to know what the writer of the grand chapter of Corinthians thirteenth said on that occasion, and if he had in mind that "the greatest of these is charity." It may seem presumptuous, perhaps irreverent, to intimate that the great Apostle could be mistaken, but as no claim for infallibility has been set up in his case, it may be allowable to suggest that if his decision had prevailed we might never have had the Gospel according to St. Mark. That he did afterwards find in John Mark a fellow-laborer, "profitable to me for the ministry," and "a comfort," that St. Peter called him his son, that he wrote one of the imperishable books of the

blessed Gospel, and founded the church of Alexandria, all seem to indicate that Paul's impetuosity outran the charity of which he wrote what the world will reverence and admire forever.

The Apostle's strong repudiation of the young man was, as we have seen, changed to a feeling of confidence and regard. "Take Mark and bring him with thee," he wrote to Timothy. He would be united again to the one whom he mistrusted. Mark had given proof of his courage and fidelity as a soldier of Christ. In the first trial he had failed; but there are few soldiers who do not. If Paul had been hasty in condemning him, he would be no less prompt in acknowledging his mistake. "Bring him with thee." It must have been a joyful message to Mark, who had suffered under the merited rebuke from the Apostle for his first great failure in the ministry, and the reunion must have been a happy one. In the "Christian Year" Keble beautifully refers to the "gracious boon" of reconciliation:

Companion of the Saints, 'twas thine
To taste that drop of peace divine,

When the great soldier of the Lord
Call'd thee to take his last farewell,
Teaching the Church with joy to tell
The story of your love restored.

Oh, then the glory and the bliss,
When all that pained or seemed amiss
Shall melt with earth and sin away!
When saints beneath their Saviour's eye,
Fill'd with each other's company,
Shall spend in love th' eternal day.

THE HERO AND MARTYR OF THE SOUDAN.

BY FRANCES A. SHAW.

I.

A volume detailing the most important events in General Gordon's life, having been submitted to him for perusal, he tore out all the pages eulogistic of himself, declaring that he had simply done his duty, and did not wish to be praised as a hero.

To write the story of this wonderful life without eulogy, would be impossible. The Chevalier Bayard of our century, its hero without fear and without reproach, he stands forth its most interesting and romantic figure. An enthusiast and an idealist, he was yet the wisest and most practical of administrators; a predestinarian firmly convinced that all the events of life both great and small, happen by the fixed decree of God, he never made this faith an excuse for supineness or inaction. An unambitious man to whom no personal triumph seemed worth the winning, he accepted greatness so often thrust upon him, only that he might do good to others. Amid all his conquests he held none grander than that of self.

Inheriting blood as good as any in Britain, that of the Scotch Gordons and the Enderbys, he came on the father's side from a long line of soldiers and officers; on the mother's from a distinguished race of merchants and explorers. Born into a family of eleven children, he was the youngest of its five sons.

The leading incidents of his life are well known to the public, and need but brief mention. Educated at Taunton and the Woolwich Military School, he

saw his first service at the Crimea, where his two elder brothers accompanied him. In 1856 he was sent to Bess-Arabia as aid to Major Stanton who was engaged in laying down the new frontiers of Russia, Turkey and Roumania. Remaining here eleven months, he joined Col. Simmons in Armenia for the same service, and passed the next three years of his life alternately in London and Armenia, as his superiors ordained.

In July 1860, he sailed for China, landing at Hong Kong, and taking part in the siege of Peking on the 11th of the next October. Here he served as Royal Engineer until the spring of 1862, when he was given command of engineering operations against the Tai-ping rebels.

This Tai-ping rebellion against the imperial government and the religion of Confucius was led by a village schoolmaster who declared himself commissioned by God as the second Elder Brother, to overthrow the existing dynasty, extirpate the Machoo race, reinstate the Mings, and place himself on the throne. With an army some hundreds of thousands strong, he had marched forth in 1851, augmenting his legions as he went and proclaiming himself the "Heavenly King," the "Emperor of the Great Peace." Never did leader collect a more piratical horde. Nanking at length fell into his hands, and became his capital.

Gordon felt that in suppressing this monstrous rebellion which was carried on with the most cruel atrocities, he would be doing service to both God and man. How he suppressed it with his "Ever-Victorious Army," winning the most brilliant triumphs against fearful odds, and with small loss of life among his own men, are matters of history. He led in person unarmed and never shrank from going foremost into the deadliest breach. A shower of bullets was to him nothing more than a rain in June. His men began to fancy that he led a charmed life, and his only weapon, a slender walking-stick, was called by them, "Gordon's magic wand of victory."

The destiny of China for a time seemed wholly in his hands. In reply to the urgent appeals of his family to return home, he wrote to his mother: "If I leave now the war may last six years; if I stay, it may end in six months."

A few months after, the rebellion had become so hattered that it must inevitably fall to pieces of its own accord. Then at the suggestion of General Li, the highest civil and military officer of the empire, Gordon dissolved his "ever-victorious army." Before he left China in the autumn of this year (1864), the fall of Nanking had ended the rebellion.

The "Heavenly King" who had proclaimed himself lord of ten thousand nations, a being invincible and immortal, sent by God and Christ to rule the earth, seeing himself conquered in his last stronghold, hanged all his wives, and took poison. This act gave the death blow to his cause. It is said that no human being was ever guilty of crimes so stupendous as those committed by this impostor, who seemed both monster and madman.

Gordon refused the large sum of money voted him by the Chinese government, but he at the same time stipulated for liberal rewards to his officers and men. Such a character was a new revelation to the premier, General Li, who had hitherto found greed the ruling passion of all foreigners. The victorious soldier could not refuse the honors that the Chinese government and peo-

ple urged upon his acceptance. The emperor conferred upon him the most honorable decorations with the rank of Ti-Yu, the highest to which a Chinese subject may aspire. Writing to his mother and promising to send home some trophies of his victories, he said: "I do not care two pence for these things, but I know that you and my father like them."

Gordon came home to repeat not to the world, but to his own family, the story of his adventures, a tale more marvellous than any of the "Arabian Nights." He had the true Briton's loyalty to kindred, and love for the home fireside. The world longed to hear these stories from his own lips or pen; but he would not repeat them in public, nor would he allow his journals to be printed.

As Commanding Engineer at Gravesend, where he passed the next six years, he seemed more a missionary than a soldier. His dwelling was school, hospital and almshouse in one. He had great love for children, and made poor children his especial care. He taught boys in the ragged-schools, naming the worthiest his "kings," and obtaining berths on shipboard for many. "God bless the Kernel!" was an inscription often written in chalk upon the walls.

He cared nothing for the pomp and pride of life; he was indifferent to eating and drinking. "Ask the poor and sick, not me who have enough," he would say when invited to a feast. He declared all personal adornment, all self-glorification, out of place. He would accept of no ovations. "Search myself as I will," he said, "I find that in all my career I can lay no claim to cleverness, discretion or wisdom." Having given himself to God, he felt that he had no right to possess anything. His purse was usually empty by reason of constant almsgiving.

Upon leaving Gravesend in 1871 for the Danube, whither he was sent as Vice-Consul, he distributed his Chinese battle-flags among the "kings" of the ragged schools. The British people believed that he was frittering away his great powers as Vice-Consul, and demanded his installation into an important command. This was found in the service of the Khedive.

II.

Gordon left Glatz at the end of 1873, and early the next year, succeeded Sir Samuel Baker as Governor of the tribes in Upper Egypt. The Khedive offered him £10,000 a year; but knowing that this large amount would be wrung from a starving people, he refused to accept more than £3,000—a sum barely sufficient for his expenses.

To stamp out the slave trade and put down its leader (a scoundrelly adventurer, calling himself the "Black Pasha,") was Gordon's mission to the Soudan. "I do not value life," he said, in the midst of his great campaign in this barbarous land, "I have done with its comforts in coming here. My work is great, but it does not weigh me down. I feel my own weakness, and look to Him who is Almighty. Amidst troubles and worries, no one can have peace till he thus stays upon his God. It gives a man a superhuman strength. If we could take all things as ordained and for the best, we should indeed be conquerors of the world."

Installed at Khartoum as the "Lesser Khedive," he was obliged to live in a palace, with two hundred servants and orderlies in attendance. Here, as at the European courts, there was an inflexible code of etiquette, most distaste-

ful to a man like Gordon. He had a keen sense of the ludicrous, and laughed heartily to himself over this barbaric "fuss and feathers." "I know many to whom this incense would be as the breath of their nostrils," he writes; "to me it is irksome beyond measure." During his first three days in Khartoum he gave away more than £1,000 of his own money in gratuities to the poor.

Recalled home after a three years' magnificent campaign against the slave trade, Gordon wrote: "I am neither a Napoleon nor a Colbert. I do not profess to have been a great ruler or financier; but I have cut off the slave dealers in their strongholds, and I have made the people love me."

The old Khedive, when accused of distrusting all Englishmen, said: "I do not distrust Gordon Pasha. He is an honest man; an administrator and not a diplomatist." Gordon was not in sympathy with the new Khedive; but he declared the old Khedive one of the ablest and worst treated of men.

Gordon returned home, and the English press, echoing the universal praise of the people, gave him the name of the "Uncrowned King." Appointed Secretary to Lord Ripon, Viceroy of India, he resigned upon arrival in Bombay, feeling himself unsuited to the position.

Summoned to India by Li-Hung Chang, this man, highest in the counsels of the Empire, fell upon the neck of his old friend and kissed him. Seventeen years before Gordon had given peace to China. War with Russia now threatened, he advised peace and his counsels prevailed. He also advised China henceforth to conduct her own campaigns without recourse to foreign officers. General Li saw the wisdom of his advice, and followed it. The present armies of China largely owe their formation and efficiency to the teachings of "Chinese Gordon."

The writer of 1881, found Gordon back in London. He visited Ireland, and her troubles enlisted his profoundest sympathy. In May he sailed as Royal Engineer for the Mauritius, remaining there ten peaceful, uneventful months, and suggesting several admirable schemes for the defense of the Indian Ocean. In April, 1882, he was ordered to the Cape. This country showed little appreciation of his abilities, and his stay there was only five months.

