

# The Living Church.

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

VOL. VIII. No. 7.

CHICAGO, SATURDAY, MAY 16, 1885.

WHOLE No. 341.

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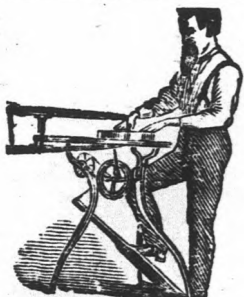
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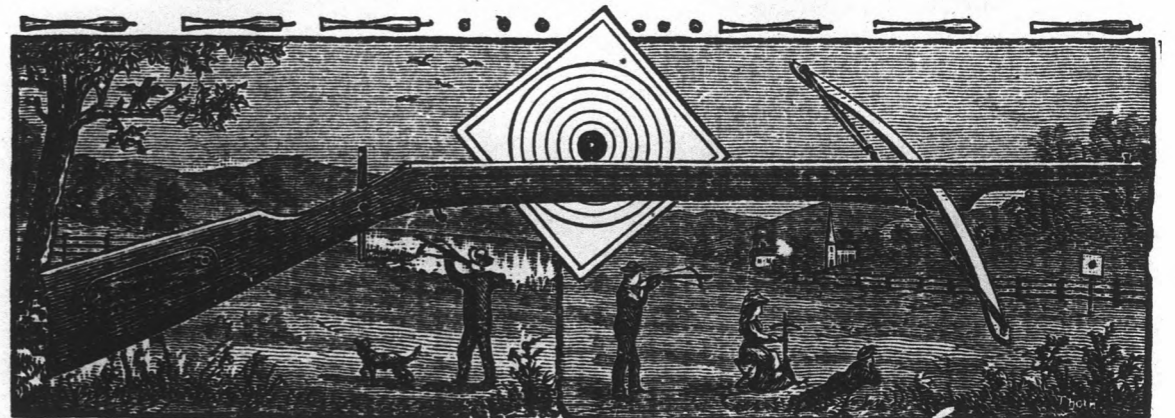
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# The Living Church.

SATURDAY, MAY 16, 1885.

## ASCENSION DAY,

BY W. T. W.

Hark, the courts of Heaven ring,  
Songs of triumph, angels sing,  
Shouts of victory rend the sky,  
As our Lord ascends on high!

He, a guilty world to save,  
Tasted death, and filled the grave;  
Rising thence, no more to die,  
Captive led captivity!

Now He enters Heaven's gate,  
Where angelic legions wait;  
Hear the triumph-burst of praise  
They to our Deliverer raise!

Let us join their hallow'd strain,  
Let the earth resound again!  
Jesus lives, no more to die,  
Our Redeemer reigns on high!

The Deanery, Carrollton, Ill.  
Ascension, 1885.

## NEWS AND NOTES.

AN archiepiscopal processional cross has been presented to the Archbishop of Canterbury by some friends, and it is understood that it will henceforward be borne before him in public functions. What an outcry such a presentation would have caused a few years ago!

TO READ the account given elsewhere of Bishop Hamilton's Consecration makes one think, to adapt an old proverb, that these things are done better in Canada. The white stoles, the scarlet chimeres, the violet cassocks, the Consecrator's mitre, must have made a scene in striking contrast to a similar ceremony in this country.

HAVING decided that fasting had no authority in the New Testament, *The Christian at Work* now becomes witty, and issues the following:

"Two thousand Milwaukeeans have signed the pledge and eased their consciences. A thousand Chicagoans have done the same thing and are making an Illinois over the matter."

ON May 5, Mr. Howard Potter, of New York, a near relative of the two bishops of that name, unveiled the memorial window in the church at Stratford-upon-Avon, subscribed for by American lovers of Shakespeare. A few days later, Mr. Lowell officiated at the unveiling in Westminster Abbey of a bust of Coleridge.

THE vigorous protest of the Irish Church against the title "Protestant Episcopal," has had an immediate effect. The Home Secretary, who as the son of a former Archbishop of York ought to have known better in the first instance, has sent a formal apology to the General Synod, in which he says that the "erroneous designation" was given by a "clerical error."

THE compiling of this column is to me a source of great pleasure. I like to feel that I am addressing a large audience, the larger the better. It is therefore with peculiar satisfaction that I note in this week's exchanges no less than twenty-one of my paragraphs, all but four of which, however, are used without the slightest acknowledgment. *Sic vos non vobis.*

FOR principle, commend me to the Quaker firm in the north of England who have just refused a large and lucrative order for war material from the British Government. Still they might have consoled themselves and their

consciences, and at the same time filled their pockets, by bearing in mind the old adage, the truth of which has never been better exemplified than lately, "If you wish peace, prepare for war."

AT the recent meeting of the Northern Convocation of England, petitions were presented by bishops from every diocese in the Province against the renewal of ritual prosecutions. The Bishop of Liverpool must have passed a bad quarter of an hour. The convocation adopted the recent declaration of the Canterbury houses concerning reservation, with a proviso, however, that the declaration was not to be held as a sweeping condemnation of a practice which was once universal in the Church.

CHICAGO has a new postmaster in the person of Mr. S. Corning Judd, one of the best known Churchmen in the country. Mr. Judd has been for years the Chancellor of this diocese, and a deputy to General Convention. He was the author of the article on the Anglican Church in last year's LIVING CHURCH ANNUAL, which attracted so much attention, and has also distinguished himself as an opponent of the Filioque in the Creed, and of "Protestant Episcopal" in the name of the Church. From far below, I venture to offer him my sincere congratulations on the unsought, though well deserved, honor which has been conferred upon him. S.

## AMERICAN CHURCHMEN.

NO. V.

### BISHOP VAIL AND HIS VICENNIAL.

Twenty years ago, December last, the Rev. Dr. Thomas Hubbard Vail, then rector of Trinity Church, Muscatine, Iowa, was consecrated Bishop of Kansas. He became the Bishop of an almost boundless prairie, an immense domain, with a few small towns where the Church was represented by weak congregations, where an incipient civilization was struggling with the difficulties of frontier life, and depressed by the war in which the young commonwealth had made an honorable record and great sacrifices.

Kansas was a diocese, not a missionary jurisdiction, and from the first the Bishop was compelled to rely upon his own exertions and the resources of his field for the maintenance of his work and for provision for the future. For many years this lack of assurance and support from without was doubtless a severe hardship, and to a man of less strength and determination it might have been the occasion and excuse for failure. But Bishop Vail was undaunted. He saw the magnificent future of the State, and in faith laid broad foundations for the Church upon which her institutions and influence should rest. Is there not a lesson to be learned from his record, for the guidance of our missionary work in the West? True, we cannot safely leave every new field to the unaided exertion of the Bishop and his scattered flock. But should not some element of self-help be insisted on? Might there not well be provided some element of necessity that would insure the maximum of exertion? Appropriations might be made upon a diminishing scale or in proportion to local contributions, so as to stimulate to the highest possible degree the con-

gregations of the missionary jurisdiction. It cannot be doubted that the necessity of self-help forced the diocese of Kansas in its weakest days to put forth grand efforts, to make great sacrifices, which called down upon its work the blessing of God, and called forth sympathy and aid from many outside the diocese.

Bishop Vail was born in Richmond, Va., October 21, 1812. At an early age he was left an only child with a widowed mother, and with his mother was taken to Norwich, Conn., by his grandfather, Capt. Christopher Vail, an old revolutionary soldier, and a staunch Churchman. He graduated at Washington (now Trinity) College, in 1831, and at the General Seminary in 1835. He officiated at Philadelphia, Boston, Worcester, Cambridge, and other parishes in New England. His life has been one of great trials, toils, and bereavements, yet one of cheerful patience and undimmed persistence. The calm, sweet face of the aged prelate tells no tale of cankering care or fretful complaining. The spirit of high resolve and loving resignation is in every line and glance. Refinement and energy are blended in his countenance and carriage, and even a stranger soon feels in his presence the influence of a noble nature purified by suffering and exalted by a life-time of devotion in prayer and action. The friends of his youth were taken from the family and social circle of earth, in rapid succession. Of the nine children by his first wife only two survive, and before his Consecration he was a widower. He afterwards married the daughter of Bishop Bowman, and of two children given them only one is left. One child has been afflicted with loss of sight, and now the devoted wife of his age is totally blind. Through all these great and frequent bereavements he has never failed to show a cheerful spirit. He has always been the same kind loving husband and father, the same faithful priest and bishop. Wherever he has been known he has been loved, and his diocese has been to him as a great family. On one occasion, when he visited one of his old parishes after an absence of years, he could hardly get from one point to another for the throngs of friends who pressed around to shake hands with him. At the recent celebration of the twentieth anniversary of his Consecration, some of the foremost citizens of Kansas offered tributes of the highest admiration for his character, and gratitude for the great service he had rendered to the commonwealth by his counsel and example.

I had lately the opportunity of visiting Topeka and seeing for myself the good work already done in this city of the Bishop's residence. That which impressed and interested me most, as the best example of fruition and completeness in the work of this wise master-builder, was the college of the Sisters of Bethany. I have not space allowed me here for a description of this noble school for girls, its substantial stone buildings, its ample provision for health and comfort and instruction, its pretty chapel, its fine location, its devoted teachers. Until recently the Bishop has resided in the school, managing many of its details, but since the severe and dangerous illness of him-

self and his wife, he has resided in the building which was occupied by the school in its early days when it was the "Topeka Female Seminary."

After an inspection of the buildings and outfit of the school, under the courteous escort of the Bursar, I had the great pleasure of a call upon Bishop Vail and his lovely wife. As it is to be supposed that Bishop Vail reads THE LIVING CHURCH, I may not, without reserve, record my impressions of this delightful interview. Entering the house with a member of the family, I was permitted to approach the Bishop's study unannounced, and I caught the Bishop—not napping—but resting, and reading one of his children's little books! This was his rest, after the morning's correspondence and interviews. It was a delightful evidence that the Father in God was a real father at heart and loved the children and the things that interested them. The Bishop spoke of his school as his great missionary work. Long may it stand as a monument of the zeal and wisdom of the first Bishop of Kansas!

During the twenty years of his episcopate, Bishop Vail has confirmed nearly two thousand persons, and the communicants in his diocese have increased from 147 to 2,202. The diocese, during most of this period, has been very poor, desolated by drought and grasshoppers, and subject to all the ills and draw-backs of frontier life. The Bishop has personally superintended nearly all the church buildings, rectories, and institutions, that now bear witness to his wise administration, the zeal of his people, and the generosity of Churchmen at the East. The amount contributed by the diocese for various purposes during twenty years is estimated to be \$307,416; being for the last five years equal to the entire sum given during the preceding fifteen years. The sum mentioned above does not include various offerings for local purposes of education and charity. The amount contributed to the diocese from without, during this period, has been \$402,714. A portion of this has been the increase of prudent investment. The grand total of receipts for the regular Church work of the diocese has been \$710,430. This is less, if I correctly remember, than the cost of the present Trinity church, Boston.

The foundations laid and the work sustained and extended during this score of years, are truly marvellous. When Bishop Vail came to Kansas as bishop, there were only three little parish churches in the State, none of them complete. There were four others without windows or doors, and otherwise in a state of dilapidation. All these are now in good condition, and twenty-five new churches have been added, all but two paid for. Also sixteen parsonages have been built, without debt. In addition to organized parishes, there are now in the diocese more than thirty mission stations. Candidates for Holy Orders, and daughters of the clergy and other deserving girls, have been aided in their education; relief has been given to thousands in time of dearth; mortgaged parish property has been rescued; a Theological School, a Girls' School, and a Church Hospital, have been built, equipped, and partially endowed; and an Episcopal Fund has been accumu-

lated to the amount of \$25,000. When it is considered that all this diocesan, parochial, educational, and charitable work has not only been established and equipped, but has been maintained successfully for years, for a comparatively small sum, it must be conceded that by God's blessing, Bishop Vail's stewardship has been one upon which he may be most heartily congratulated. He has now passed the three-score and ten allotted to man. He has seen the wilderness of Kansas transformed into a garden of fertility; he has aided in organizing the civil and social forces of that vast commonwealth upon the basis of Christian principles; he has lived to see the Church firmly established, largely through his personal influence, in homes and schools and works of charity, and respected everywhere in its episcopal and pastoral ministrations. Honored and happy should be the old age of such a man. Cheered by the grateful recognition of his noble work by the whole Church, admired and loved by all who profess and call themselves Christians, in the blessed companionship of a dear wife from whose eyes the light of this world has long since departed, and relieved from the anxieties and toils of his great office, may he long be spared to go in and out among his devoted people, with no other earthly care but to love and be loved by them.