He was now free to fulfil a long-cherished desire of visiting Mt. Carmel. Worn with terrible marching and journeyings through pestilential swamps and deserts, with untold hardship, under scorching suns, with danger and conflict among savage tribes, he longed for rest of body and of soul. He made a brief sojourn in London, and then set out on a pilgrimage to the Orient. He settled just outside Jerusalem, living on bread and fruits, and giving the bulk of his income to the poor.

But this man whose idea of Heaven was a scene of constant activity, could find no happiness in repose. He gave his time to research. With the Bible in hand, he studied the ancient sites of Jerusalem and found many novel theories. He took great interest in the proposed Jordan Canal. He watched the stars through many a fine Syrian night. Though no longer of the world, he followed its shifting events from his remote solitude with an interest as keen as ever. He had his life dream. It was a brief season of rest and retirement in the Holy Land, and then a return home to labor the rest of his days for

the London poor.

This dream was not to be realized. He was allowed only a short respite near the Mount of Olives. Africa again demanded his services. The king of the Belgians, who was president of the African International Society, offered him a mission under its auspices to the Congo, its object being to suppress the slave-trade, and to carve out an anti-slavery Empire on the dark Continent.

He reached Soudan on the 7th of January 1884. The English government, yielding to the imperative demand of press and people, now sent Gordon to Khartoum with full powers to treat with the Mahdi, and do what he could to solve the Soudan difficulty. On the 18th of February he reached the city where a year later he was to meet his fate.

This revolt in the Soudan was a popular rising against Turkish rule. "Had I been a native of the Soudan I would have rebelled long ago, and so would Gordon" wrote Sir Samuel Baker. In May 1881, Mahomet Achmet had announced himself as leader of the revolt as the Mahdi, the man chosen by God to reform Islam, establish universal equality, law, religion, and a community of goods. Gordon wrote: "It is an entire mistake to regard the Mahdi as in any sense a religious leader: he personifies popular discontent. The movement is not religious, but an outbreak of despair." He believed that it would be possible to make an arrangement with the Mahdi, as he ascribed the present rebellion largely to his own policy during the three years he had governed in the Soudan. "During these three years," he writes, "I taught the natives that they had a right to exist, I taught them something of liberty and justice, and accustomed them to a higher ideal of government than they had hitherto known."

Gordon had great love for the Soudanese. He saw in them a naturally fine people, ground down by long continued oppression. His departure from the Soudan was a great calamity. The old system of tyranny and extortion was soon restored with the worst excesses of Turkish rule. It would require a volume to fully detail the course of events in the Soudan following Gordon's enforced resignation of the rule he had for three years administered so equitably and wisely, to recapitulate the causes that led to his reinstatement in power. The British government which had been so far behind all others, Christian or heathen, in its appreciation of Gordon, was at length brought to see that he was the only man who need attempt to bring anything like order out of this chaos of African affairs. So it happened that he was reinstated in the Soudan, and fully empowered to treat with the Mahdi.

On February 18th the day of his arrival in Khartoum, he held a levee to which all classes were admitted. The government books, in which arrears of taxes were recorded with implements of the bastinado and other systems of torture, were heaped up, a huge pyre, on the public square and burned in sight of all the people.

Gordon then visited the hospital, arsenal, and prison. In the latter he found two hundred persons, — some prisoners of war, others confined on suspicion, many who had languished for years in dungeons, — all the innocent as well as the guilty, unutterably wretched. He destroyed this bastille and freed its victims. That night the

city was ablaze with illuminations. In the words of one of Gordon's biographers:—"This scene, the historic waters of the Nile, the dusky faces, the barbaric arms, these traces of the splendor and havoc of the East, brought back to the Christian spectators, memories of Old Testament history, of the days when Jehovah raised up deliverers for his people. This vivid picture of the solitary Englishman, acclaimed as a saviour and deliverer, will not soon be effaced from memory."

The story of the last months of his life cannot yet be written. It is enough to know that he who obedient to the call of humanity, went forth single handed on a mission of peace and good will to an oppressed people, died heroically at his post in the midst of his work. History records no death more tragic or more noble, none more deeply deplored.

Shut up with but a single friend in that lone barbaric city, traitors within and countless hordes of savage besiegers massing around it from without, — he stood fearless, ready for life or death as God willed. The words written by him in a former situation of almost equal peril, no doubt voiced his sentiments in these last days of his life:—"I have really no troops with me, but I have the Shekinah, and I do like trusting to Him and not to men."

III.

Living to past his fiftieth year, Gordon is said to have still retained the lithe movements and aspects of youth, with an almost childlike simplicity of speech and manner. Nature had given him a hasty temper, but it was under perfect control excepting at times when feeling that he did well to be angry, he allowed its volcanic fires to burst forth. "With all the tenderness of a woman, all the gentleness of a child, and an ever ready sympathy for the wronged, he had an iron will and a certain hardness in his composition," writes one who knew him well.

In his solitary journeyings, the Bible and a map were often his only baggage. Next to the Bible writers, he best loved Thomas a Kempis. "The Imitation of Christ" is my book," he said, "and although I shall never be able to attain to a hundredth part of the perfection of that saint, the ideal is still there."

A soldier of the Cross, he pushed on through the desert, never doubting that the great Captain he served would lead him aright. Never was mediæval saint more deeply imbued with mysticism. In some sense, sharing the fatalistic belief of the Mohammedans, he was the only Christian for whom prayers were offered at Mecca. He himself was a firm believer in the efficacy of prayer.

Hearing that there were those who doubted his sanity, Gordon said: "Whoever acts after the precepts of our Lord will be considered a madman." It is to be regretted that the British government, in dealing with affairs in the Soudan, had not shared the madness imputed to this far-seeing man who has fallen a victim to their imbecility — this man the world deemed mad because he was not of the world, because "he carried the saintly ideal of the cloister into the turmoil of the camp."

While Lord Granville declared Gordon insane, and insisted on his recall, Mr. Foster, and even Mr. Gladstone, now so much blamed for his fate, spoke of him in the House of Commons in terms of the highest eulogy, as a soldier, an administrator, a Christian, and a hero. The natives of the Soudan looked upon him as a being more than human. Mr. Jowett, master of Balliol, in a

discourse recently given in his honor, at Oxford, says, "Such an intensity of self-devotion, such an abnegation of all things which men hold dear, such a counting of all things but dross if he might serve God and his fellow-men, has not been seen in anyone else of our time. The fear of treachery or assassination had no power over him, for at any moment he was prepared to die, and he left the accidents of the hour with God. Yet though already seeming to be an inhabitant of another world, he was still the great strategist who knew all the arts of attack and defense. The most mystical of men, he was also the most practical, and breathed into his wavering and half-hearted adherents a spirit and constancy which were not their own."

In the words of this eulogist, we may add: "And so farewell to the Christian hero, the happy warrior upon whom has come nothing that he did not foresee." He, who although willing to wait his appointed time, often longed to depart, has exchanged strife for peace, and "much weariness for perfect rest."

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PERSONAL MENTION.

THE Rev. J. Francis, Incumbent of Grace church Watertown, in the Diocese of Niagara, Ontario will spend the season at Waukesha, Wis., where he will take charge of the parish and church of St. Matthias until November. He entered upon his duties on the first Sunday after Easter.

In future, the address of the Rev. Robert L. Stevens will be, LaGrande, Union Co., Oregon, in place of Albany, Oregon.

The address of the Rt. Rev. Dr. Starkey, Bishop of Northern New Jersey, will be, from this time forward, Bishop's House, East Orange, N. J.

The Rev. Alfred Poole Grint has resigned the charge of Grace church, West Farms, N. Y., and accepted an election to the assistant ministry of St. Mary's church, Brooklyn, N. Y. Address accordingly.

The Rev. William Richmond has accepted the rectorship of All Saints' parish, Orange, N. J.

The Rev. W. J. Lemon, having entered upon his duties as rector of the church of the Messiah, Detroit, Mich., should be addressed 184 Campan Ave.

TO CORRESPONDENTS.

E. W.—It is always better to get a letter from your parish priest.

G. R.—We do not print "In Memoriam" poems except as advertisements.

E. S.—It is, we regret to say, the gentleman you refer to who has apostatized to the Roman Communion.

APPEALS.

The undersigned, an old missionary of thirty-five years in Texas, is now compelled to retire from service, on account of failing health and the infirmities of age. I am now past seventy years old. I have done some service for the Church—have built five churches, baptized 1,000 children and adults, presented 400 for Confirmation, and filled the office of president and member of the Standing Committee for nearly thirty years. I have now resigned my parishes and have no salary or income. I have a little country home, two miles from Brenham, and small farm, but cannot work it myself, and without money, cannot hire labor to cultivate it. Will not some of our good Church people, who have the ability, lend a helping hand? Joseph's brethren once said in bitterness of soul, "We are verily guilty concerning our brother, in that we saw the bitterness of his soul when he besought us, but we would not hear." Any contributions for my relief may be sent to my address, Brenham, Texas, and will be acknowledged in THE LIVING CHURCH.

Faithfully yours in Christ, L. P. RUCKER.

SEABURY DIVINITY SCHOOL.

This school has done and hopes to do an important work for the Church in the Northwest. There is reasonable assurance that in a few years the institution will be sufficiently endowed for all its needs. "Meanwhile there is great and pressing need for gifts from without to meet current expenses. Offerings may be sent to Mr. STEPHEN JEWETT, Treasurer, or to the Rev. F. D. HOSKINS, Warden, Faribault, Minn.

MISCELLANEOUS.

A YOUNG lady, a communicant of the Church, and graduate of a Church school, desires a position as teacher of the ordinary English branches, elementary Latin, Drawing and Painting. Reference, the Bishop of Wisconsin. Address, Box 20, Ripon, Wis.

WANTED.—A Churchwoman capable of conducting a Kindergarten. One who is also a good soprano would be given additional inducements. Address, giving references and terms, Kindergarten, care of Lord & Thomas, Chicago.

WANTED.—By a middle-aged lady, position as companion to an invalid, to travel, or otherwise, or would take charge of house while family were away. Best city references. Address X, care Lord & Thomas, Advertising Managers LIVING CHURCH CAMP ALLEGHANY.—Summer camp for boys Healthy outdoor life. For information, address H P. Scratchley, 31 Franklin St., Baltimore, Md.

WANTED.—A Priest or Deacon as supply for summer months. Address Trinity Church, Cleveland Ohio.

GIRLS' FRIENDLY SOCIETY FOR AMERICA. Annual meeting in St. Paul's, Boston, Wednesday April 29, Holy Communion at 10:30 A. M., with address by the Rev. H. Carmichael of Canada. Conference of Associates at 3 P. M. Evening service at 7:45 with sermon by the Rev. James De Wolf Perry, rector of Calvary church, Germantown. Lunch and tea will be provided for Associates at the G. F. S. Home, 51 Temple St.

MARRIED.

BROWN—BRADFORD.—At Trinity church, Cleveland, O., on April 9th by the Rev. J. M. Brown, D.D., of Buffalo, N. Y., Ella Bradford of Cleveland, to the Rev. Wm. Montgomery Brown, rector of Grace church, Gation, Ohio.

OBITUARY.

THE LATE ANSON STAGER.

WHEREAS, It has pleased Almighty God, in His wise Providence, to take out of this world the soul of our brother, Anson Stager, sometime vestryman of this Parish.

Resolved, That we, the Rector, Wardens and Vestrymen of Trinity Church Chicago, desire to place on record our affection, and deep sense of loss, of a steadfast friend, a liberal benefactor, and a judicious adviser in the affairs of this Parish, of which he has for many years been an honored member.

Resolved, That the lesson of his generous life, his patient suffering, his fortitude in the hour of death, shall be a daily monition to us, inciting us to livelier zeal in the temporal and spiritual things of the Church of Christ, and the Parish of our love.

Resolved, That, in the name of the entire Parish, we tender our affectionate sympathy to his bereaved children, commending them to Him Who has promised to comfort all those who mourn;

Resolved, That a copy of these resolutions be tendered to the family of our late vestryman, be inserted in the records of the Vestry, and be published in the LIVING CHURCH and in the daily papers of the City.

L. S. Osborne, Rector; J. W. Doane, Senior Warden; W. C. D. Grannis, Junior Warden; Robert Warren, J. H. Dwight, A. F. Seeberger, A. E. Goodrich, Jno. T. Chumaseiro, A. Booth, C. A. Chapman, Vestrymen.
Chicago, March 30, 1885.

THE SEABURY DIVINITY SCHOOL.—This school will begin its next year September 29th, 1885. The new Calendar, giving full information, will be ready in June. Students pursuing special courses of study will be received. Address Rev. Francis D. Hoskins, Warden.

The Greatest Through Car Line of the World.—The Burlington Route (C. B. & Q. R. R.), runs through trains over its own tracks, daily, between Chicago and Denver, Chicago and Omaha, Chicago and Council Bluffs, Chicago and Kansas City, Chicago and St. Joseph, Chicago and Atchison, Chicago and Dubuque, Chicago and Sioux City, Chicago and Topeka, Peoria and Council Bluffs, Peoria and Kansas City, Peoria and St. Louis, St. Louis and Omaha, St. Louis and St. Paul, and Kansas City and Denver. Direct connection made at each of its several western termini for San Francisco, Portland, City of Mexico, and all points in the Great States and Territories west of Chicago. Its roadbed, consisting of 5,000 miles of steel track, together with its unparalleled equipment, is as perfect as the adoption of every modern improvement and device can make it. Tickets and rates via, or general information regarding, the Burlington Route can be had upon application to any railroad or steamship agent in the United States or Canada, or to Percival Lowell, General Passenger Agent, Chicago.

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A Dictionary of Church Doctrine, History, Organization, and Ritual; and containing Original Articles on Special Topics, written expressly for this Work by Bishops, Presbyters, and Laymen. Designed especially for the use of the Laity of the CHURCH IN THE UNITED STATES OF AMERICA.

The list of contributors includes many bishops, presbyters, and learned laymen of the Church. The book contains over 800 imperial octavo pages, and is published at the uniform price of \$5.00.

SPECIAL ANNOUNCEMENT.

We will send THE CHURCH CYCLOPAEDIA with a subscription to THE LIVING CHURCH in advance for four dollars, postpaid. To any subscriber who has already paid in advance we will send THE CHURCH CYCLOPAEDIA, postpaid, on receipt of three dollars. THE LIVING CHURCH CO., 162 Washington St., Chicago, Ill.

BOOK NOTICES.

PLAIN PRAYERS FOR CHILDREN. By the Rev. George William Douglas. New York: E. & J. B. Young & Co. 1885. Pp. 68. Price 40 cents.

This little book contains prayers and instructions for very young children and for youth. It is an admirable compilation and meets a real need.

FLOWERS WITH ROOTS; and Other Short Sermons and Allegories for Children, Simply Told. By Rev. J. Crofts. New York: James Pott & Co. Pp. 163. Price 75 cents.

These practical discourses seem well calculated to interest children, and will be found convenient for pastors and teachers in school and class-room.

THE SOWER. A Poem. By Augustus Currey. Illustrated by True Williams. Detroit, Mich. Riverside Publishing Co.

A beautiful poem for Eastertide has here a worthy setting. Typography, binding and illustrations are all at the best. The letter press seems to be engraved, and is woven in with the designs which are on every alternate page. Other pages are blank.

AMERICAN POLITICAL IDEAS; Viewed from the Standpoint of Universal History. Three Lectures, delivered at the Royal Institution of Great Britain in May, 1880. By John Fiske. New York: Harper & Brothers; Chicago: Jansen McClurg & Co. 1885. Pp. 158. Price, \$1.

Mr. Fiske, starting with the town-meeting, traces the American idea to its full scope in the Federal Union, and sees for it a magnificent mission as the coming political idea of the whole civilized world. We must have a United States of Europe, and all will be well. Wars will be no more, and prosperity will be universal.

BIBLE CHARACTERS. Being Selections from Sermons of Alexander Gardner Mercer, D.D., (1817-1882), with a brief Memoir of him, by Manton Marble, and a portrait. New York and London: G. P. Putnam's Sons; Chicago: S. A. Maxwell & Co. 1885. Pp. 335. Price \$2.

The Memoir of Dr. Mercer is a fitting introduction to a collection of sermons of unusual interest. The countenance and character of the man corresponded with his work—clear, pure, bright and strong. He is known to have left large sums to charity at his death, though not in such a way as to perpetuate his own name and fame.

BOOTS AND SADDLES; or, Life in Dakota with General Custer. By Elizabeth B. Custer. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. 1885. Pp. 312. Price \$1.50.

These charming descriptions of camp and garrison life are written by a woman who has experienced the excitements and hardships of a cavalry command on the frontier. Her admiration for her gallant husband shines out in almost every page, and gives romantic interest to the narrative, which closes with the tragedy of the Little Big Horn battle.

MIND READING AND BEYOND. By William A. Hovey. Boston: Lee & Shepard; New York: Charles T. Dillingham; Chicago: Jansen, McClurg & Co. 1885. Pp. 201. Price \$1.25.

There are doubtless more things 'twixt heaven and earth than are dreamed of in our philosophy. The volume before us describes marvels which all the volumes ever written have not explained, mostly reports of committees of the Society for Psychical Research. It is well to investigate these phenomena, but we cannot accept conclusions in haste. We have had too much fraud and humbug in the "psychical" business to be easily convinced of "mind reading."

INSOMNIA; and Other Disorders of Sleep. By Henry M. Lyman, A.M., M.D. Chicago: W. T. Keener. 1885. Pp. 239.

The author, a distinguished physician of Chicago, treats the subject of sleep with literary skill and professional ability. While the most important part of the work treats of insomnia, all phases and conditions of sleep are discussed, and much valuable information is given with many illustrative incidents. It is a book for the general reader as well as for the physician.

OUR DIGESTION, or My Jolly Friend's Secret. By Dio Lewis, A. M., M. D. New York: H. C. Lewis & Co. Vol. I. No. I. Pp. 407. Price 75 cents.

This is number one of a series on popular sanitary service undertaken by the publishers. They propose to give some of the most valuable papers on Hygienic subjects produced at home or abroad. They will all be extremely simple and practical.

MINING CAMPS. A Study in American Frontier Government. By Charles Howard Shinn. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1885. Pp. 316. Price \$2.00.

This book treats of a unique phase of our national development, and cannot fail to interest all who are concerned in the social or political affairs of the country.

It is a study of the mining-camp commonwealths, and the Spanish land-system in Mexico and California. The influences of the "mining-era" on the institutional life of the West are well shown, and the growth of what may be called "mining jurisprudence" is clearly traced.

DICTIONARY OF NATIONAL BIOGRAPHY. Edited by Leslie Stephen. Vol. I. ABBADIE-ANNE. New York: Macmillan & Co.; Chicago: Jansen, McClurg & Co. Pp. 474. Price \$3.25 per vol.

A glance at the title page is all that is needed to convince the reader that this Biographical Dictionary would be a most valuable addition to a library. The list of writers in the first volume comprises some of the first names in English scholarship. The work is liberal in its scope, both as to subjects and space. For example, eleven pages are given to the biography of Addison, and the large volume of nearly 500 pages takes in only about half the first letter of the alphabet.

THE ELEMENTS OF MORAL SCIENCE. Theoretical and Practical by Noah Porter, D. D., LL. D., New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Pp. 574. Price \$3.00.