### REASONS FOR BEING A CHURCHMAN.

ADDRESSED TO ENGLISH SPEAKING CHRISTIANS OF EVERY NAME.

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

#### XXIII.—ANGLICAN ORDERS.

"As the Reformation did not find the English bigotted Papists, so neither was it conducted in such a manner as to make them zealous Protestants."—Macaulay's Essays, "Burleigh and His Times."

In this sentence Macaulay, despite his inability to understand theology or appreciate ecclesiastical movements, stumbles on an important truth—viz., that between Papist and Protestant stands the true Catholic; and to make English Christians true Catholics as distinguished from both Papists and Protestants, was the object of the English Reformation. Queen Elizabeth struck the key-note of Anglo-Catholic independence when she replied to those English bishops who requested her to continue the arrangements which Queen Mary had made with Rome: "Our records show that the papal jurisdiction over this realm was usurpation. To no power whatever is my crown subject save to that of Christ the King of Kings. I shall therefore regard as enemies, both to God and myself, all such of my subjects as shall henceforth own any foreign or usurped authority within my realm."

All the bishops, except Bonner of London, attended the coronation of Elizabeth, January 13, 1559. The Archbishop of Canterbury had breathed his last within a few hours of Queen Mary's death. Nine other bishops had died. Indeed out of the 27 dioceses of our Church 13 were canonically vacant,<sup>1</sup> 14 were canonically filled. Of the 14 bishops, nine were deprived of their sees for refusing to take the oath to the new Queen; five were favorable to reform, together with several suffragan bishops; moreover there were the Irish bishops,

<sup>1</sup> Turberville of Exeter, Morgan of St. David's, Bourne of Bath and Wells, Heath of York, and probably also Scott of Chester were intruders thrust into the sees uncanonically by Queen Mary, while the lawful occupants of the sees were still living. I do not take them into account.

who, almost to a man, were friendly to the Reformation.

Of course ordination by one bishop, though irregular, would have been valid<sup>2</sup> but no such desperate expedient was necessary.

The first thing to be done was to elect, confirm and consecrate a new Archbishop of Canterbury. The Dean and Cathedral Chapter petitioned the Queen to allow them to elect an archbishop in the room of Archbishop Pole, lately deceased. To their request the Queen granted the usual *Congre d'elire*, as follows:

"The Queen, to her beloved in Christ, the Dean and Chapter of the Metropolitan Church of Canterbury, greeting:—

On your part, a humble supplication has been made to us, that, whereas the aforesaid Church, by the natural death of the Most Reverend Father and Lord in Christ, the Lord Reginald Pole, Cardinal, the last Archbishop thereof, is now vacant and destitute of the solace of a pastor, we would be graciously pleased to grant to you our fundatorial License to elect another Archbishop and Pastor. We, favourably inclined to your prayers in this matter, have thought fit to grant you this License. Requiring that you may elect such a person Archbishop and Pastor, who may be devoted to God, and useful and faithful to us and our kingdom.

In testimony of which thing, etc., witness the Queen at Westminster, the 18th day of July, 1559."<sup>3</sup>

The Dean and Chapter then, "according to the ancient manner and laudable custom of the aforesaid Church, anciently used and inviolably observed," chose the devout and scholarly Matthew Parker, Priest and Doctor of Divinity, August 1st, 1559. On the 6th day of the following December, the Queen issued letters patent to six bishops, as follows:

"Elizabeth, by the grace of God, of England, France, and Ireland, Queen, Defender of the Faith, etc., to the Reverend Fathers in Christ, Anthony, Bishop of Llandaff; William Barlow, sometime Bishop of Bath, now elect of Chichester; John Scory, sometime Bishop of Chichester, now elect of Hereford; Miles Coverdale, sometime Bishop of Exeter; John, Suffragan, of Bedford; John, Suffragan of Thetford; John Bale, Bishop of Ossary, greeting:—

Whereas, the Archiepiscopal See of Canterbury being lately vacant by the natural death of the Lord Reginald Pole, Cardinal, last and immediate Archbishop and Pastor of the same, upon humble petition of the Dean and Chapter of our Cathedral and Metropolitan Church of Christ, at Canterbury, we, by our letters patent, have granted to the same, license to elect for themselves another Archbishop and Pastor of the See aforesaid; and the said Dean and Chapter, by virtue of our aforesaid license obtained, have elected for themselves and the Church aforesaid, our beloved in Christ, Matthew Parker, D. D., as Archbishop and Pastor. We, accepting that election, have granted to the said election our royal assent and also favor, and this by the tenor of these presents we signify to you: Requiring and strictly commanding you by the faith and affection in which you are held by us, that you or at least four\* of you, would effectually confirm\*\* the aforesaid election, and consecrate the said Matthew Parker, Archbishop and Pastor of the Church aforesaid, and perform and execute all and singular other things which belong in this matter to your pastoral office, according to the form of the statutes set forth and provided.\*\*\*

In witness whereof, we have caused these our letters to be made patent.

Witness ourselves at Westminster, the sixth day of December, the second year of our reign.<sup>4</sup>

Every precaution was now taken that the new Archbishop elect—the successor of Archbishop Pole, the 68th archbishop in unbroken line from Augustin—might be validly and lawfully ordained. On the 9th day of the same month, in the church of "St. Mary-le-Bow," Dr. Parker's election was regularly confirmed, open challenge being made for anyone to show reason why the elect should not be consecrated. No objection was made. Accordingly, on Sunday, the 17th of December, 1559, in the chapel of the Archiepiscopal Palace at Lambeth, the solemn and sacramental ceremony of Consecration was performed in the presence of bishops, bishops-elect, priests, royal commissioners, noblemen, and commoners.

O what a scene was that! and how

<sup>2</sup> The first Roman Catholic bishop in the U. S. A. had but one consecrator, the titular Bishop of Ragal. The Swedish and the "Old Catholic" Episcopalates also come through a single bishop.

<sup>3</sup> *Roll's Patents*, 1 *Eliz.*, p. 6, and *Rymer*, vol. 15, p. 536, quoted in Bailey's "Defence of Holy Orders in the Church of England."

\* It is a law in England that an Episcopal Ordination must be performed by an Archbishop and at least two bishops, but if no Archbishop takes part, then by at least four bishops, as was the case in Parker's Consecration.

<sup>4</sup> *Parker's Register*, vol. 1, p. 3; and *Roll's Chapel*, quoted by Bailey, p. 7.

memorable the act which saved to England's ancient Church that ministry of grace and power, which Christ had ordained!

The chancel of the chapel was beautifully adorned. At the east end stood the altar, at the north side of which was placed the Bishop's throne. At six o'clock in the morning, the procession entered the west door—the Archbishop-elect vested in scarlet cassock and hood, with four wax torches borne before him, and accompanied by the four bishops, who were to unite in the laying on of hands, viz.: William Barlow, Bishop of Bath and Wells, John Scory, Bishop of Chichester, Miles Coverdale, Bishop of Exeter, and John Hodgkins, Bishop Suffragan of Bedford. Of these four bishops, two had been consecrated according to the Latin form of the old English Ordinal in the days of Henry VIII, and two according to the English form of the Ordinal during the reign of Edward VI.

Weighing my words with care, I affirm there can be no more doubt that these four prelates were lawful Catholic bishops, than that Anselm or Augustine, Ignatius or St. John were partakers of the Apostolic ministry.

Morning Prayer is now said by Andrew Peersøn, chaplain to the Archbishop-elect. The Bishop of Chichester ascends the pulpit, and taking as his text: "The elders who are among you I exhort who am also an elder," he preaches, (as the old Lambeth register has it) "not inelegantly." Now the bishops withdraw to vest for the Holy Communion, and return, the Archbishop-elect in the surplice of a priest, Bishop Barlow, the Celebrant, with the archdeacons of Canterbury and Lincoln who serve at the altar as deacon and sub-deacon, in gorgeous copes of silk. After the Gospel the candidate is presented; the Queen's mandate for the Consecration is read; the oath of office is administered<sup>5</sup>; the people are bidden to pray for the candidate; Bishop Barlow sings the Litany, the choir responding. After the usual questions and answers, and special prayers, the four bishops lay their apostolic hands on the head of the kneeling priest each one of them saying in English the ancient words of Consecration; and Dr. Parker rises a bishop in the Church of God, and is vested in the episcopal robes. No part of this important transaction was done in a corner. After the service the Archbishop gave a reception in his palace; and that night he made the following entry in his private diary which is still preserved in the library of Corpus Christi College, Cambridge.

"Seventeenth December, in the year 1559, I was consecrated Archbishop of Canterbury. Alas! Alas! O Lord, to what times hast thou preserved me? Lo, I am come into deep waters, and the storm hath overwhelmed me. O Lord I am oppressed, undertake for me, and with thy mighty spirit strengthen me. For I am a man, both of a short time and weak," etc.

On the first of January, the new archbishop was enthroned in the cathedral, after which he was placed in possession of the temporalities of his see, and summoned to his seat in the House of Lords.

I know of no event in Anglo-Catholic

(5) In the oath, after declaring that the Queen is the only "Supreme Governor of This Realm, as well in spiritual or ecclesiastical things or causes, as temporal," come the words: "And that no foreign prince, person, prelate, State or potentate, hath or ought to have, any jurisdiction, power, superiority, pre-eminence, or authority ecclesiastical or spiritual within this realm." It should be remembered that Elizabeth never took the title of "Head of the Church." Henry VIII took it, but Convocation allowed it only with this qualification: "As far as the law of Christ alloweth." It was advertised in 1553 and never revived.

history better certified than the Consecration of Parker. I give here a list of the chief documents which prove the fact of his Consecration:

"a. The register of the act in the archives of Lambeth, written in the same hand as the registers of Cranmer and Pole, and attested by the same notaries public as Pole's own record.

b. A contemporary copy of part of this register in the State Paper Office.

c. Another contemporary copy of the register in the library of Corpus Christi College, Cambridge.

d. Parker's autograph note-book, in the same library, mentioning his Consecration on December 17, 1559.

e. The casual mention of the fact, as an item of news, in the contemporary MS. diary of Henry Machyn, preserved in the British Museum.

f. The contemporary MS. "Zurich Letters," testifying to the same fact, and but lately discovered.

g. The conduct of Bishop Bonner, in his suit against Horne, Bishop of Winchester, in which the fact of the Consecration itself was allowed by Bonner.

h. The precise dove-tailing of the event into the long and intricate series of civil (not ecclesiastical) documents required by the State in evidence of Parker's right to his barony, revenues, seat in the House of Lords, and coercive jurisdiction in his province.

i. The manner in which contemporary writers, such as Camden, Holinshed, etc., take the matter as notorious and undisputed."

Against all this overwhelming evidence one and only one attack has been made, that known as the "Nag's Head Fable," which must be briefly and candidly noticed.

### THE ALASKA CATHEDRAL.

From a Russian Subscriber.

(Concluded.)

The *ikonostasis* (a compound Greek word meaning something for placing images upon) of the Eastern Church is a wall, generally a partition, which divides the elevated floor, and separates it so as to create a chancel and a more sacred apartment (Holy of Holies), in which is situated the altar, etc.

There are three entrances by way of the *ikonostasis* into the altar apartment: the southern door (which is the one for entering), the northern door, (the one for exit), and the royal doors, which are in the centre. The latter are called "royal," because through them the Blessed Sacrament is carried and the altar is situated right in the rear of them, in the centre of the Holy of Holies.

The royal doors remain always closed with the exception of important and significant moments, viz., at Vespers immediately after the Litany or "Kyrie Eleison," the royal doors are opened by the deacon; this signifies the fall of man and the gates of paradise again opened to him; the choir sing the psalm: *Beatus vir, qui non abiit.*

During Mattins when the Gospel is read the royal doors are again open. (As the services of the Oriental Church are quite long the royal doors are opened a number of times; too numerous to explain each occasion in an article like this). At Divine Liturgy (or Holy Communion) the holy entrance is open during the time when the *troparions* and *kondaks* of the day and of the saints commemorated are sung, while the Epistle and Gospel are read, during the cherubic hymn, when the laity approach unto the Mystic Supper, etc.