Dr. Porter's treatise, beginning with the foundations of natural ethics in psychology, traces the progress of moral ideas to the grandest development which the world has seen, in Christian ethics. The introductory chapters are somewhat tedious to one who desires to get at the heart of the matter. The chapter on the Will is valuable, and aims to set forth the true principle, but not altogether clearly. There remains a feeling of uncertainty in the reader's mind as to what is really the *summum bonum*. Granted that man has freedom of will to choose his own good, what is good? "The greatest attainable good" must depend upon the ideal which is in the mind. "The highest natural good possible to man," says the author, "is known to himself and by himself, and interpreted as the end of his existence and activities." Taking the whole scope and argument of the work together, it is clear that the author makes this highest natural good to be moral excellence, the attainment of the end of our being as moral agents. Highest good is highest spiritual worthiness as opposed to every kind and degree of gratification. In this there is a real alternative. Between worthiness and gratification there is always an election and in this election we have a will in liberty. Between different degrees of the same kind of good there is no choice; but between a higher good and a lower man may choose. All this may be gathered from the volume before us, but it is not stated clearly and briefly in definition, as we think it should be. The chapter on Christian ethics is especially admirable. No system of practical morals is suitable for the study of our youth which leaves the subject as the heathen philosophers left it. It is of vital importance that man should recognize his responsibility as a moral agent, but it is of no less importance

that he should know that what he cannot do under the "law" he may be enabled to do through the grace of our Lord Jesus Christ.

NOTIFICATION TO THE DIOCESES OF THE ALTERATIONS AND ADDITIONS IN THE BOOK OF COMMON PRAYER OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA. Proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886. Pp. 172. Cloth and paper.

Two copies of the above most interesting and valuable work, one in quarto, in paper covers and broad margin, the other in octavo, bound, have been placed upon our table by the Secretary of the House of Deputies, from whom copies may be obtained at a very small price. The volumes are very handsomely printed, and should receive careful study, not only from members of the general convention, but also from all interested in and acquainted with the science of Liturgies.

PRAYER BOOK AND HYMNAL FOR THE SUNDAY SCHOOL. Compiled and edited by the Rev. Geo. W. Shinn, D.D., and the Rev. Edwin Coan, Mus. Bac. New York: Thos. Whittaker, 1885.

The compilers of this Sunday School Hymnal have not given us anything new in the way of hymns, since all their selections are from the Church Hymnal, their design being to familiarize the children with the Prayer Book services of the Church. To this end the book is well adapted, and it will doubtless find a welcome at the hands of many clergy and Sunday school superintendents.

KINDLY LIGHT SHED FROM MANY SOURCES UPON EVERY DAY IN THE YEAR. Selected by F. T. and E. R. C., with an introduction by Howard Crosby, D.D., LL.D. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. 1885. Pp. 133. Price \$1.

This is a little book of choice thoughts in poetry and prose. The selections are all the more acceptable and useful for being very brief. The introduction by Dr. Crosby is attractive and sympathetic. The first verse of Cardinal Newman's "Lead, Kindly Light," begins the volume, and suggests its title.

The April issue of the *Magazine of American History* has, among other valuable articles, a most interesting one on "Ancient Chicago."

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

The editions of *The Century Magazine* are now so large that it has become necessary either to go to press at an earlier date or to postpone the day of issue. The latter alternative has been accepted. The April number, the edition of which was 225,000, was delayed until the 25th of March. The May number—edition 250,000—will be issued on the 1st day of May, thus inaugurating with the first number of the thirtieth volume a change which has long been considered desirable by the publishers, and which it is believed will be heartily commended by the public. Future numbers of *The Century Magazine* will be issued on the 1st day of the month of which each bears date.

GERALD PIERCE & Co., 129 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 *Supplement to The Living Church Annual* for 1885, being the Parochial and Clergy List corrected to Easter, has just been issued by the present proprietors of *The Annual*, *The Young Churchman Co.*, of Milwaukee. This new departure will be found of the greatest convenience to all who need an accurate clergy list. The price is only ten

cents, and yet the book is as large as the ordinary edition of the *Church Almanac*.

A GENUINE LOVE STORY.

A young clergyman and his bride were invited guests at a large party given by a wealthy parishioner. In all the freshness and elegance of her bridal wardrobe the young wife shone among the throng, distinguished by her comeliness and vivacity and rich attire; and when during the evening her young husband drew her aside and whispered to her that she was the most beautiful woman in all the company, and that his heart was bursting with pride and love for her, she thought herself the happiest wife in the world. Ten years later the same husband and wife were guests at the same house, where was gathered a similar gay company. The wife of ten years ago wore the same dress she had worn on the previous occasion; and of course it had been altered and made over, and was old-fashioned and almost shabby. Toil and care and motherhood and pinched circumstances had taken the roses out of the cheeks and the lithe spring out of her form. She sat apart from the crowd, careworn and pre-occupied. Her small hands, roughened with coarse toil, were ungloved, for the minister's salary was painfully small. A little apart the ten years' husband stood and looked at his wife, and as he observed her faded dress and weary attitude, a great sense of all her patient loving faithfulness came over his heart. Looking up, she caught his earnest gaze and noticed that his eyes were filled with tears. She rose and went to him, her questioning eyes mutely asking for an explanation of his emotion; and when he tenderly took her hand and, placing it on his arm, led her away from the crowd and told her how he had been thinking of her as she looked ten years before when she was a bride, and how much more precious she was to him now, and how much more beautiful, for all her shabby dress and roughened hands, and how he appreciated all her sacrifice and patient toil for him and their children, a great wave of happiness filled her heart, a light shone in her face that gave it more than its youthful beauty, and in all the company there was not so happy a couple as this husband and wife, their hearts and faces aglow from the flaming up of pure sentiment that transfigured and ennobled and glorified all the toils and privation they had endured.—*Anon.*

PROTESTANT SAINTS.

Referring to the Masonic ceremonies at the dedication of the Washington monument, and to the relics displayed, a thoughtful correspondent says: "Go on, brother Masons and Protestants, in your expressions of reverence for the great and good wherever found. Keep your saints' days and preserve your relics; only for dear consistency's sake, do not hereafter hold up your hands in holy horror when others do the same for saints of earlier centuries. Is there any reason why a lock of hair of George Washington should be more precious than the bones of St. Peter? why the gavel, the apron, the Bibles, the 'great' and 'lesser' lights which he used, should be holier than relics of saints who gave their lives, not for their country, but for their God? If the heart of the nation bows before the relics and the memorials of the country's saviour, surely all Christian men should fall prostrate before the memorials of Jesus, the Saviour of mankind."

OUR CHICAGO LETTER.

It is an agreeable sight to look at the upturned earth on the corner of Ashland Avenue and Adams street where the new Epiphany is to be built. It almost reconciles one to the loss of the unfinished structure of the defunct parish of St. John, which our Presbyterian friends some time since bought for a mere song, and now occupy close at hand. The new Epiphany represents a new life, Churchly, catholic, progressive, loyal, obedient. The old St. John's represented what is dead long ago, at least in this diocese, a narrow, sectarian un-Churchliness, ever setting itself against bishop, prayer book and tradition, against priest, altar and sacrifice. How things have changed, since St. John's was commenced, failed, and sold to the Presbyterians. At that time the Holy Eucharist was offered weekly only at the Cathedral, now it is celebrated daily in two churches, St. Clement's and the Ascension, while every Lord's Day sees the Divine Liturgy, in two churches on the west side, the Cathedral and Calvary, two on the north side, St. James' and the Ascension, three on the south side, Grace Church, St. Mark's, and St. Clement's, and every where a growing desire for more Catholic privileges. The semi-centennial of the Church in Illinois will come this year. It ought to be marked by great deeds, to commemorate the wonderful advance which these fifty years have witnessed, from the days of Bishop Chase to the present time. I suppose the tall white cross which the grand old bishop placed over the chapel at Jubilee College, as his protest against being called a low Churchman, still is in existence. It would be an interesting relic of the old days, and his unflinching courage in the early work in Illinois. One sows and another reaps, what looks to us like a failure may be the success intended by Almighty God, and so the work of Chase is done, and the centre of Church life is now here in Chicago and no longer in Jubilee township, Peoria Co. Whitehouse succeeds and tries to give expression to the Cathedral idea, and established as best he could, a Cathedral for the diocese, to be, as he expressed it—"The Complement of the Headship." It may be for others to develop it to be not only the "Complement of the Headship" but the "Complement of the Membership" also, enabling the Church, as a corporate body, through its head the bishop, to stretch forth helping hands to the poor, the ignorant, the forsaken, so that all men may be surrounded with Churchly influences.

The Cathedral has always been in the truest sense, a mission church, and yet in any substantial way it has never been so recognized by the diocese. Not a dollar has ever been directly appropriated for outlay there; the burden of carrying on the work has been left upon the bishop, and whatever clergyman he appointed to take charge. Canon Knowles bore it for eight years single-handed. It will be quite within the power of Chicago Churchmen to subscribe at least \$3,000 per annum to carry on the mission work which lies all ready to hand on every side of the Cathedral.

It is useless to say it is off at the West Side and hard to reach. As almost all the parishes are now striving for Cathedral services, the necessity to go for such services to the Cathedral no longer exists. The population, however,

is getting more and more dense in the Cathedral neighborhood, and more needing aggressive, constant and self-denying missionary work, which ought to have the sympathetic support of all Chicago Churchmen. A Cathedral Endowment would be a nice semi-centennial memorial, but the endowment of the Episcopate, not yet fairly begun, is a more pressing need. I think though, both might well be combined, thus emphasizing the fact that "the Cathedral with its clergy and auxiliary agencies, is an essential organ of the bishop for the reality of his office, and the discharge of his duties, and is a representative institution of the diocese." These are weighty words. They are part of the canon law of the diocese of Chicago.

While on the subject of churches, let me say what a friend said to me a day or two since: "Why," said he, "does not some one take hold at the North Side and start a good church somewhere near Lincoln Park; hundreds would flock to it who will not go to the corner of Elm and La Salle, or of Cass and Huron." It ought to be remembered that it is the natural order for old hives to swarm, and that it materially increases the productive power of the bees. Offshoots from old parishes are good things sometimes.

A pleasing church, well built, holding about 1000 people, with an unostentatious Churchly service, and a surpliced choir, would be an instant success. Where is the man to start it, and the men to back him up? All things are possible to those who believe and do.

I have heard that the Lenten spirit of continued worship goes on just the same at some of our city churches. At Grace church there is service every Wednesday afternoon at 4:30, with a Bible Class for men and women. At St. Clement's, the Holy Eucharist at 7 A. M., of course goes on without cessation, and in addition the usual daily Morning and Evening Prayer is said at 9 A. M. and 5 P. M. throughout each week.

A mission will be given at the church of St. Clement, by the Rev. B. W. Maturin, and Rev. E. Osborne, of the Evangelist Fathers, commencing June 7th and ending June 21. I hope to have full particulars in detail before long. It will be an occasion of interest and profit to all who may have the privilege of attendance, both missionaries being men of well-known talent and zeal.

The St. George's Benevolent Society held its annual service on the afternoon of Sunday, April 19th, at the Cathedral. Quite a number of clergy were present in the chancel. The new chaplain of the society, the Rev. Mr. Rushton, sang the service, being assisted in the lessons by the Rev. H. G. Perry, and the Rev. Thos. D. Philipps, the venerable Canon Street, the former chaplain, giving the benediction. The sermon, a thoughtful one, on "Christian Charity," was by the Rev. T. N. Morrison, Jr. The Rev. J. H. Knowles, of the church of St. Clement, the Rev. T. N. Morrison, D.D., the Rev. Henry C. Kinney and the Rev. George Taylor Griffith, Incumbent of the Cathedral, were also present.

The full English Service was used, including the State Prayers, and those recently set forth for the British troops in the Soudan. The Cathedral choir was out in full force, and rendered the service in the most impressive manner, the chief feature being the "Hallelujah Chorus," from the "Messiah." The congregational singing of the hymns was an effective portion of the service. There is nothing so inspiring, after all,

as the united voice of the people singing with a will. These St. George's services have been continuous in the Cathedral since the year 1868, when the first was held by Bishop Whitehouse, on St. George's day of that year. They bring to memory the voices of the many who preached the sermons during all these years. The ringing voice of De Koven and his earnest words, linger most vividly in the ear.

CANADIAN CHURCH AFFAIRS.

Easter was well observed throughout the Dominion, and obtained no scant recognition at the hands of the Methodists and other Protestant bodies. By the observance of Easter, year after year, we are enabled to gauge with unerring accuracy the progress of Churchly taste and sentiment within and without. This year, the onward rolling tide, in spite of the good, dear old Mrs. Partingtons' and their frowns, has, from every indication, left last year's high-water mark far behind, and the observance of Easter Sunday, with its following bank holiday, bids fair to rival that of Christmas. One very noticeable feature is the rapid increase in the number of early Communion. In a large number of churches, sacred not ten years ago to the austere type of Puritanism, eight o'clock Communion have been held without eliciting so much as a stifled groan from the dear, good old souls, as well as choral services and other blessed "innovations." At the "Metropolitan Methodist" church, Toronto, an elaborate Easter service was held, largely musical, the church being decorated with flowers for the first time.

Reports of the annual vestry meetings have come pretty generally to hand, and indicate, with a few exceptions, steady progress in matters financial. In Toronto, which is shortly to witness a great expansion of Church work, nearly all the meetings were harmonious, and revealed balances on the right side. I am sorry to report a very disgraceful occurrence in connection with the vestry meeting of Christ church cathedral, Montreal, at which two gentlemen came to blows, and a great deal of strong language and hustling was indulged in, all over, as the secular papers say, the question of a surpliced choir. Upon this and kindred questions, the congregation appears pretty evenly divided, and it seems as if a split were imminent. The course of the Catholic government, like true love, isn't always smooth, but it is none the less irresistible and will attain its own proper sphere and channel in its own good time.

Our vestry meetings here in Canada are not the formidable affairs they are with you. Canonically a vestry does not possess the shadow of a shade of authority over the clergyman, although of course, if so minded, they can make things pretty hot for him, such as petitioning the bishop for his removal, passing indirect votes of censure, opposing measures introduced by him, etc., which although of course only expressions of opinion, and utterly devoid of any legislative virtue, can be made sharp and heavy enough to grievously afflict any but the man of rhinoceros susceptibilities. However to their credit Canadian vestries generally manage to let a clergyman down pretty easily. It must be borne in mind, moreover, that the clergyman appoints one of the wardens, and that we are as yet entirely free from the bondage of select vestrymen. The two wardens,

by act of legislature, compose along with the clergyman, the parish corporation for the time being. So practically the clergyman rules. If you American Churchmen could only rid yourselves of your select vestries and standing committees, and thus restore to your bishops and priests some of their legitimate prerogatives, what a gain it would be!

The Sisters of St. John the Divine, whose inauguration in Toronto a few months ago I noticed in THE LIVING CHURCH, have not been idle this winter, and report a great deal of outdoor relief to the Toronto poor. During the last three months 348 dinners have been given in the Sisters' House, 364 dinners have been carried by them to the houses of the sick, and sixty families have received help, medicine, fuel, clothes, etc. In every case those who were relieved have been personally visited by the Sisters.

At a meeting of the corporation of the university of Lennoxville, the Rev. Dr. Roe reported that he had collected about \$15,000 towards the Endowment Fund. Next May the university will become entitled to a conditional donation of \$3,500 from Robert Hamilton, Esq., a brother, I believe, of the Bishop-elect of Niagara. Dr. Lobley's resignation was received with expressions of regret.

A special meeting of the Church Society of the diocese of Quebec was held last month in the See city, the Bishop presiding. The following scale of clerical salaries was decided upon: For the first five years, \$600; after five years, \$650; after ten years, \$700; after fifteen years \$750; after twenty years, \$800.

The Bishop of Algoma has appointed the Rev. A. Osborne of Gravenhurst, as one of his examining chaplains. The Rev. Mr. Crompton, the well-known missionary, whose praise is in all the churches, has gone on a visit to his native England, where he will no doubt do good service for his beloved diocese.

The Bishop of Toronto issued a very seasonable pastoral last week, urging upon Churchmen the due and proper observance of Good Friday, which with us is a public holiday. Fortunately and appropriately, the day was gloomy and inclement, and people were debarred from the merry making that too often disgraces it in Canada. Very severe comments have been elicited by Chief Justice Wilson's holding his court upon Good Friday. His lordship who is a Churchman should have known better, and deserves all he got. From my experience in Canada, I am led to earnestly hope that Good Friday may not become a holiday with you.

The two leading Toronto dailies have got into trouble. During the tremendous excitement consequent upon the first news of the Northwest Rebellion, they published Sunday editions, and are now in the toils of the law.

The newly established Sisterhood in the diocese of New Westminster, is doing an excellent work among the Indians at Yale, where they have established two schools. This infant diocese is remarkable for the number of its educational institutions. From the Bishop's annual report, I am sorry to observe that during the past year there has been a serious falling off in contributions, and in the number of confirmees. The Bishop also complains of the poor attendance of the laity at the Synod. The Indian work is the one bright spot in the horizon and is going on well. The Bishop speaks plainly in his address, which it is to be hoped will have the desired effect of rousing up

the laity. With such a bishop as Dr. Sillitoe, however, there need be no serious misgiving for the ultimate destiny of the diocese.

The Northwest Rebellion continues to hang fire, and hopes are now being freely expressed that another fortnight will see the end of it. Nearly 3,500 men have gone up from Ontario to the scene of the disturbances, and the utmost enthusiasm and loyalty have been manifested on all sides by all political parties. Occurrences like this arouse the national spirit and are not lacking in certain good results. The growth of a distinctively national spirit in Canada has been very rapid since confederation, and upon such occasions blazes forth with an intensity that for a time destroys all party and race distinctions. Hundreds of Roman Catholic Irish have enthusiastically responded to the call to arms, and have prepared themselves to go to the front to fight for the integrity of the empire, as also their French co-religionists, many of whom are now on their way to the Northwest. The disturbances are at present confined to the diocese of Qu' Appelle.

Ontario, April 13, 1885.

OPINIONS OF THE PRESS.

The Diocese of Fond du Lac.

EASTER-TIDE.—The Church in this country is really learning to keep Lent. There is a marked withdrawal on the part of Church-people from many social diversions and gaities, and much attention given to public and private prayer, spiritual reading and the practice of self-denial. The lesson has been a hard one to inculcate and the good results of it are only slowly becoming manifest. The harder task before the Church is to learn to keep Easter-tide. To praise God is a nobler thing than to pray to him. It involves more of unselfishness, love and service. It has a higher benediction than prayer, for it is the Lord Jesus that said "It is more blessed to give than to receive." Full congregations at Easter, and during Easter-tide, thronging communicants, joyous songs, liberal gifts, argue an earnest apprehension of the dignity, purity, and joyousness of the Gospel and real affection for the Father, Saviour and Sanctifier of all. What a contrast with the Easter triumph is suggested by the empty pews in Easter week. What a tame conclusion is reached by Lenten discipline when Te Deums in Easter-week must be said for want of voices to sing them, and when the praises of the victorious Deliverer must be rehearsed to the vacancy of our churches. Praise should crown our prayers, Easter joy ought to stand out grandly against the Lenten woe.

The Standard of the Cross.

THE BOOK ANNEXED.—The publication of "The Book Annexed," the proposed Prayer Book, is one of the most important events of the year to Church people. The appearance of the Book itself, as it would be if adopted in the form in which the last General Convention left it, will be a most important aid to all concerned in coming to a final judgment of it. At the least it will serve as a proof impression to those engaged in bringing the work of revision to perfection. If there are any awkward arrangements, if the desire to compromise and conciliate different interests shall have introduced any needless complications or repetitions, now will be the opportunity to detect them. It is with great confidence in the general approbation of the work that we rejoice

in its appearance at this early day. More than eighteen months remain in which to study the work, before another General Convention acts upon it; and every day of that time will help to settle the mind of the Church for final action. Debates in Convention should be brief and to the point after so long an opportunity for private consideration of special questions.