On the royal doors always are to be

found the images of the Annunciation and the four Evangelists. To the right of the doors is the image of our Lord; on the left that of the Blessed Virgin with her Babe and God. On the northern and southern doors you generally find the pictures of angels or some of the saintly deacons of the early Church, such as Stephen, Lawrence and others. (These doors are sometimes called the deacons', because a deacon never passes through the sacred entrance unless he carries the Blessed Sacrament or Gospel and in a very few other cases). To the right of the southern door you find the picture of the saint in whose memory the church is dedicated. As a general custom this picture is one of the richest in the church. To the left of the northern door is the image of another saint; generally one more favored by the parishioners or donator to the church's beauty.

Over the royal doors you always find the image of our Lord with His sorrow and wonder-stricken disciples supping for the last time. Besides being well executed, the pictures in St. Michael's church have the robes of the persons covered over with other beautifully carved robes of gold and silver, the face, hands and surroundings of the person are open. It might be noted that most of these pictures are nearly life size.

Let us enter the sanctuary of St. Michael's. The altar (throne, as it is sometimes called), is in the centre. In the northeastern corner is another altar called sacrificial; the credence table—here the elements are prepared for consecration. When the holy loaf is pierced, the priest says: "One of the soldiers with a spear pierced his side, and forthwith came there out blood and water." Two bows (of gold or silver) fastened together with a star is placed over the paten to protect the holy loaf; "and, lo, the star went before them, till it came and stood over where the young child was."

The cloths or veils, light, incense and spear are all typical. Each act of the officiating presbyter is accompanied by prophetic words of the Old Testament or by words of glad tidings already accomplished in the New Testament.

The preparation of the elements at the credence table is called the *proskomedion*—offertory; because in the earlier Church bread and wine were brought by the people. At the *proskomedion* prayers are offered for the living and the departed, for the ones that brought this wine and this bread.

To the right of the altar in an enclosure or recess in the wall, is the sacristy (with a wash-stand). To the extreme east of the church, in the rear of the altar is the episcopal sedalia with smaller ones on each side for the priests. If the deacon finds a spare moment during the long services he is allowed to sit in the sacristy.

St. Michael's church at Sitka, Alaska, is furnished according to the description above. Being a cruciform structure, this church has in the right and left arms two chapels. In the right arm that of St. John the Baptist. Here you see the seal of the old dispensation—martyrdom; the head of the Lamb's Prophet in a basin. This picture is not very artistically executed, but an exceptional human being can look upon it without feeling an awe come upon him. The chapel in the left arm, that of the Blessed Virgin, contains two pictures, one of our Saviour and the other of the Blessed Virgin with her divine infant—once seen, never to be forgotten. The purest and most gentle expression a painter could imagine.

The golden robes are of exquisite workmanship.

The writer begs pardon for a mistake made in the former part of this article concerning a certain minister, who, as it has been said, served as deacon for about forty years; after closely enquiring, it was found that the above mentioned minister entered the clergy in 1835, but was not ordained to the diaconate until A. D. 1861. The petty grades of the Eastern Church for trial, practice and promotion of choristers and students according to merit and age, are; lay brother, lector, clerk and sub-deacon.

A MIDNIGHT HYMN OF THE ORIENTAL ORTHODOX CHURCH.

Translated by John Eliason.

Behold, the Bridegroom cometh in the middle of the night,  
And joy to that blest servant, who stands watching in His sight,  
But woe to that unworthy, who is careless of His light.

Beware, my soul, let not thyself be overcome by sleep,  
Lest thou be given o'er to death, forevermore to weep,  
Shut out from God's blest kingdom, and the pasture of His sheep.

But watch and cry to him, who was, and is, and ever shall be;  
O Holy, Holy, Holy God, be merciful to me,  
Because of that blest Mother, who in purity bore Thee.

All glory be by men below, and by the heavenly host  
To God the Father, Only Son, and Blessed Holy Ghost.

Still thinking on that fearful day, my soul watch constantly,  
And light thy lamp and make it bright with oil of charity.

For little dost thou know how soon that voice may come to thee.  
That voice which in the midnight calls: the Bridegroom now is there!  
Slumber no more in sin, my soul, but rouse thee and beware,  
Nor like the virgins stand without and knock with empty prayer.

But watching, wait, and pray, and strive the tempter's arts to foil,  
And go to meet the Lord of Life with rich and vestal oil.  
That He His glorious wedding robe may give thee for thy toil.

Thus will we praise the Three in One, the Blessed Trinity:  
Now, and forevermore, and to the ages still to be. Amen.

THE PASCHAL PARAPHRASE OF THE GREEK CATHOLIC CHURCH,

Christ is risen from the dead,  
By death conquered He death,  
And to them in the grave,  
Life He gave.

LETTERS TO THE EDITOR.

TESTIFYING CLERGYMEN.

To the Editor of the Living Church:

"What next?" was my exclamation, on reading the following advertisement:

"The Rev. C. B. —, an eminent clergyman of the — church, says of Skepps' A 1 Coffee, it is exceedingly pleasant, and I cordially recommend it to all clergymen and their families."

Well, really, how obliging in the reverend gentleman to testify to the virtues of such "exceedingly pleasant" coffee, and recommend the same for our own delectation! Truly some clergymen are "eminent" for their good nature to sharp tradesmen, quack doctors, and medicine venders. Scarcely can we take up a newspaper and run our eye over the advertisements without discovering recommendations more or less strong from "eminent" and "distinguished" divines, as the shrewd advertisers style them, of the sovereign virtues of some "Cough Elixir," or "Baby's Lullaby," or "Hair Dye," or some potent charm which is "not a

drug." And now, as we see above, we have an article of coffee with the clerical brand. Next, I suppose, we shall have "a fine quality of mustard," "superior pepper," and "delicious cognac," duly testified to by other gentlemen of the cloth.

Now, without any desire to be censorious, it does seem to me that this kind of thing is derogatory to the ministerial character. The clergy have great influence. Is it right to allow a man who has a keen glance on the main chance, to use our name to puff his wares? I, for one, think not. It is desirable, doubtless, to those who drink coffee, to have it good; but if a good article comes into the market, it needs no clerical puffing to get it sale.

It may be right enough for bald-headed people to try and get hair on their heads, and possibly for gray-beards to seek to turn gray into black; but really if there are articles in existence which can do these things, it surely cannot be essential that a string of reverends should be their leaders.

I know that the demands made on the clergy are excessive. To many of these we may accede without loss of dignity. But let there be some limit to our favors. Let us, for the sake of our office, and our noble work, not degrade ourselves by indorsing every plausible quackery that comes along. The tendencies of this continual reference to ministers are of a leveling character. Let us be wisely conservative, and not aid in the destruction of our own influence. H.

A WANT OF OUR TIMES.

To the Editor of the Living Church:

One of the greatest needs of our times is a training school for matrons—a school with a regular course of instruction by a lady who has had experience as matron in some large institution, and at the end of the course those who pass should receive a diploma which should be regarded as a satisfactory testimonial to the capability of the owner, to act as matron in any school, private or public institution. Experience is considered the first, and most important, requisition, but how are ladies to learn if they are denied all opportunities of gaining said experience? I do not speak unadvisedly, as I know a lady, a good housekeeper, who, in my judgment, would be a far better matron than the majority holding that situation, but her applications have been constantly rejected on account of her inexperience.

The changes and chances of life have thrown many women of our land upon their own resources, who have for years led happy sheltered lives in their own homes. Others are not obliged to sustain themselves until they reach middle life when their experience as housekeepers ought to enable them to earn a livelihood in this way. All cannot become teachers, telegraph operators, type writers, or stenographers. Many have not the gift of teaching.

A superintendent of a railroad once said that after thirty years of age a person cannot learn telegraphy easily on account of the hearing being less acute; hence, many women who are not obliged to depend upon themselves for support until after that age, could not gain a living by that profession or employment. Type writing and stenography are much more easily acquired early in life when the fingers are more pliable and nimble, and care has not in a measure dulled the brain.

There are normal schools which are training schools for eachers, there are

training schools for nurses and servants, and why not a training school for matrons? In such a school any lady who is a good housekeeper, could learn in a short course how to provide for a large number, giving a variety of food at a reasonable outlay, the best method of regulating the work, etc., and it would be well also to combine some of the instruction of a trained nurse.

This is a charity for ladies, which I trust may soon be established in all of our large cities, as it would lighten many heavy hearts, and prevent much suffering. It need not be entirely a charity. It could be a Bureau of Employment for Matrons as well, and those who are indebted to it for situations could pay a certain fee, or a percentage on their first year's salary.

A CHURCHWOMAN.

EASTER AMONG THE ROCKIES.

To the Editor of the Living Church:

Isolated though we be from frequent intercourse with our fellow-men, denied the comfort of the services of Christianity, though nearly four feet of snow was on the ground, yet in this almost deserted mining camp, 9800 feet above the sea, Easter was ushered in by one of the grandest anthems ever sent upward to the Great White Throne. The deep solemn thunder of the avalanche as it dashed down the seamed rugged sides of Gothic mountain, now swift as a bullet, then a pause as it falls over some precipice, ending with a swift quick rush as it ceases falling, slower and slower until it is lost in echoes amid the surrounding peaks, was the grand bass of this mighty choir of nature. The waters of the streams as they rushed over the numerous falls, now soft and low, now loud and clear, now afar, gave the tenor and soprano, while the ceaseless ever-changing murmur of pines, and subdued tones of the imprisoned river, as it rushed under the snow or through the canyon, was the alto. We had no flowers, but the blue sky, rivalling in depth and purity the song-sung sky of Italy, the brilliant sunlight, flashing snow crystals, sombre pines, gray, quivering aspens, mountain peaks and sides, formed of rock of every hue, which showed, in places where the snow had gone, so brilliantly against the alabaster whiteness of the snow, the birds flitting hither and yon, supplied in some measure their lack. Just above us towered the grand cathedral-like form of Gothic mountain, three thousand feet above us! Amid such sublimity we seemed to draw nearer to Him whose handiwork they are, than when surrounded by the work of man.

"Christ is risen" chant the mountain peaks, and Easter peace rests on our hearts. "C."

A CUTE OLD PERSIAN.—There is a clever Persian story about Mohamed Ali and his camels which, though old and undoubtedly familiar to many, will bear repetition: A Persian died, leaving seventeen camels to be divided among his three sons, in the following proportions: The eldest to have a half, the second a third, and the third a ninth. Of course, camels can't be divided into fractions, so, in despair, the brothers submitted their difficulty to Mohamed Ali. "Nothing easier," said the wise Ali. "I'll lend you another camel to make eighteen, and now divide them yourselves." The consequence was, each brother got from one-eighth to one-half a camel more than he was entitled to, and Ali received his camel back again, the second six, and the third two.

## The Household.

CALENDAR—MAY, 1885.

17. Sunday after Ascension.	White.
24. WHITSUN DAY.	Red.
25. WHITSUN MONDAY.	Red.
26. WHITSUN TUESDAY.	Red.
31. TRINITY SUNDAY.	White.

### SERMON NOTES.

BY THE BISHOP OF BEDFORD.

II.—FAITH.

Text: 2 Cor. iv. 18.

Oh, tear in twain the gaudy painted veil  
This puny world still hangs before our eyes!

Why scarce discerned, in vision dim and pale,  
The greater world that round about us lies!

We want to see; but lo! our eyes are blind  
With gazing on this lurid earthly glare;  
When we would lift the veil and peer behind,  
We cannot trace the eternal glories there.

Lord, open Thou our eyes that we may see;  
Make real to us, as our way we tread,  
The presence that shall ever with us be,  
The glory that is burning overhead.

What though the cloud be hanging thick and low,  
And glimpses of the light be scant and brief,  
Oh, shine Thou for us with Thine inner glow,—  
Lord, we believe; help Thou our unbelief!  
—Church Bells.

### SEVEN BOYS AND THEIR GUILD.

BY FRANCES SPALDING.

CHAPTER XVI.—CONTINUED.

"I remembered at Easter," she continued, "that it was a year since you became my pupils; but the season was still too early to celebrate our anniversary in the woods as I wished, and I postponed asking you until now. Can you all come some afternoon this week?"

A hasty consultation followed. All could not be sure; but they were to let Miss Grahame know, and they finally found that where there is a will there's a way.