The Churchman.

THE TRUE TEMPERANCE SOCIETY.—It must never be forgotten that the Church of Christ is a temperance society instituted by God Himself, and that to it all other temperance societies must be auxiliary. St. Paul gives us the true key when he tells us that temperance is one of the fruits of the Spirit—that is, a Christian grace or virtue. Religion alone can furnish the strength to resist temptation, and save from falling. When men realize this, if they can be brought to repentance and prayer, there may be hope of real reform. Human law and its restraints may be valuable as a help, to a certain extent, the vicious may stand in fear of it, but it does not strike at the root of the evil, it does not reach the heart. No man was ever made better, no man was ever christianized by law. If the great evil of intemperance is ever to be done away with, it is by the preaching of the Gospel, by the spread of its principles, by touching the heart, by the divine law of love, which, while it denounces drunkenness as sin, is still full of pitying tenderness, knowing that it is human to err and God-like to forgive.

The Christian at Work.

AMUSEMENTS.—Very likely some one will raise the inquiry, "May we play backgammon or a game of whist, or have a dance at home or hit a billiard ball?"—and so on *ad extenso*. The key note of this whole matter was struck by Mr. Moody in Philadelphia the other day. A lady having given her heart to God, asked Mr. Moody if he thought she would do wrong if she occasionally accompanied her husband to the theatre. And what was Mr. Moody's reply? Did he hand her a new decalogue or *millalogue*? Did he say "you must not do this,—you may do that"? Nothing of the kind. Instead he said, "Give Christ the first place and I don't care who takes the second place;" and what is this but echoing the Master's words—"Whosoever loveth these more than me is not worthy of me?" Wise Mr. Moody, to refuse to stand as conscience for her and to decide for her what she could rightly only decide for herself!

CHURCH WORK.

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 Work."

WESTERN MICHIGAN.

MUSKEGON.—St. Paul's Church.—At Advent the Rev. J. M. Rippey, M. D., assumed charge of this parish. He found it embarrassed by a debt, the accumulation of the past four years, and suffering from want of clerical oversight. As the people were ready and willing to work, he soon commenced two week-day services until the Lenten season, when four a week were held, and during Holy Week two services daily; on Good Friday three, with Holy Communion each Sunday and Holy Day. It was a matter of doubt whether so many services could be sustained; but the interest manifested by the increasing attendance from the usual

half dozen to fifty or more, showed plainly that the people needed only an energetic leader, and the opportunity to present themselves more frequently in the House of Prayer. On Easter Day, the church having been beautifully decorated by the Young Ladies Guild, an early Celebration at 6:30 A. M., was well attended. There were twenty-six communicants. This was the first time such a service was ever held here. At 10:30 the church was crowded, some leaving because unable to find standing place. The music, by a choir gathered from the congregation, was well suited to the day. There was again a large number of communicants. The rector having previously issued a circular giving a statement of the financial condition of the parish, and his earnest desire to see the church in fact a House of Prayer for all people; to abolish the system of purchasing a seat therein, and by thus doing, striving to encourage those of limited means to attend with greater regularity, and soliciting pledges for support of the parish the coming year, made also an earnest appeal from the chancel.

The offerings, with prior pledges for parish debt, amounted to \$450; and pledges for support of the parish sufficient for great encouragement. Thus a good beginning was made in the right direction in removing some of the obstacles to Church work here. In the evening there was another crowded congregation. On Easter Monday the annual meeting was held for the election of vestrymen, when the rector made a plain statement of the manner of working the "Free Church System," which was cordially adopted. It is hoped soon to see St. Paul's church—what she should be—first in all good works.

EAST CAROLINA.

WILMINGTON.—St. James' Church.—The Rev. Dr. Lewis, successor to Bishop Watson in the rectorship, has a number of boys in training and hopes on Whitsunday to bring into the church a surpliced choir.

FAYETTEVILLE.—St. John's Church.—On Easter Day the services were attended by very large congregations. The church was beautifully decorated. The music was admirable, an especial feature being a hymn written by Mr. Rose for the occasion.

WISCONSIN.

RECENT CONFIRMATIONS.—Fox Lake, Christ church, 5; Portage, St. John's, 5; Columbus, St. Paul's, 1; Watertown, St. Paul's, 2; Sussex, St. Alban's, 1; Racine, St. Luke's, 17; Emmanuel, 5, Taylor Orphan Asylum, 3, Holy Innocents', 3, St. John's collegiate chapel, 5; Kenosha, Kemper Hall, 6; Milwaukee, Cathedral, 24, St. Edmund's, 7, Christ church, 7, Soldier's Home, 22, St. Paul's, 15, St. John's, 25; Bay View, St. Luke's, 8; Whitewater, St. Luke's, 13.

FLORIDA.

CEDAR KEYS.—Holy Week and Easter were specially notable in the history of Christ's church, of which the Rev. William Willson is rector. All the services were well attended, and on Easter Day many were unable to gain admission to the church. On Good Friday all places of business, including the saloons, were closed. The music on the great festival was peculiarly excellent, and the church most tastefully decorated.

NEW YORK.

PORT CHESTER.—St. Peter's Church.—All the Easter services were attended by large congregations. The church was handsomely decorated, many of the floral offerings being memorial gifts. The music was excellent. The rector, the Rev. Edward Kenney, was very happy in his sermons and addresses. The Sunday School festival was a grand success.

TENNESSEE.

CHATTANOOGA.—On Friday last, St. Paul's church most narrowly escaped destruction by fire. At 8:30 A. M., the sexton, as usual, entered by the choir-room and passed through into the inner, or priest's, vestry, to get things in readiness for Morning Prayer. Doing so, he found the rector's escritoire on fire and it was speedily wholly consumed. The fire was caused by burning soot falling from a disused flue, through which a stove-pipe passed. In the drawers of the table were the new violet and

red hangings for the altar, presented by the Sisters of St. John Baptist, New York, and other hangings, the gift of the Guild of St. Agnes. The red hangings had never been used. These, as well as all the rector's stoles, except a white one (in use), and all the altar linen, were totally destroyed. Mr. Dumbell also lost forty-four sermons, and a number of letters and papers, some of value and interest. Unhappily, there is no insurance, and any charitable person who cares to give a trifle towards the loss (about \$140) will be doing a kindness at a moment when it will be welcome.

RHODE ISLAND.

PHOENIX.—St. Andrew's Church.—The Easter offerings of this parish, of which the Rev. George S. Pine is rector, amounted to \$135. The church was beautifully decorated and the services well attended.

CROMPTON.—St. Philip's Church.—Here the Easter offerings were \$214. Mr. Pine is also rector of this parish. The church was crowded at all the services.

KANSAS.

ABILENE.—St. John's Church.—Easter was a most happy festival for the Church people here. The church was very beautiful, the offerings large, and the services well attended. The Rev. Peter Wager is rector.

ALABAMA.

MONTGOMERY.—St. John's Church.—The bishop visited this parish on Palm Sunday, and confirmed a class of thirty-seven persons presented by the rector, the Rev. H. Stringfellow, D.D. On Easter Sunday the service was most beautifully rendered by the surpliced choir, an immense congregation being present. In the evening the annual festival of the Sunday school was held, and the offerings of the children were received and appropriated, as were those of the morning, to the purchase from Meneely of Troy, N. Y., of a chime of nine bells, the total amount being \$1,250—\$541 from the Sunday School.

INDIANA.

INDIANAPOLIS.—Christ Church.—On Easter Day, a large class was presented to the Bishop for Confirmation. The parish is blessed with a most energetic rector in the person of the Rev. E. A. Bradley. Of this large class, three were deaf-mutes, and the Rev. Mr. Mann was present as interpreter.

UTAH AND IDAHO.

EPISCOPAL APPOINTMENTS.

April—26, Silver Reef; 29, Frisco.
May—3, Ogden and Plain City; 10, Park City; 17, Ogden, Annual Convocation; 24, Evanston; 31, Logan.
June—14, Corinne; 15, St. Mark's School, Commencement; 17, Rowland Hall, Commencement.

EPISCOPAL APPOINTMENTS.

June—21, Boise; 22, Emmetsville; 23, Horse Shoe Bend; 25, Placerville; 28, Idaho City.
July—5, Boise; 12, Silver City; 14, Mountain Home; 16, Rocky Bar; 19, Atlanta; 21, Vienna; 26, Ketchum.
August—2, Hailey; 4, Bullion; 9, Bellevue; 11, Shoshone; 16, Houston; 23, Bonanza and Custer; 30, Challis.

September—6, Salmon; 8, Junction; 10, Camas; 11, Eagle Rock; 13, Blackfoot; 15, Caldwell; 20, Weiser; 27, Lewiston.

October—4, Mt. Idaho and Grayville; 5, Cottonwood; 11, Lewiston; 13, Moscow; 18, Fort Coeur d'Alene; 19, Rathbone; 25, Murray.

IOWA.

EPISCOPAL WORK.—On Wednesday in Easter week, Bishop Perry laid the corner-stone of a noble stone church in Council Bluffs, and in the evening confirmed a class of thirty, presented by the rector of St. Paul's, the Rev. T. J. Mackay. On the Sunday after Easter, the Bishop consecrated the church of the Holy Cross, at Keokuk, the eighth consecration since the last Convention met. As many more churches recently completed await this solemn rite, as soon as slight debts incurred in building are removed, or the Bishop, in his annual round, reaches them in order. In the evening, the Bishop confirmed a class of seven at St. John's, Keokuk.

OSKALOOSA.—St. James' Parish.—Since the Rev. Allen Judd came here, on the third Sunday in Lent, the attendance at services has constantly increased. On Easter there were 300 at the morning services and many were turned away, at this service five children were baptised. The Mission at Excelsior promises well. On the Sunday before Easter there were present between sixty and seventy, half of whom were men. The priest is finding many who were raised in the Church and who are well pleased to return to its fold. There have been eight child-

ren baptised, seven here and one at Excelsior.

CHARITON.—The Three Hours' service was held for the first time in St. Andrew's parish, the Rev. Geo. F. Degen, rector, on Good Friday, and was largely attended. On Easter Eve a new altar, with candlesticks, vases and hangings, was solemnly blessed, together with a brass processional cross, alms chest, silver baptismal shell, and the service books and surplices for the new choir. Two adults were then baptized, after which the choir, consisting of nine boys and nine men, who were sitting in the front pews, vested in cassocks, were clothed with surplices and formally admitted to their office. The Creed and collects were then sung and the choir retired singing a recessional hymn. There was a large congregation quite filling the church. On Easter Day there were four services. An early Celebration, at which fully two-thirds of all the communicants made their Communion, a second Celebration and sermon at 11, a children's festival at 3, and choral evensong at 7:30. At the last service it is estimated that some 200 people were unable to gain admittance. The surpliced choir under the skillful management of Mr. Edw. C. Gould, rendered the service with a reverence and precision which would have done credit to a much older choir, and the service was greatly enjoyed by all.

OHIO.

TOLEDO.—The Lenten services were better attended this year in all our churches than usual. On Easter the decorations, music, etc., also showed improvement. In Trinity and St. John's sixty persons received at the earliest Celebration, in St. John's, twelve at 8 o'clock, and eight at 11 A. M. In Grace a larger number received than ever before.

The annual Sunday school festival in Trinity, was unusually brilliant and spirited. Four Sunday schools united and filled the grand building. Easter offerings, Trinity, \$1100; St. John's, \$160; Grace, over \$100.

CALIFORNIA.

SAN DIEGO.—*Holy Trinity Church.*—During Lent the Rev. H. B. Restarick, rector of this parish, delivered a course of lectures upon the Church—crowded congregations attended each one of them. For the first time in the history of the parish a weekly, early Celebration of the Holy Eucharist was instituted. The attendance was remarkably good, especially as regards men, they being often in the majority. On Easter Day the number of communicants exceeded that of any previous occasion. All winter the inadequate size of the small building used as a church has been greatly felt. By great exertion and self sacrifice the people have purchased a rectory upon which they owe \$150. All felt that with the present accommodations for worshippers the work which looks so promising cannot advance, as when the church is full, as it often is, the people suffer greatly. But their means are exhausted. A reference to the list shows that nine eleventh of the parishioners have come "Home" from sectarianism within the last few years. People are eager and anxious to learn, the place has just begun to grow. But San Diego can not build unaided.

SPRINGFIELD.

ALBION.—The Bishop visited St. John's church on Maunday Thursday evening, preached and held Confirmation. He also preached at morning and evening services Good Friday, beside conducting the Three Hour's service. It is estimated that more than 300 persons attended the Good Friday services. The Bishop's sermons and meditations were of a very impressive and forcible character.

The daily services have been maintained in this parish for more than a year past; also the weekly and holy day Celebration of the Eucharist. The attendance during Lent was good. Three sevenths of the Easter communicants received at the early Celebration. The Rev. B. Hutchins, *Rector Emeritus*, now in his eighty-second year, frequently attends the services.

BUNKER HILL.—*Christ Church.*—The services in this church, Easter Day, were simply delightful, from the early Celebration to the closing one of the evening. The Resurrection was appro-

riately symbolized by a tasteful and inexpensive arrangement of plants and flowers. The choir quite astonished everybody. The second morning service and Celebration were largely attended, most all remaining through the Communion service. The Sunday School festival in the afternoon was greeted with a full attendance, the children singing their processional hymn well. The rector, Rev. Philip McKim, took charge last fall, and found the church building just injured by a cyclone, and the people greatly depressed, as its condition deterred many from attending through fear of its safety. Yet some faithful ones rallied to the reparation of damages. A few weeks ago the people were greatly cheered by a visit from their beloved bishop, when six persons were confirmed. Another visit will take place in June, when a much larger class will be presented.

MINNESOTA.

DETROIT LAKE.—*Convocation.*—The missionary convocation of Northern Minnesota, assembled here on Sunday, the 12th instant, the Rev. Dean Hawley presiding and preaching the opening sermon in St. Luke's church.

The Rev. S. Currie of Crookston, the Rev. F. J. Tassell of Maple Lake, and the Rev. Charles Wright of Leech Lake, native preacher among the Chippewas, gave missionary addresses in the evening, the rector, the Rev. E. S. Peake, introducing the last named speaker with a brief statement of the founding of this mission at Leech Lake, in the year 1856, from which he was driven away by fire, water and barbarous anarchy.

Mr. Wright showed that this is a hard and difficult field. Yet during his ministry there within the last six years, there have been sixty-two confirmed.

The sessions of Monday and Tuesday abounded with interest. Practical discussions in which the Rev. C. A. Poole of Duluth, the Rev. Geo. Swan of Moorhead, and the Rev. T. E. Dickey, rector of the Moorhead Bishop Whipple School, took part. One layman came from Lake Park, twelve miles west, and an active Churchwoman from Perham, twenty miles east, to attend. The session closed with a mission service by the dean and some of the clergy at Perham.

The next meeting will be at Brainerd, on the third Wednesday in October.

MICHIGAN.

BAY CITY.—*Laying of a Corner-Stone.*—On Thursday, April 16th, the rector, the Rev. E. R. Bishop, laid the corner-stone of the new Trinity church. He was assisted by the Rev. J. M. Curtis, of Cheboygan, the Rev. A. Seabreeze, of Flint, the Rev. Dr. Pitkin, of Detroit, and the Rev. E. W. Flower, of this city. Dr. Pitkin delivered a very interesting and appropriate address. In the evening, through the hospitality of the ladies of the parish, the clergy and prominent citizens sat down to a magnificent banquet. The new church is to be built of stone, and will be a very handsome edifice.

CHICAGO.

WAUKEGAN.—This glorious Easter-tide will be one long remembered in the history of Christ church.

On the morning of Easter Day the services were very largely attended, the faithful bringing with them offerings not for parish use, but at the suggestion of the rector, made for the orphanage at Springfield, the beloved work in the South, for Nashotah, Streator and diocesan missions.

In the afternoon, the Sunday school held its service of Easter joy, not least of which was the presenting of the children's Lenten savings, nearly thirty dollars, as an offering to God for the beloved mission at Jackson, Miss.

One zealous layman, realizing a need for completing the chancel furniture, very kindly gave as his Easter offering a most beautiful altar rail and standards, made by Mr. R. Geissler of New York.

On Saturday evening, (April 11), the Bishop made his annual visitation, preaching a powerful sermon on the Duties and Responsibilities of Parents, Teachers, Sponsors, and Pastors, after which he confirmed a class of thirteen, whom he also addressed. At nine o'clock, first Sunday after Easter, the Bishop celebrated the Holy Communion, and at a later hour, after Morn-

ing Prayer and Litany, he delivered an impressive discourse on the character of Abraham, the father of the faithful.

WINNETKA AND NORTH EVANSTON.—The Easter services in each place were bright and joyous. An early Celebration was held at North Evanston at 7:30, which was well attended. At Winnetka, Morning Prayer and Celebration at 11. In this service the Sunday School children united, taking a special part in the singing. After the sermon Easter cards were distributed and a few words addressed by the pastor especially to the children. The offerings were good at both services, being applied in each place to special needs of the mission, and the pastor was also kindly remembered.

The flowers were lovely, those for the chapel at Winnetka coming from the conservatory of C. L. Northrup. La Grange, those for St. Matthew's, North Evanston, from Evanston.

At 3 P. M. there was a children's choral service at North Evanston, when three little girls of the school were baptized. The singing was very hearty and enjoyed by old and young. Easter cards were distributed and a few prizes given.

On Sunday last, the second after Easter, five adults were baptized, the hypothetical form being used for two of the number. It was a very solemn and interesting service. It is hoped that all, and more will, be presented for Confirmation at the visitation of the bishop sometime in May.

QUINCY.

WARSAW.—*St. Paul's Church.*—Bishop Burgess visited this parish on Thursday, April 9th, and confirmed a class of fifteen persons. The Bishop who is always cordially welcomed by his people, preached to a large and appreciative congregation. The class confirmed was one of considerable interest. The youngest was about thirteen years of age; the eldest a lady of seventy-five, who left the bedside of a dying sister just long enough to receive the Holy Rite, and with her was confirmed her young grand-daughter. Three mothers, each with a young daughter, a young lady who was baptized the day previous, and had come from Clark City, Missouri, for this purpose, were of the number. Of the fifteen only three were brought up in the Church, the others being converts.

CENTRAL PENNSYLVANIA.

CARLISLE.—*St. John's Church.*—Bishop Howe visited this parish, the Rev. Wm. C. Leverett, rector, on Wednesday evening in Holy Week. He preached a very impressive sermon, confirmed twenty and addressed them. Among those confirmed were some pupils of the Indian Industrial School, at this place. One sick boy was also confirmed in the hospital of the school.

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The Le Grand Swimming School, cor. North Clark and Maple Streets, which will open to the public on May 15th, besides being the largest natatorium in the west, will also be one of the finest in the country.

HOUSEKEEPERS.—Why worry and fret yourselves over wash-days? You can lighten your labors one-half by using MAGNETIC SOAP. Besides you can make your home more cheerful with the *Rose Pine Panel Picture* which is given free to every purchaser of twelve bars of Magnetic Soap.

AN EXTRAORDINARY OFFER to all out of employment. Address Renner Manufacturing Co., Pittsburgh, Pa.

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SICK HEADACHE.—Thousands who have suffered intensely with sick headache say that Hood's Sarsaparilla has completely cured them. One gentleman thus relieved, writes: "Hood's Sarsaparilla is worth its weight in gold." Reader, if you are a sufferer with sick headache, give Hood's Sarsaparilla a trial. It will do you positive good. Made by C. I. Hood & Co., Lowell, Mass. Sold by all druggists. 100 Doses One Dollar.