The day they chose was one of the most exquisite of the Spring, and the woods skirting the river shore at Mr. Grahame's was just the place for a party of boys to have a thoroughly good time. They climbed up and down the little ravine, they went out in the row boats, and they gathered the sweet Spring flowers in such great bouquets for Miss Grahame that she declared her room would be a perfect bower if she carried them all into it. At last, when they were tired of everything else, they sat down and begged Miss Grahame to read to them from the book that she had brought with her.

The tales were of heroic exploits and daring deeds of the olden time.

"My, weren't they fine old fellows," said Walter, who sat with his feet dangling over the bank of the ravine.

"I wish I could have been in that ship," said Jack, from his perch on the yard-arm as Donald called the branch of a maple tree upon which he had swung himself.

"Were they really any better than men nowadays?" asked Stanley, looking up inquiringly from where he had thrown himself at her feet.

"No," she said, closing the book, "those heroes were not a whit better than our own brave men today; although bravery now may be shown in a different fashion. And you know how the Northern King, after rescuing the captives from the pirate ship, went home

and treated the money lender against whom he had a petty spite."

"It's easier to be brave outside than at home," said Donald.

"That's what I've been thinking," added Stanley, "and, Miss Grahame, I wanted to say it before. I don't feel right to wear this badge, and be a member of the Guild, and all that. I feel ashamed because I do so many things that are mean."

"So do I," said Jack, looking away off through the maple branches at the sky beyond.

"So do I," said Hugh, "I kicked a poor little calf yesterday because she upset my feed basins, and ate up the chicken feed."

Not all of the boys spoke; but there was a conscious look on each face, and Miss Grahame was quite too well aware that these pupils of hers were actual boys to be surprised at misdemeanors, confessed or unconfessed.

"So you would like me to take the badges, would you, and dissolve the Guild? When will you be ready to take them again?"

"I don't know," was all they could answer.

"If none but perfect people wore badges," said Miss Grahame, "and did the work which such emblems bind them to do, the work would never be done. Having taken a responsibility, you must, of course, fulfil it, and outsiders hold you to a pretty strict account. The mistake they make is just here: The responsibility rests upon them quite as much as upon you, whether they assume it or not. If you were with a score of boys, eating your dinner in the woods, and a man who had had no food for some time came among you, the others would not think of saying you must give up your dinner, while they ate theirs, simply because you wore the badge of the Guild. But, since you have pledged yourselves to pay Louis's board until he can go to work, there are some, I have no doubt, who will think it no more than you ought to do, while it will never occur to them that it may be equally their own duty.

"But this badge was one of our own devising, and it is quite optional whether we wear it or not. What invisible badge do you all wear? I can say all now since Lon was baptized at Easter."

"The sign of the Cross," they answered reverently.

Lon leaned forward from where he was sitting, a question in his eyes.

"What is it, Lon?"

"What you said about people outside expecting more of those who wore badges."

"And you want to know if more will be expected of you because you have been signed with the sign of the Cross? Yes, much more, and with reason. What I object to is this: that they expect of us what they are not willing to exact of themselves. The Church was founded for all. If we believe, as we entirely do, in the divinity of Christ, then we believe that He had a perfect right to make His Church what He pleased, and lay upon its members such commands as He pleased. He has commanded that all should be baptized, and no one is more free from responsibility in the matter than another. Being baptized, we are bound to keep the vows and promises made in Baptism."

"But we can't, Miss Grahame," said Stanley.

"No, not entirely, and not of ourselves. This brings me to what I shall

be glad to say now instead of waiting until next Sunday, unless you think I am spoiling your afternoon by talking on grave subjects."

"Oh! no," they insisted, and she went on:

"In all our lessons about the Church, what have I tried to make you understand?"

"That it was *our* Church," answered Archie.

"I remember, perfectly," she continued, "how surprised you were a year ago, when I told you the Church had done something for you and that you owed a grateful duty to it. And you understood even less the fact that from the Church you were to gain strength to perform that duty."

"Now, you have assumed responsibilities—voluntarily assumed them—and these responsibilities begin to weigh upon you. You find it is not easy to do consistently what is expected of you as members of your Guild; but I think you can all understand that that is a very small matter compared with the fact that you are all members of a greater Guild in which you were made by your Baptism, what?"

"Members of Christ, children of God, inheritors of the kingdom of Heaven," they answered, quoting from the catechism.

"And here the weight that rests upon you is not given without help to bear it. When you come to years of discretion, and understand what is expected of you, what are you to do?"

"Be confirmed."

"What is being confirmed?"

"Taking our baptismal vows upon ourselves."

"But I thought you said they were upon every body," said Jack.

"Yes, they are upon you. What you are to do is to publicly acknowledge that they are binding upon you. But is that all of Confirmation? Is your acknowledgement of your vows the most important part?"

"I know it isn't," said Donald, "from the way you speak, but I don't know what you mean."

"It would be no very great help to publicly take our vows upon us, were it not for God's part in the covenant. What is that, Stanley?"

"The giving of the Holy Spirit, but I don't understand it."

"That is one of the things we cannot expect to understand."

"But why is it in Confirmation," asked Donald.

"Simply because our Saviour chose to have it so, is all the answer I can give; but to my mind that is all-sufficient. In the days of the prophets God chose to bestow special gifts by the laying on of hands, of which you can easily notice instances, as you hear the lessons read in church, or in your own reading. One that occurs to me now is, and "Joshua the son of Nun was full of the spirit of wisdom for *Moses had laid his hands upon him.*" Why the laying on of hands should give the spirit of wisdom, I cannot explain to you, any more than I can explain how that field of rye beyond us grew up into such luxuriant beauty. It is a very old custom which became, in the apostles' time, a part of the Church's ceremonial; and then, as now, through the laying on of the Bishop's hands, special gifts of grace and strength were given."

"And after Confirmation?"

They did not answer; but she knew that they followed her meaning.

"To put heavy responsibilities upon us, and not give the necessary help to

bear them, would certainly be most inconsistent with perfect justice. But the aid is equal to what is required. A constant help is given in the sacrament of the Lord's Supper; how, I cannot explain to you. You must accept it as a mystery. As the laying on of hands was chosen for the conveyance of certain blessings, so the simple elements of bread and wine have been chosen by our Lord for the spiritual giving of himself to his Church. There is a beautiful poem called 'The Children of the Lord's Supper,' that I should like to read to you before you go. Suppose we go to the house for it, and read it there, as it is getting a little chill here."

They followed her suggestion, but it was too lovely to go indoors, so, sitting on the piazza, she read to them Longfellow's translation from the Swedish of Bishop Tegner, repeating from it, after she had finished the poem, the lines.

"Are ye ready to eat this day of the bread of Atonement?"

What it denoteth, that know ye full well. I have told it you often.

Of the new covenant, a symbol it is, of Atonement, a token 'stablished between earth and heaven."

### THE CHRISTIAN YEAR.

FROM THE ANNOTATED PRAYER BOOK.

SUNDAY AFTER ASCENSION.

This day was anciently called by the significant name of "Dominica Expectationis." Being the only Lord's Day which intervened between the Ascension of our Lord and the Descent of the Holy Ghost, it represents that period during which the Apostles were obeying the command to their Master, when "He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father" [Acts i: 4].

The Collect for this day is an expansion of the ancient Antiphon to the Magnificat on Ascension Day; and has a special interest in the English Church from the fact recorded in the account of the Venerable Bede's death, that it was among the last of the words which he uttered. He died on the Wednesday evening about the time of the first Vespers of the festival, and the spirit in which he sang the Antiphon is well expressed by the aspiration that concludes the modern Collect.

The day itself, within the octave of the Ascension, may be properly considered as a continuation of that festival, but commemorating especially the session of our Lord at the right hand of the Father.

### CLOUDS.

BY MARAH.

Who has not sat and watched, with the keenest enjoyment, the moving masses of snow-white vapor floating above us? Whether they be the peaceful, strata, lying near the horizon, the graceful cumulus, gilded by the setting sun with the most brilliant hues, or the feathery cirrus, floating so airily over our heads, there is a strong fascination about them; and one can sit for hours, watching their ever-changing forms, and weaving strange fancies in connection with them.

The deep, pure azure of the heavens is a glorious sight, but how much is its beauty enhanced when we view it through the delicate lace-work that overspreads it! Truly, clouds have other missions than merely the transportation of moisture over the land.

Would that we could look upon the clouds that so often darken the pathway of life, in the same manner; and real-

ize that, as the heat of the sun draws to itself the small particles of water that they may return again to the earth to refresh its wasted energies; in like manner the Infinite Love of our Heavenly Father often deprives us of a portion of the things that we deem necessary to our happiness, only that He may thereby bestow upon us the grace and strength needed at another time.

The beautiful, feathery clouds, so ethereal in their composition, shield us from the scorching rays of the noon-day sun; and the clouds of adversity serve as a still greater shield from the perils that beset a path of continued prosperity. The sunset clouds of such gorgeous hues are not more brilliant than are our spiritual clouds when illuminated by the light of Heavenly Truth and glowing with a Father's love.

Even when the storm clouds lower we know that there is blue sky behind them, and that when the storm has fulfilled its mission we shall behold it in new beauty; but when the storms of sorrow beat upon us we are apt to forget that "behind the cloud the sun is still shining," and we yield to the fury of the tempest. We lose sight of the fact that clouds are just as essential, both to the physical and spiritual world, as the sunshine, and that they have an important mission to fulfill.

God watches, and thou shalt have sun  
When clouds their perfect work have done.

**BRIEF MENTION.**

—Out of the thousand millions of inhabitants which, it is computed, people this earth, no less than 450,000,000 are Buddhists.

—THE Bishop of Peterborough once said that the most trying sermon of his life was preached in the Queen's private chapel, Her Majesty and five others forming the congregation.

—THE Bishop of Calcutta tells his clergy that he will uphold them in omitting certain sentences in the Burial Office which speak strongly of Christian hope, when they have to read that office over those in whose case Christian hope cannot reasonably be entertained.

—A METHODIST of some prominence asked Gen. Booth the question, "What do you think is the condition of the Churches in this country (England)?" The General replied, "I fear there is a lull. A few years ago there was a great stir, and I was full of hope, but there seems to be a disposition to settle down again. Protestantism is essentially a talking religion, and the talking has become too learned, too intellectual. The people need plain, simple addresses. The Ritualists succeed, because they are not lazy. Their ministers work and visit their people. I do not think Romanism is advancing."

—A PHILADELPHIA minister believes in the efficacy of prayer, but he does not appear to believe in praying to Heaven for things which will be furnished in the natural course of events without being prayed for. Speaking to a number of his parishioners, he indicated his feelings by stating, "I have often prayed that I might be kept humble; I never prayed that I might be poor. I could trust Buttonwood street church for that."

—A CONTEMPORARY says: "The motto of the ancient theology was, 'Come, all ye that are weary and heavy laden and I will give ye rest;' but modern theology says, 'Come, ye that are weary and heavy laden and able to pay pew rents.'"

—THE Dean of Westminster, speaking of the long period that had elapsed before Robert Burns was finally honored with a bust in Westminster Abbey, said that, for a century and a half, Chaucer lay unmarked and unhonored beneath the pavement of the Abbey, and that nearly as long a period went by before any record of Shakespeare found place on its historic walls.

—A YOUNG French minister, while preaching in a chapel in a French hamlet, where the men sit on one side of the aisle and the women on the other, was annoyed by the sound of whispering, and paused in his sermon to reprove it. "Your reverence will observe," interrupted the principal woman present, "that it comes from the men's side." "So much the better, madam; it will end, then, sometime," concluded the minister.

—THE marriage is announced of Mrs. F. Burge Smith, for a long time an occasional contributor to our columns, to the Hon. Elias Griswold of Washington. Heartly congratulations and good wishes!

—A CORRESPONDENT advocates at some length the formation of an "Anti-Calling-Roman Catholic society." He thinks that there ought to be a united and determined effort by which this abuse of the English language may be broken up, which joins Catholic to Roman or uses the former to designate the papal communion. Give the Roman Church her own name. Fasten the truth upon her. Let us cease bearing false witness and excommunicating ourselves.

—A LARGE reward for a missing book is offered by a Wall Street lawyer in advertisements in the New York daily papers. The book sought is a manuscript record of marriages solemnized in 1772 by the Rev. John Ogilvie, who in that year was assistant minister of Trinity church. This clergyman was very careless, and instead of properly recording the marriages for that year, wrote them in a diary. If this diary can be found it is believed that it will contain proof of a certain marriage having been solemnized between a man and woman whose great grandson is the claimant of an estate worth more than half a million dollars. This instance of carelessness is a lesson for the clergy.

—THE religions of the world are roughly computed as follows: Buddhists, five hundred millions; Christians, four hundred millions; Mohammedans, one hundred and fifty millions; Brahmins, one hundred and sixty millions; Jews, seven millions; various forms of paganism, one hundred millions; but these figures are largely conjectural.

—MR. R. CLEVELAND COXE, the artist, a son of Bishop Coxe, has recently finished an old-fashioned American kitchen interior, in which the kettle is seen boiling over, while an old woman gossips at the open door with her neighbor. It is brilliant in effect and painted with care. This promises to be one of the best pictures yet painted by Mr. Coxe, who has achieved no mean reputation in this department of art.

—THE library of the late Rev. E. J. Edwards, which was sold in March, at Trentham, England, included, among many valuable works, a prayer-book that belonged to Charles I.

—THE Bishop of Truro lately preached in the chapel Royal, St. James. He fearlessly denounced the vices and short-comings of the upper class, and urged periods of retirement which were

considered under three heads, (a) the daily private prayer and reading of Holy Scripture, (b) the weekly rest of the Lord's Day, the opportunities of which were so much neglected, especially by the upper classes, and (c) the annual retirement of Lent, which the Bishop dealt with in detail and plainness of speech.

THE *Whitehall Review* is responsible for the following clerical ghost story. There is a certain well-known country house, in a certain English county, which has the advantage or the disadvantage, as the case may be, of being haunted. Lately the house was rather full, and a visitor, a very eminent London clergyman, was put into the famous haunted room. His host did not tell him of the fact that the room was haunted, thinking, no doubt, that his religious character would be a sufficient guarantee against any disturbance of his slumbers through visits from the spirit-world. At the same time he felt a little anxious, and was greatly relieved the next morning to find the reverend gentleman at breakfast with as cheery an air of successful slumber as possible. The next morning, and the next, he came down with that same light-hearted aspect which only those who have enjoyed peaceful dreams can wear. At last the host thought he might safely mention to his clerical visitor that he had been sleeping in a haunted room, and congratulated him on having seen nothing out of the common. "Seen nothing!" replied the visitor. "Oh, stop a bit, though, I did see something." There was a grave silence round the breakfast table; all clatter was hushed, and every eye was turned upon the speaker. "Yes, yes, of course," the clergyman resumed: "on the very first night which I passed here I was awakened in the middle of the night by what seemed like a touch upon my shoulder, and, on looking up, I saw the figure of a man in the room." Here, to the intense horror of the whole company, the clergyman gave a very correct description of the particular apparition which always honoured this room with its wanderings. "How could you bear it?" "What did you do?" were questions which immediately succeeded upon the awe-struck silence. "Do?" replied the clergyman, "why I asked him for a subscription to my next Sunday school picnic, and the spectre vanished immediately." The host has not yet made up his mind whether he likes visitors who treat his favourite phantoms in this off-hand manner.

**HINTS FOR HOUSEWIVES.**

A PRETTY penwiper is made by cutting little strips of cloth and tying them together with a leather strap so as to look like a bundle of shawls.

To make a jewel case of a cigar box, cover the outside with light silk or satin, line the inside with cotton-battening and cover with the silk or satin; nail around the edge with brass tacks a box-plaiting of narrow satin ribbon.

TO CLEAN BRASS.—Take one ounce oxalic acid, six ounces rotten stone, one half ounce gum arabic (all in powder), one ounce sweet oil, and sufficient water to make a paste. Apply a small portion, and rub dry with a flannel or leather.—*Scientific American.*

A NOVELTY in German favors consists of sticks of lavender tied together in a bunch, with narrow pink or blue ribbons. They are not expensive, but are valued because they may be preserved and used for scenting glove and other boxes.

A PRETTY shade for a chandelier globe is made of a band of bright satin ribbon two inches wide, gathered slightly at the upper edge to fit just above the largest part of the globe.

The lower edge is bordered with antique lace about three inches in width, finished with a fringe of embroidery silk of the color of the ribbon, knotted into its pointed or scalloped edge.

TO COOK FRESH MACKEREL.—After cleaning the fish, place it in a fish kettle; just cover it with cold water and a gill of vinegar, or with half water and half white wine; season with three or four sprigs of parsley, one of thyme, a bay leaf, one clove, one onion, half a carrot (in slices), two cloves of garlic, salt, pepper, and perhaps a little tarragon, if the latter is at hand. Set on the fire and boil gently till done. Dish the fish and serve it warm with a caper or anchovy sauce, or with currant jelly.

HANDSOME pin-cushions are now frequently made long and narrow rather than square. A very pretty one of blue satin had one corner of blue plush, on the corner opposite was a bow of satin ribbon of the same color; embroidery may be substituted for the bow. Another pretty one is made of several strips of different colored satin, with gilt cord covering the seams, or has a box plaiting of ribbon around the edge with a narrow gilt braid sewed to the upper edge.

BROKEN china can be mended with a useful glutine made with a piece of old cheese mixed with lime; and the wooden palings of the garden may be preserved from the weather by coating them with a composition of boiled linseed-oil and pulverized charcoal, mixed to the consistence of paint. In this way wood can be made to last longer than iron in the ground. If we consult our health, we should plant the garden with odoriferous plants, such as wall-flowers, mignonette, and other old-fashioned flowers and herbs, which have a remarkable power of developing ozone and purifying the atmosphere from miasmatic poisons.

BABY'S MEALS.—The seasons of baby's meals should be household habits by the time he is allowed to partake of cooked food. Do not blunt the zest which he ought to bring to the consumption of regular rations by intervening nibbles and lunches. He will learn to expect and demand upon these, and be discontented when they are withheld. The practice of appeasing him when restless, from whatever cause, by thrusting a cracker, a slice of bread, or, worse yet, a "hunk" of gingerbread or a "cooky," into his hand, is discountenanced by wise mothers. He besmears his face and clothes, drops crumbs on the carpet, and makes a continual want for himself. When the hour comes for feeding him, give him his quantum of proper food, properly prepared. Let him eat it leisurely, and as soon as he is old enough to sit at a table, serve his meal neatly in a plate, cup or saucer, set on a neat cloth, his own spoon, china and finger-napkin laid in order. These are not trifles. More Americans would breakfast, dine and sup in healthful decorum, and fewer "feed," if they were trained from infancy to consider a meal as a ceremonial observance, and the need of popular essays on "Table Manners" would be less urgent.—*From Babyhood.*

PETROLEUM AS WOOD PRESERVER.—A Rural New Yorker writes to a contemporary that "fresh, light petroleum if applied warm, will penetrate—if the wood is dry—almost as readily as water, and once thoroughly saturated, it is there to stay—water will not wash it out. I have been for years a producer of crude petroleum, and have yet to find a board or piece of timber connected, or otherwise, with the works, that had been once saturated, which is not sound where the oil touched it, while frequently parts not oiled have decayed rapidly. I have just finished taking down and making over into smaller ones, a wooden storage tank. This was first built over 18 years ago, and left exposed to all kinds of weather. We did not find one rotten spot in it; everything was sound. I have known oil barrels, and also small tanks, to be covered over with a thin layer of earth and remain so, in one case for over fourteen years, and come out sound." He especially states that saturated with this moisture-repellant from nature's own marvelous laboratory, sills of barns and similar buildings will outlast any other part of the frame; and he remarks that after the first two or three days the application does not expose wood to any increased risk from fire.

## The Living Church.

Saturday, May 16, A. D., 1885.

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MATTHEW ARNOLD'S comment on Christmas in the *Contemporary Review*, will surprise no one who has followed his "Sweet reasonableness" in its skeptical course. Belief in the Incarnation he regards as simply 'homage to the virtue of pureness and to the manifestation of this virtue in Jesus.' Trinity Sunday is characterized as a day of penitence for the aberrations of theological dogmatists. Yet this doctrine of the Trinity has pervaded the thought and worship and life of the Christian Church from the beginning. We pity the man who can speak of it as "the aberration of theological dogmatism."

THE May issue of *The Spirit of Missions*, informs us that fully one-half the amount appropriated for the current year has yet to be raised during four months, and these four the worst of the year for collections. We must have \$100,000 by September 1. "Special, unremitting, redoubled efforts must be made that the Church's treasury be not left in debt, and its Board of Managers compelled to contract its work." What is the reason we are always facing such a state of things about this time of the year? Are the managers always going beyond their means, or are the people always coming short of their duty, or is it a little of both?

DR. BRIGGS, a professor in the Union Theological Seminary, affirms that "Presbyterianism is not a finality. It is a stepping stone to something higher and grander yet to come." The something higher and grander, as we truly believe, is the historic Church, from which Presbyterianism is a departure. It is not "yet to come;" it has come, and it is a finality. It has the faith once delivered, that cannot be changed; the sacraments once ordained, that cannot be modified; the three orders of the Apostolic ministry, that cannot be increased or diminished. It is a finality as to all essential principles of doctrine, discipline and

worship, and it is a stepping stone to the higher and grander state of the Church triumphant.

AN esteemed correspondent in Mexico sends an eloquent defense of George Eliot, setting forth the purity of her character, the sincerity of her intentions, the good influence of her writings, and deprecating our criticism of her life in her relation to Mr. Lewes. While grateful for the courtesy of the communication, we cannot allow this subject to be discussed in our columns. We believe that we have voiced the general sentiment of the Christian public in condemning this phase of George Eliot's life. Only the Judge of all can weigh the motives and measure the sin. From a human point of view the example was pernicious and is to be deplored—all the more on account of the high character and noble service of the great author.

*The Church* gives a summary of Prof. Max Muller's recent discussion of the question, "Was the first man a savage?" This distinguished philologist combats the theory that some degenerate race, like the Fuegians, inferior in intelligence to our domestic animals as Darwin claims, was the head of the human family. He says: "The idea that the Fuegian was salted and preserved for us during many thousands of years, so that we might study in him the original type of man, is nothing but a poetical sentiment, unsupported alike by fact, analogy and reason." He claims that the Fuegians illustrate the evolution not of ascent, but of descent, and points to the fact that one dialect of the Fuegians consists of thirty thousand words, as a proof that the race has degenerated from a race not more ignorant than themselves, but far superior in culture, imagination and art.

In our comments favoring the re-organization of the Board of Managers of our missions, we did not intend to imply that the Board as heretofore constituted has been incompetent and unworthy, or that under the plan pursued, undue expenses have been incurred. The treasurer's reports show that less than four per cent of funds administered has been used for expenses. It is said that the C. S. M., and the S. P. G., the two great English societies, expend about ten per cent for administration. It may be questioned if excessive economy of expenditure is the best policy, and it may also be questioned how the money expended may be made to do the most good. Those who have advocated re-organization have doubtless been convinced that concentration is desirable. It accords with the general law of business,

and, we venture to say, will add vigor and efficiency to the work. One head is better than two or three, on general principles, and that is not to say that each of the two or three has not done all that could be done under the circumstances. If with the unification of effort at the central office, there could be unification of effort all along the line, there would be a great saving of expense and a great gain of income. If every member of every congregation would lay aside a sum for general missions, each year, to be given without special appeals and expensive agencies, it would take less than the half of four per cent to administer the million dollars that would come into the missionary treasury.

### SOME RARE BOOKS.

One of the foremost Greek scholars of our time, was recently heard to say that no man who pretended to be familiar with Greek and Latin literature, could afford to overlook the great works of the Fathers of the Church, and Dr. Pusey has recorded his opinion that the great need of the Church to-day is a more earnest study, on the part of her clergy, of the early Christian writers of the East and West. Any increase therefore, in the facilities for Patristic study in this country must be a matter of both literary and theological interest. With us, authorized editions of the Fathers are very rare, and opportunities for original research necessarily limited. A priest considers himself fortunate if he can get translations like Clark's or the Oxford Library. Even our theological seminaries can scarcely boast of first-class Benedictine editions of St. Chrysostom, Origen and Cyril of Alexandria, not to speak of works like those of Baronius, Mabilou, Du Cange and Gallaudius. The reason is obvious. They are not "for sale" in America, and their value abroad may be inferred from second-hand book catalogues which offer one set of the works of Baronius' (e. g.) for \$250.