Hall's Vegetable Sicilian Hair Renewer is a certain remedy for removing dandruff, making the scalp white and clean, and restoring gray hair to its youthful color. It imparts a fine gloss and freshness to the hair, and is highly recommended by physicians, clergymen and scientists as a preparation accomplishing wonderful results.

INVESTORS should read the ten years business report of the J. B. Watkins Land Mortgage Co., Lawrence, Kan., in this paper the fourth week of every month. \$5,580,350 loaned at 7 to 12 per cent. Not a dollar lost.

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The warm weather has a debilitating effect, especially upon those who are within doors most of the time. The peculiar, yet common, complaint known as "that tired feeling," is the result. This feeling can be entirely overcome by taking Hood's Sarsaparilla, which gives new life and strength to all the functions of the body.

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REV. A. N. DANIELS, West Camp, Ulster Co., N. Y., writes: "I have used the PILLOW-INHALER for severe trouble in my throat and bronchial organs with the best results, and I say to others I believe all Bronchial Affections and Catarrh can be cured by the PILLOW-INHALER where there is the least hope of a cure."

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Make your own Candies. "Margery Daw" Home Confectionery. 50 recipes 25 cents. Sent to any address, postpaid, by Mrs. LUOY W. BOSTWICK, Auburn, N. Y. Mention this paper.

**A STARTLING INNOVATION
FOUNDED ON FACT.**

That nothing can save "the dear old Church" from going over to Rome, has been Mrs. Oldpaths' conviction for some years past; but when the surpliced choir marched singing into the chancel of our parish church last Christmas Day, she sank back in despair. What would be the next innovation?

She could say nothing against the proposed children's service on Good Friday—a special service for them at the ninth hour; and when she saw them coming in to hear the story of the Crucifixion, and filling the seats vacated for them, she did have a remembrance of the time when the Good Friday services were held in the damp basement, and no one ever thought of taking a child. As long as they did not drape the chancel in black—her protest had prevented that innovation, she was thankful to say, pushing back her widow's veil for freer breath—she could bear a good deal. Just then the chorister boys came into the chancel; and—could she believe her eyes? what more could be done to make those boys look like Romish priests?—*they were without their surplices!*

Another innovation! She could bear no more. She met the rector in the vestry as soon as the service was done. Where was the old Episcopal Church of her childhood? Where? He heard her through. "My dear Mrs. Oldpaths," said he tranquilly, "you can prevent this thing in the future if you will give me another set of surplices for my choristers. We have but one. They are like the boy with one shirt, who must go to bed on a washing day. Those surplices are in the tub."

Mrs. Oldpaths walked home in a meditative mood.

Perhaps this story will lift a burden from some heavy heart—some one not courageous enough to ask why there should be another innovation.

TATTLER.

LITIGATION has arisen in France respecting a chalice presented by James I. of England in 1604 to Frias de Velasco, constable of Spain and ambassador to London. The chalice is a work of the thirteenth or fourteenth century, and is of great value. The recipient presented it to the Nunnery of Medina de Pomar, with reversion, in case of the convent being dissolved or being indisposed to keep it, to Burgos Cathedral. It remained in the convent till 1883, when the abess, on account of pecuniary straits and fear of robbery, entrusted it to a priest for sale. A French collector, Baron Pichon, bought it for £6,500; but the convent received only £4,500. The Duc de Frias and the Burgos Chapter now claim it. The Spaniard who sold it to Baron Pichon told him it had belonged to the Duc de Frias, and the Baron accordingly wrote to the Duc to inquire as to its history. The latter then wrote to the abess, and she admitted the sale, but pleaded that the convent records did not show the origin of the chalice, which tradition connected with a Turkish sovereign. The chalice, however, bears a Latin inscription showing when and by whom it was given. The hearing of the case is likely to occupy some time.

DR. C. C. ABBOTT avers "that crows have twenty-seven distinct cries, calls or utterances." Many parishes in the land have more than that.

**Ayer's
Cherry Pectoral**

Should be kept constantly at hand, for use in emergencies of the household. Many a mother, startled in the night by the ominous sounds of Croup, finds the little sufferer, with red and swollen face, gasping for air. In such cases Ayer's Cherry Pectoral is invaluable. Mrs. Emma Gedney, 159 West 128 st., New York, writes: "While in the country, last winter, my little boy, three years old, was taken ill with Croup; it seemed as if he would die from strangulation. Ayer's Cherry Pectoral was tried in small and frequent doses, and, in less than half an hour, the little patient was breathing easily. The doctor said that the Pectoral saved my darling's life." Mrs. Chas. B. Landon, Guilford, Conn., writes: "Ayer's Cherry Pectoral

Saved My Life,

and also the life of my little son. As he is troubled with Croup, I dare not be without this remedy in the house." Mrs. J. Gregg, Lowell, Mass., writes: "My children have repeatedly taken Ayer's Cherry Pectoral for Coughs and Croup. It gives immediate relief, followed by cure." Mrs. Mary E. Evans, Scranton, Pa., writes: "I have two little boys, both of whom have been, from infancy, subject to violent attacks of Croup. About six months ago we began using Ayer's Cherry Pectoral, and it acts like a charm. In a few minutes after the child takes it, he breathes easily and rests well. Every mother ought to know what a blessing I have found in Ayer's Cherry Pectoral." Mrs. Wm. C. Reid, Freehold, N. J., writes: "In our family, Ayer's medicines have been blessings for many years. In cases of Colds and Coughs, we take

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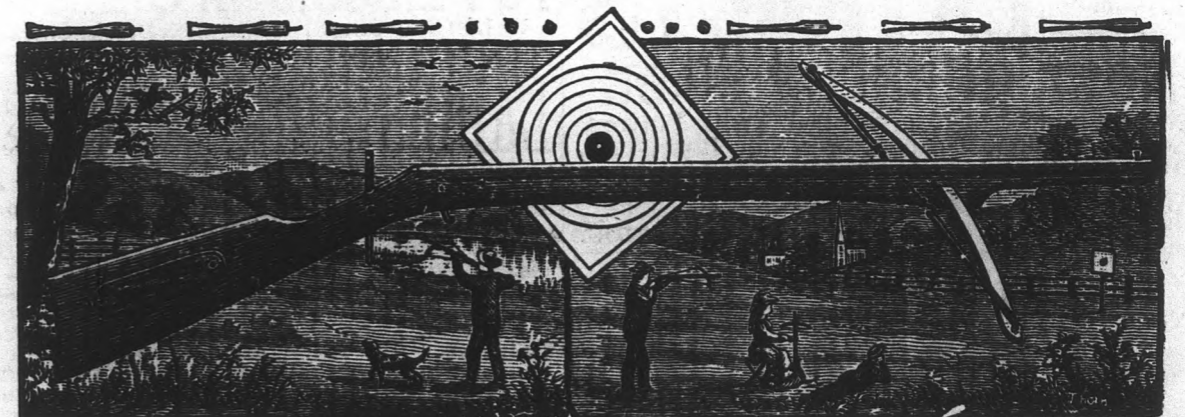
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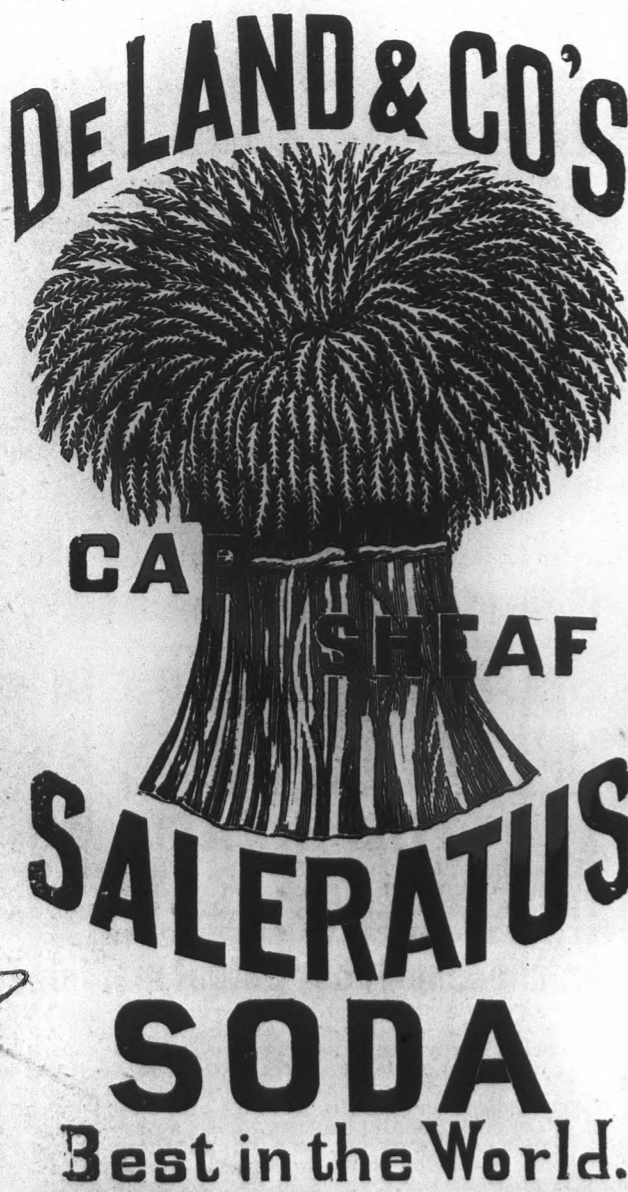


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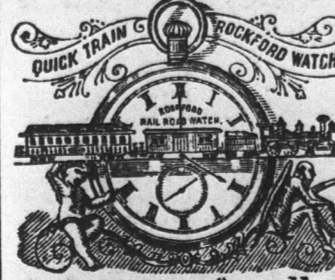
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