These facts render the recent gift to the University of the South of great and lasting value. A friend in England, already known for her good works, has placed in the University library nearly two hundred and fifty folio volumes of the best Benedictine editions of the Fathers, many of them very rare and beautiful. Besides the well-known writers, such as St. Augustine (14 vols.), St. Chrysostom (13 vols.), St. Gregory the Great, St. Ambrose, St. Basil and "the Gregories" in the East, St. Jerome, Origen, the Cyrils, Ephrem the Syrian, St. Cyprian, and some twenty-five others—there are magnificent sets of Gallaudius' "Bibliotheca Patrum," Baronius, Mabilou, Du Cange, Calmet and Suarez. There

is also a very fine copy of the "Corpus Juris Canonici," in three folio volumes, and a beautiful folio copy of the "Imitatio Christi." The edition of Baronius' Annals is complete in fine, vellum binding, containing the continuations of Raynaldus, Laderchius, Theiner, Torrielli, and Reding, with Attius' Criticisms on Baronius. This edition of Reding's "Vindicatio" is said to be the first book ever printed in the Monastery of Einsiedel, in Switzerland, and the edition of St. Cyril (Alex.) Paris, 1638, can hardly be procured now anywhere in Europe.

The "late unpleasantness" between Dr. Hopkins and Mgr. Capel, by showing the value of first-hand quotations, has put American Churchmen on their guard. It has been the policy of Rome, since Bellarmine and before, to give "extracts and translations" to catch the unwary public, and our safest and most effective answer is an appeal to the original works of the Catholic Theologians which have been preserved for us by the patient labor and Christian honesty of the Benedictines of St. Maur.

May this be the earnest of many benefactions to the University, and may God bless the kind friend who has made this noble contribution to the cause of theological learning in our country.

### BINDING AN INFANT IN BAPTISM.

Has a parent a right so to do? It is one of the arguments used by those who object to infant Baptism that it is not right to bind infants by promises made in their unconscious years; promises to which they could not give their assent, so they cannot in after years be bound thereby. There is a seeming plausibility in this argument, and there is no doubt that it is influential with many parents, who say, let children wait and determine for themselves; let the vow be made when they know themselves what it means and are able to be voluntary parties in the same. Now if Baptism were of man's appointment; if it were a mere human arrangement, optional with the parties, it would not bind children, and they would be at liberty when they come to adult years to reject the compact. At the same time, there are cases where a contract, made for the benefit of infants, may be of great service to them; as, for instance, the entailment of an estate on conditions which they are to fulfill when they come of age. In such case, it is optional with them to accept or reject the benefit. But this is not analogous to the Baptismal obligation, which rests on entirely different grounds. It is not in any sense man's arrangement, but it is a holy Sacrament, resting wholly on the appointment of God. And God,



who makes Baptism a Sacrament, makes it the way of salvation, binding upon all. Who does not know that in other things God exercises his Sovereign Authority and determines the condition of infants and adults according to His holy will? Are not infants born into the world without their agency or consent? Are not their nationality and parentage and social condition determined in the same way? Are they not placed under laws which they had no agency in making? Are they not under God's government, bound to love and obey Him? And were they consulted in this matter? Was their consent sought before they were born? And is it any more necessary that their consent be sought before they be born into the spiritual kingdom?

No act or promise of one's own, however freely made, can be so lawfully binding upon the conscience as the law of God. Herein is the simple point in Baptism; it does not create an obligation, it only recognizes one made by Almighty God. He has appointed Baptism as a way into His kingdom. He has commanded his ministers to baptize all nations; He has made it the duty and privilege of every one, even little children, to be in His kingdom and obey its laws; He has made it the duty of parents to "suffer little children to come;" and if their natural birth into this world, about which they were not consulted, do bind them to live honestly and justly, so we argue that their spiritual birth into the kingdom, about which they were not consulted, does bind them to keep the Christian vow and live a Christian life. Are not the spiritual blessings which Christ brings to little children and to all people as great as the blessings and privileges of this world?

**GUARDIAN ANGELS.**

That guardian angels "keep watch and ward" over the faithful, is evident from Holy Scripture. The Psalmist tells us "that the Lord shall give his angels charge over thee to keep thee in all thy ways," and we find in Acts (viii: 26) angels of God are God's messengers to men. St. Paul in his epistle to the Hebrews (1: 14.) tells them, that ministering spirits are sent to the heirs of salvation. In Revelation (viii: 3.) we are told that angels bear the prayers to God. The Catholic Church has ever held this comforting doctrine.

In the collect of our prayer book, for St. Michael and all Angels' day, we beseech our Heavenly Father to grant that His holy angels, who always do Him service in Heaven, may by His appointment, "succor and defend us on earth."

Spiritual influences for good are frequently denied, because they are supernatural, yet the fact that human actions are supernaturally influenced for evil, is generally admitted and readily attributed to the devil, whose emissaries assail the good and bad alike. Man must acknowledge the effect of supernatural

influences operating in subordination of a law far exceeding his knowledge. He cannot ignore the fact that the supernatural exists in the union of the soul with the material body. Certain it is, the invisible and visible kingdoms are closely allied—the natural and supernatural coexisting and mingling.

This belief in guardian angels is invested with an indescribable charm, yet awe inspiring. Messengers from God!—celestial visitors hovering over men, supporting and comforting him in all trials and dangers. They whisper comfort to the disconsolate, impart firmness to the wavering, enhance pleasures, assuage grief, raise the Christian to a higher plane of piety and duty, while assuring him of bliss perpetual.

Angelic agency sometimes admits of ocular demonstration at the departure of the soul from its earthly tabernacle. While mourning friends, suffused in tears, and perhaps bereft of hope, gaze upon the Christian in his agonizing struggle with death, lo! a smile of ineffable sweetness may be seen, spreading itself over the wan and emaciated countenance, proclaiming that a guardian angel is present to convey the soul to Paradise. There is a significance in this, foreshadowing to men that he has continuity of life—life perpetual. Happy in this consciousness, the Christian will feel lightly his weary pilgrimage on earth and may exultingly sing:

Hark! hark my soul: angelic songs are swelling  
O'er earth's green fields and ocean's wave-beat shore,  
Angels of Jesus, angels of light,  
Singing to welcome the pilgrims of the night.

Life's earthly burdens will surely be light, if we teach ourselves to discern by faith, that God's messengers are around us and aiding our efforts to become His faithful soldiers in the Church Militant on earth.

HENRY L. CLARKE.

New York, 1885.

**CONSECRATION OF THE BISHOP OF NIAGARA.**

SPECIAL CORRESPONDENCE.

In response to the invitation of the Metropolitan of Canada, forty-one out of the seventy-two clergy of his diocese assembled in the vestry of the cathedral, Fredericton, at 10 A. M. on the feast of SS. Philip and James to be present at the Consecration of the Bishop-elect of Niagara.

At 10:30 A. M. the procession left the vestry door and rounding the north side of the cathedral, entered its west door. The procession as seen from the cathedral grounds was most imposing. Two deacons headed the procession, then came the priests two by two, followed by the bishop-elect vested in purple cassock and rochet and white stole, succeeded by the bishop-coadjutor of Fredericton, vested in a scarlet chimere, the bishops of Toronto, Maine, Quebec, and Nova Scotia vested in their usual black and white. The sub-dean of the cathedral bearing the crozier cross of a Metropolitan, preceded the most reverend the Metropolitan of Canada, who was vested in a richly embroidered rochet, velvet chimere, white stole, and mitre.

Each bishop was accompanied by a chaplain, the Metropolitan's chaplain closing the procession.

One very note-worthy feature of the procession was the fact that of the forty-one clergy present from the diocese of Fredericton, only five wore black stoles, and of the two visiting clergy only one adopted that mark of mourning. In

the matter of head-gear most of the clergy were satisfied to be bare-headed during that short distance, the weather being a bright typical May day. Of those that were covered only one so far transgressed the proprieties by wearing a billycock hat, and one only a Greek biretta, while the majority wore the old English black velvet skull cap.

On entering the cathedral where a congregation of 800 had assembled, "Onward, Christian Soldiers" was sung as a processional. The Metropolitan was the Celebrant, and it is needless to say to those knowing the Bishop of Fredericton or his diocese, that the eastward position was adopted, and that everything was done decently and in order.

The Bishop of Nova Scotia was the epistoller and the Bishop of Maine the gospeller. The anthem ended, the Bishop of Quebec preceded by two deacons and the chaplain (his son, the Rev. J. Williams) proceeded to the pulpit and preached a Catholic sermon on the text 1: Cor. iii: 10.

Dr. Hamilton, who had taken his seat in the choir outside of the chancel rails, stood up during the latter part of the sermon, in which the preacher addressed him with kindly words of affectionate counsel followed by the patriarchal blessing. The Bishop-elect fell on his knees as the ancient and divine words of blessing were spoken: "The Lord bless thee and keep thee, the Lord make his face to shine upon thee and be gracious unto thee."

The sermon ended, the Bishop of Quebec returned to his seat preceded as before. The chair of the Metropolitan was then moved by two deacons to the centre of the sanctuary, and the Consecration was then proceeded with, the Bishop-elect being presented by the Bishop of Nova Scotia on the right, and the Bishop of Quebec on the left.

Bad precedents are hard to break, and it is for this reason presumably that the Bishop-elect went to the vestry to put on his chimere instead of being vested in the chancel. All the bishops present joined in the imposition of hands, and thus one more link binds the Church of Canada to the Church of America in the long chain of apostolical succession.

At the Consecration the hymn 323 (A. and M.)

I am not worthy, Holy Lord,  
That Thou shouldst come to me.

was sung by all kneeling, and after the benediction given by the Metropolitan from the altar, crozier in hand, the Nunc Dimittis was sung as a recessional.

Thus ended a very beautiful and impressive service, marred by not a single point of unseemliness, which can not be said of such services even in England. Everything was done reverently and in order.

True, the visiting bishops\* might have brought their croziers, and thus have added an impressive feature to the ceremonial, and it would have been more appropriate to have had a processional cross.

After vestry prayers, the sub-dean presented the Bishop of Niagara a short address of congratulation from all the clergy present, to which Dr. Hamilton suitably responded.

Advantage was taken of the presence in Fredericton of the clergy of the diocese of Fredericton, at the Consecration of the Bishop of Niagara, to hold an informal meeting in order to decide

\*A "visiting bishop" has no right to carry his crozier, which is a sign of jurisdiction and should only be carried in his own diocese.—Ep. L. C.]

upon an address to their venerable bishop, upon his attaining, on St. Barnabas's day next, the fortieth anniversary of his installation as bishop.

The clergy, therefore, lingered in the vestry of the cathedral, after Evensong on May 1st, till the Bishop had left, and then the Rev. G. G. Roberts, the rector of Fredericton, explained the object of the meeting. The Bishop of Maine, who happened to be still in the room, was asked to take the chair. Bishop Neely, in his genial way, said how he wished he were able, as a clergyman of the diocese, to sign the address to one to whom he owed so much and for whom he entertained such a loving regard and admiration.

A committee, consisting of representatives from each rural deanery, was formed to prepare the address. Would it not be more suitable to accompany the address with some slight gift from the clergy of the diocese—say a cope? Fredericton, May 2, '85. A. L.

**OUR CHICAGO LETTER.**

My most pleasing matter for record this week, is the offering of \$4,000 on the altar of St. Luke's Hospital chapel, on Thursday, May 7, for the Endowment of a Cot for Crippled Children. One could not but feel thankful for the privilege of attendance on such a pleasant occasion. The comfortable chapel, itself so attractive with its chaste decoration and lovely memorial windows, was still more beautiful thus filled with worshippers, gathered together for the usual Thursday Celebration, with the added interest of this memorial offering. The large amount necessary for this endowment was collected by Mrs. Abram Williams in small sums, and mostly from children; the children of Miss Loring's School having been specially active in the good work, netting quite an amount in a fair recently held by them.

The Rev. Clinton Locke, D.D., president of the hospital, celebrated the Holy Eucharist, and at that time made the offering of this goodly and gracious "alms" for the honor of our Blessed Lord in His suffering little ones. Dr. Locke was assisted by the Rev. Mr. Todd, acting chaplain of St. Luke's. It was interesting to notice, that in the congregation there were three persons who had by their earnest effort, made similar endowments on previous occasions. Mrs. N. K. Fairbank who had collected the endowment for the Sewing Woman's Cot, the Rev. Dr. Mallory of New York, who, through the columns of *The Churchman*, collected the sum necessary to endow the "Churchman Cot," and Mrs. Robert Douthitt, through whose untiring exertions the amount necessary for the endowment of the "Minnie Memorial Cot," was obtained. Miss Olive Lay, now Mrs. Captain McAuley, collected funds for the endowment of a Cot for Incurables, and it was hoped she would also be present at this joyful event, but unfortunately was detained by travel.

I know of no better way to do good than to thus endow a cot in St. Luke's Hospital, and I am glad to know that a surplus of some three or four hundred dollars collected by Mrs. Williams is to be transferred to the fund now being raised by THE LIVING CHURCH, to endow "The Living Church Cot." I hope those who enjoy my Chicago Letter will send on a contribution to this fund and so speed on another offering of \$4,000, for the endowment of another cot.

I was surprised not to see more of our city clergy present. Possibly they were

not notified of the interesting ceremony. I wonder if there is not a sort of pardonable hungering jealousy in their hearts, that they have not some such good work in their own parishes, or at least at their respective sides of the city. Every body is glad of course to see St. Luke's tower up in its magnificent philanthropy, but, it is a fact, we do need sadly other institutions in the diocese to draw out love and energy in other directions. St. Luke's itself, from the time Mrs. Franklin and a few women started it in a most humble way, has ever since been a delight to Churchmen in Chicago, but to have only one child in a family, though delightful enough in its way, is also a little doleful, "Blessed is the man that hath his quiver full of them." Who will be the first to start a Home for Old Men and Women, a Shelter for Penitents, an Orphanage or a Sisterhood? They will all come, I trust, in good time. Meanwhile we must be very thankful for St. Luke's and rejoice at its advance and endowment, and never forget to give due honor therefore to its faithful president, and untiring workers.

My attention was called recently to a move on the part of the First Regiment, to vacate their present Armory, on Jackson St., near the lake and erect a splendid affair quite near St. Luke's Hospital, on Fourteenth Street and Indiana Avenue. To have such an institution near St. Luke's might interfere with the quiet necessary for an hospital, but doubtless that will not stay its erection if it is to be. My interest in this move is, however, the fact, that the old armory which it is proposed to vacate, occupies the very site originally intended for the cathedral. When this site was conditionally given by Mr. Beers to Bishop Whitehouse, years ago, all that locality was vacant and only prospectively valuable as residence property.

As the tide of values and of speculation arose, influences were brought to bear which forced the Bishop to relinquish, or rather resign the conditional gift, and the land was at once bought by the vestry of Trinity church, and a large church erected thereon. This was burned in the "Great Fire" and the old walls and foundations of that structure form part of the Armory building as it now stands on Jackson street directly back of the Leland Hotel. What will become of it when the soldiers move out? Could it be restored to church purposes? I think if the Church had such a site now for a cathedral it would not readily part with it.

But here may thoughts about cathedrals and their place among us come up. I have heard it said that until the ecclesiastical status of clergy and laity who occupy such establishments is as secure and well defined as those of parochial clergy and attendants in parish churches, they will scarcely grow and flourish. It is not easy for a bishop solely from the ecclesiastical side to force the cathedral idea. It is not easy for rectors and parishes to forego their vested rights and privileges, and accept a mission at will. A vital cathedral movement ought to proceed from the laity who would build, establish and endow a cathedral in which each officer from bishop to doorkeeper would be each interested, and each attached in like fixity of tenure, love and responsibility. The cathedrals of England are virtually of this character. I read in *The Church Times* recently, the account of the enthronement of Bishop Temple in St. Paul's, London, and noted spec-

ially that when his lordship took his seat in the Chapter House, dean, canons, prebends, organists, lay clerks, choristers, vergers and bell ringers were duly present, and each and all promised him cheerful obedience, he at the same time solemnly promising to guard and respect their respective rights. A Popish bishop once made his boast that he could make his priests "march" at his word of command. There is something more commendable in a sturdy Anglican independence which gives rights to all, even the most lowly, under law, privilege and order. This is the kind of cathedral the people should gladly create for themselves and for the Church.

A charming concert for a truly benevolent object came off in the great Opera Hall of the Exposition Building, on Saturday afternoon, May 9. It was given for the benefit of the Froebel Kindergarten Association, the chief performers being about a thousand children from Mr. Tomlin's singing classes. Their singular purity of tone, clearness of articulation and intelligence of expression, were delightful. Other singers were there—a lady with a fine voice, who sang sweetly and well, and a gentleman of some local celebrity, but I could find no heart for other songs after listening to the pathetic unison of that vast body of fresh young voices, held under the gentle but firm control of Mr. Tomlin's baton. The vast hall was crowded and it is hoped that a large sum was realized for the Froebel Kindergarten Association, which has schools in several parts of the city. Instruction is given in them to children too young to attend the public schools, but not too young to be influenced for either good or ill. The verdict of all is that the Froebel Kindergarten system makes it possible to teach the very youngest children the love of order and beauty.

Sunday evening last, witnessed the first Confirmation in the new St. Clement's. The church was crowded to the doors, and the aisles filled by people standing. The pastor, Canon Knowles, presented twenty-two candidates for the Laying on of Hands. The Bishop preached an able sermon from the text, "Go thou and do likewise," the theme being the force of good example. He also made an address to the candidates on the same topic. The services were of the most delightful character, fully choral, and heartily joined in by those present. I was fortunately able to be in attendance, and ardently wished we had many more such churches in various parts of our city. The Bishop was accompanied by Canon Street, who read the Lessons at Evensong. I have seldom seen a Confirmation so orderly and beautiful in its details. The ladies of the class all wore large white veils and were for the most part dressed also in white. It seemed a realization of good Bishop Coxe's well-known verse:

"And Dreamland maids wear snow white veils  
At Confirmation hour;  
For such—an old Apostle wrote,  
Should clothe their heads with power."

ENGLISH "as she is spoke" sometimes in Japan, is illustrated by a business circular lately issued by a native of Yokohama for the benefit of foreign residents. "To announce of any Drawing! A map and a rough sketch plan of building (house or store) and all machine. A Pictures of anatomical dissection (to dissect the human body), and a lifelike picture of all anything. A sketch of writing to see with the eyes by all anything and to draw in contrast. The undersigned draughtsman will be

glad to Receive the to do anything upwards at the request of another, and respectfully solisite the patronage of the foreign residents."

#### SPECIAL COMBINATION OFFER.

Subscribers to THE LIVING CHURCH who desire to subscribe or renew their subscriptions to the periodicals named below, can remit to us for them and for THE LIVING CHURCH at the following rates: It will be seen that a very material advantage will thus accrue to those subscribers wishing one or more of these periodicals.

THE LIVING CHURCH (in advance) and	
Harper's Monthly	\$4 50
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English Illustrated Magazine	2 50
Atlantic Monthly	4 30
Young Churchman	1 50
American Church Review	4 00

Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.

Address THE LIVING CHURCH Co.,  
162 Washington St., Chicago, Ill.

#### PERSONAL MENTION.

The Rev. J. B. Robinson has resigned St. Mary's, Hazardville, Conn. and accepted a call to the rectorship of St. John the Evangelist's, Yalesville, Conn.

The Rev. C. W. Boylston has resigned St. Andrew's parish, Greenville, Conn., and accepted a call to Grace church, Long Hill, and Trinity church Nichol's Farms, Conn. Address, Long Hill, Fairfield Co., Conn.

The present address of the Rev. T. D. Martin, Jr., is 161st St., near Morris Ave., New York City.

The address of the Rev. H. Judd is now box 245, Wright's Grove, Ill.

The Rev. H. J. Broadwell, M. D., has resigned the rectorship of St. Paul's parish, Portsmouth, R. I., and accepted a call to the rectorship of the church of the Redeemer, Orangeburg, S. C. Address accordingly, after June 1st.

The Rev. R. H. Dennis, of the diocese of Western Michigan, died recently at Rochester, N. Y.

#### TO CORRESPONDENTS.

OLD LAYMAN (of issue of May 2). Please send us your address.

#### MARRIED.

GRISWOLD—SMITH.—At the church of the Transfiguration, New York, on Tuesday, April 28, by the Rev. Dr. Houghton, the Hon. Elias Griswold, of Washington, D. C., to F. Irene Burge Smith, daughter of the late Rev. Lemuel Burge, of Brooklyn, L. I.

#### OBITUARY.

WARNER.—Entered into rest, May 3d, 1885, Tryphena, wife of Thos. S. Warner, of Jefferson, Ohio, aged 59 years and 3 months. "May perpetual light shine upon her."

ELLIOTT.—Fell asleep, on Tuesday, April 28th, at Worth, Ill., Robert Elliott, aged 64 years. A most devoted Churchman, and an earnest supporter of the mission of St. Jude, Morgan Park, R. I. P.

MACURDY.—The Rev. David H. Macurdy died in Philadelphia, on the 2d inst., in the 71st year of his age.

Among the clergymen who have recently passed away from us, few, if any, are entitled to more honorable mention than he. A thoroughly courteous gentleman, he warmly attached his friends to him, while his well-trained preparation for the duties of his sacred calling won the respect of those whose privilege it was to have had his ministrations. He had a remarkably clear and scholarly way of treating whatever subject he discussed, so that one could hardly fail to derive sound information, as well as spiritual improvement, from his preaching. His judgment was excellent, his taste refined, and his great kindness of heart fitted him for the loving exercise of sympathy.

During the period of his active ministry, he was eminently successful in building churches, and in placing upon a sound financial basis the parishes with which he was connected. He was, besides, eminent as a peace-maker. Coming into a community which was distracted by party feeling, he was the means of happily bringing about an entirely different condition of things. He had a high sense of honor, and a keen dislike of aught like pretence; and no one more readily than he detected the latter. His loss is deeply felt by those who enjoyed his friendship. One who loved him offers this tribute of affection.

Philadelphia, May 7, 1885.

#### MISCELLANEOUS.

##### GENERAL THEOLOGICAL SEMINARY.

The Public Examination of the Students will be held in Sherrard Hall, May 18th to May 23d, beginning each day at 10 A. M.

The Annual Sermon will be preached by the Bishop of Springfield, in St. Peter's church, West 20th St., on Whitsun Day, May 24th, at 8 P. M.

The new Library Building will be dedicated by the Bishop of New York, on Tuesday, May 26th, at 10 A. M.

The Commencement will be held in St. Peter's church, on Wednesday, May 27th, at 11 A. M.

The Clergy (with surplices) and Trustees will meet for the Dedication and the Commencement, in Sherrard Hall.

E. A. HOFFMAN, Dean.

SEXTON.—Englishman (35, Anglican) wishes employment about church. Tenor singer, and can serve. Address C., care Lord & Thomas, Advertising Managers of THE LIVING CHURCH.

PIPE ORGAN FOR SALE.—A "Hook" organ, two manuals, pedals, twenty-five stops, and very sweet tone. Offered at extremely low price. Address care of Lord & Thomas, advertising managers of THE LIVING CHURCH.

AN elderly maiden lady desires a situation in a Church family. Can do light work or care for children. A pleasant home the object. References. Address Mrs. W., Emporia, Kansas.

CAMP ALLEGHANY.—Summer camp for boys Healthy outdoor life. For information, address H. P. Scratchley, 31 Franklin St., Baltimore, Md.

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.

SOCIETY FOR THE INCREASE OF THE MINISTRY.

Remittances and applications should be addressed to the Rev. Elisha Whittelsey, Corresponding Secretary, 37 Spring St., Hartford, Conn.

#### 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.

#### THE NIAGARA FALLS ROUTE.

The Michigan Central is the only real "Niagara Falls Route" in the country—none genuine without "M. C." blown in the bottle. It is the only railroad that gives a satisfactory view of the Falls. Every day train stops from five to ten minutes at Falls View, which is what the name indicates—a splendid point from which to view the great cataract. It is right on the brink of the grand canyon, at the Canadian end of the Horseshoe, and every part of the Falls is in plain sight. Even if he is too ill or too lazy to get out of his car, he can see the liquid wonder of the world from the window or the platform. This is the Michigan Central's strongest hold on popular favor, its greatest advantage, its chief attraction. So long as the waters of that mighty river thunder down to the awful depths below, so long as the rush and roar, the surge and foam, and prismatic spray of nature's cataractic masterpiece remain, to delight and awe the human soul, thousands and tens of thousands of beauty-lovers and grandeur-worshippers will journey over the only railroad from which it can be seen. There is but one Niagara Falls on earth and but one direct great railway to it.

After leaving Falls View, the train sweeps along the edge of the mighty chasm, some two or three miles, to Suspension Bridge, giving constant and ever-changing views of the cataract and the surging, boiling river, as it madly rushes and rages between the perpendicular walls of stone, three hundred feet high, that form the great canyon of Niagara. The stream is crossed on the new Cantilever Bridge, which, stretching over the roaring flood, from precipice to precipice, seemingly resting on air alone, is a marvel of engineering skill and daring. It is a dizzy height above the seething waters, and seems a pathway only for winged creatures, but the train rushes over it as though it were a highway cut in solid stone. From the bridge there is a magnificent view of the Falls, the Rapids and the Suspension Foot-Bridge, above the Cantilever; while below it the eye takes in the Lower Rapids and the awful Whirlpool where Captain Webb's body was found.

On the New York side of the river, the road follows the very brink of the canyon for a mile or more, affording continual glorious glimpses of the cataract, the rapids, and all the other noted spots; and, after leaving the town of Niagara, it winds along the margin of the river, furnishing views of the islands and the upper rapids, until the mighty stream widens out into Lake Erie, just as the conductor announces Buffalo. It is a twenty-mile-long flying panorama of God's and nature's sublimest handiwork—a feast to the eye, ear, heart, soul and imagination, that is worth the cost in time and money of a trip across the continent or around the world.—*St. Louis Spectator*.

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THE WHOLE.

BY L. D. S.

Weary with waiting, I labored  
To bury my thoughts in a book,  
Listlessly turning the pages,  
Half grasping the sense with my look.

Mournful and meaningless ever  
The poet's smooth verses flowed by,  
Veiling in words self-delusion--  
I turned from his song with a sigh.

\* \* \* \* \*

Now is the stillness of even,  
Waiting hath ended in gain,  
Read I from first to its ending,  
The poet's weird, beautiful strain.

Each single verse veiled in darkness  
Seems but the shadow of light,  
Stands in its perfect completeness  
The poem revealed to my sight.

Ah! Often sorrowing deeply,  
Life we but fitfully scan,  
Calling it "meaningless sorrow,"  
"A bitter delusion for man."

I think if we wait till the Even,  
And look our dear Lord in the face,  
E'en the bitterest heart-ache and anguish  
Will find in that Vision its place.

BOOK NOTICES.

OBITER DICTA. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price \$1.00.

A charming and valuable collection of wandering essays by an Englishman which has attracted, deservedly, much attention. The subjects are Carlyle, Browning, Truth Hunting, Actors, A Rogue's Memoirs, The Via Media, and Falstaff.

THE RESCUE OF GREELY. By Commander W. S. Schley, U.S. N., commanding the Relief Expedition of 1884, and Professor J. R. Soley, U.S. N. Illustrated from the Photographs and Maps of the Relief Expedition. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1885. Pp. 277. Price \$3.00.

One of the most gallant, well conducted, and successful expeditions in the records of naval adventure is here very clearly and modestly described by the Commander. The story is so fresh in the memory of all that this detailed and official account will be eagerly scught and read.

MEN OF INVENTION AND INDUSTRY. By Samuel Smiles. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. Pp. 382. Price \$1.00.

The world is indebted to Mr. Smiles for some of the best incentives to industry, duty and thrift. His books have had a wide circulation and have done incalculable good. The book before us gives an account of men who have struggled with adversity, and rising above obstacles have made their mark in the world and left it the better for their lives. Courage and energy are qualities that thrive only in the midst of difficulties.

LIFE LESSONS FROM THE BOOK OF PROVERBS. By Wm Stevens Perry, D.D., LL.D., Bishop of Iowa. New York: Thomas Whittaker. 1885. Pp. 361. Price, \$1.00.

Mr. Whittaker has had to pass this popular book to its fourth edition already—a gratifying proof of the demand which continues to be made for it. The essays which are comprised in the volume were not delivered in whole, as a series, to one congregation, but have been collated from Dr. Perry's pulpit teaching in successive parishes. They will form good reading for devotional hours in the family.

OATS OR WILD OATS? Common Sense for Young Men. By J. M. Buckley, LL.D. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. Pp. 306. Price, \$1.50.

An excellent book to put into the hands of any young man, and one that will also prove helpful in many respects to young people generally. It contains nothing especially new, but it is a thoroughly valuable and well-written condensation of sound practical information in regard to the working details of all the principal occupations of life.

The field covered is a large one. A decidedly religious spirit permeates the whole book, but there is no obtrusion of disputed points.

The suggestions on what to read, and how to read and how to utilize one's reading for conversational purposes, are particularly good and noteworthy.

HUSBAND AND WIFE, or the Theory of Marriage and its Consequences. By George Zabriskie Gray, D.D. With an Introduction by the Rt. Rev. F. D. Huntington, D. D. Boston: Houghton, Mifflin & Co. 1885. Pp. 132. Price, \$1.00.

Bishop Huntington's words in the Introduction seem to be fully justified by the contents of this little volume: "Too much can hardly be said in praise of the moderation, candor, and largeness of spirit manifest throughout these pages." The author shows from history, revelation, and reason, that the "equilateral" theory of marriage is not the true one; that it is the husband who takes the wife to his family and to himself. She becomes his "flesh." The argument upon marriage of a deceased wife's sister is well sustained, but cannot be expected to convince those who take their stand upon the ancient law of the Church.

OUTLINES OF THE PHILOSOPHY OF RELIGION. Dictated Portions of the Lectures of Hermann Lotze. Translation Edited by George T. Ladd. Boston: Ginn, Heath & Co. Pp. 162.

Of all the philosophers of the speculative school, Hermann Lotze, to our mind, comes the nearest to intelligibility, and in his Philosophy of Religion any well-trained mind may find profit and interest. In this he discusses, by the critical method, the Being of God, His Attributes, and His Relations to the world of matter and of mind. He finds in the Absolute the only complete Personality and the only basis of Reality. Not that God is everything, but that every Thing is related to God, and through Him to every other Thing. It is in this last analysis of the Real that philosophy finds the profoundest difficulty. Idealism and Materialism have each claimed to present a solution of the problem, but to neither does Prof. Lotze give allegiance. In designating Things as "modifications of the Absolute," he escapes Pantheism by declining to define the precise sort of unity which obtains between Things and the Absolute. He simply denies the self-dependence of individual things. In all his discussion of the Philosophy of Religion, he keeps in view the indestructible religious needs and the ineradicable religious instincts of mankind, and demands that a true philosophy shall not ignore or contradict these. Upon the basis furnished by his analysis, there is ground for belief in the creation, preservation, and government of the world by a Personal God, and for a belief in historic Christianity.

AUTOBIOGRAPHY OF SIR HENRY TAYLOR. 1800-1875. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. Two vols. Price \$3.00.

This autobiography, written for the most part about twenty years ago, privately circulated, recently written up, though not quite to date, and now published, is a very desirable book. The author says that he did not mean to have it published till after his death, and half apologizes for changing his mind, remarking that publication by a man of eighty-five is in itself a kind of posthumous publication. We can only say that the hastening of the publication gives the reader two pleasures instead of one. He is glad to have Sir Henry Taylor's autobiography, and he is glad to feel that Sir Henry Taylor is still alive.

To all interested in the modern political, literary, and social life of England, this book will be interesting in many

ways. It is charmingly written, with many gentle touches of humor, and not one of bitterness. Indeed, Sir Henry is universally benevolent. He knew many men, if not many cities, and many councils, and governments, for his experience of office covered half a century, and he may say that he was honored of them all. Some of his estimates of these men are remarkably shrewd: of Carlyle (chap. xx.) there is about the best that has yet been printed of that fearful man; and of Lord Tennyson, some exquisitely characteristic touches. A most pleasant book to read; the perfume of a happy life breathes from every page, and, mingling with it, that sense of self-satisfaction which, when not too violently expressed, never fails to bring the reader into the same frame of mind.

THE April number of *The American Church Review* is in all respects admirable. The most notable article is undoubtedly that of Bishop Seymour on "The Reformation, Monasticism, and Vows" which is at once timely and forcible, and should be read by every Churchman. The other articles are "Communion Wine" by E. H. Jewett; "Authority and Conscience" by the Rev. Geo. W. Douglas; "James Emmett," by the Rev. H. Y. Satterlee, D. D.; "The Restoration of Catholic Unity" by the Rev. W. Chauncey Langdon, D. D.; "Another View of Natural Law in the Spiritual World" by E. McCrady; "The Lives of the Rt. Rev. Alexander Jolly, D. D., and of the Rt. Rev. Leighton Coleman, D. D.;" "The National Church and the Diocese" by Mr. Hill Burgwin; "Philosophy and Christianity" by the Rev. J. M. Sterrett; "Human Immortality not Innate but Conditional" by the Rev. F. S. Jewell, Ph. D.; "The Inspiration of the Bible," three articles, by the Rev. B. Franklin, D. D., the Rev. J. M. Clarke, D. D., and the Rev. Geo. H. McKnight, D. D.; "Stormonth's English Dictionary," by Mr. F. A. March; "Baptism for the Dead," a letter from the Rev. C. G. Smith, D. D., and "The Spirits in Prison" by the Rev. E. J. Stearns, D. D.

The price of *The Review* is now \$4.00 a year, little enough. It and THE LIVING CHURCH may be had together for the same sum.

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

MR. R. A. PROCTOR will contribute a paper on "How Earthquakes are Caused," to the June *Harper's*.

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

OUR NEW YORK LETTER.

Your correspondent of last week touches upon a very tender subject when he speaks of the "Proper Head Wear for the Clergy." The old fashioned "Mortar Board," being commonly worn in England, and being open to little objection, has always seemed to me best suited for uniform and general use. In England one sees it at all times carried in the hand, even though there be no occasion to use it. There may be no particular advantage in carrying it from the choir stall to the lectern, and slipping it under the Bible while reading the lessons; but it is at least convenient to carry, and with it one is ready for any emergency. The Oxford cap, how-

ever, is not so suitable for protecting the head in church as a biretta seems to be. But on the subject of birettas, while there may be a desire to use them, there is not a very great amount of knowledge as to their proper use. At a recent service in the open air in this city, four of the six clergy wore birettas. One of those who did not wear one observed that all of his four brethren were uncertain how they should be worn, and had therefore put them on, one with the extra horn in front and the vacancy behind, another *vice versa*, the third solved the difficulty by having four horns, while the fourth had none at all. Our observant priest therefore applied to a friend of the Roman communion for information. He thus obtained a little pamphlet on the subject from which he learned that one of the birettas mentioned was of an Anglican pattern, while the other three were Roman; and of these latter, one was a bishop's biretta, though worn by a priest, while still another had a tassel which would indicate that the wearer thereof occupied a position of dignity in the Roman Church, to which there is no corresponding office in the whole Anglican communion. Your correspondent's suggestion, that the bishop of each diocese should authorize some appropriate head gear for his clergy, is a good one. The only difficulty would be that perhaps all the clergy would not follow his godly admonition in that respect, and uniformity would thus be prevented. Ritual discussion has so far quieted down, that it seems reasonable to hope we may at an early day have some authoritative standards which will be generally followed. The committee of the House of Bishops, consisting of Bishops Williams, Coxe, and H. C. Potter, which is to report at the next General Convention as to what vestments are lawful in this Church, may be expected to do something in this direction. As it is now, in any large gathering of clergy, three different colors worn by the several priests fail to mark the ecclesiastical character of the day; while stoles and head gear serve rather as tickets to mark the theological standing of the wearers. If "A Sufferer" wishes to see a good example of bewildering heterogeneity in the way of head covering, let him come to New York, week after next, and attend the exercises of the General Seminary, advertised in your last issue. Judging from former years, I think he is sure to see a procession of surpliced clergy, wearing all the different kinds of hat, cap and biretta he has ever seen, besides other kinds that he has never seen. It is truly edifying to behold a tall, thin man, wearing a surplice, black stole and high silk hat, walking with a short, plump and clean-shaven priest, vested in cassock, a short surplice, white stole and a biretta.

At the usual festival evensong on the first Sunday in the month at St. John's chapel the anthem was Mendelssohn's "Lauda Sion." The soprano solos were particularly worthy of mention, though the whole anthem was well rendered. The singing of the parts for the congregation alone, in the hymn and psalm, was, as formerly, very hearty and impressive.

Last Monday, the Assistant Bishop visited All Souls' church, of which the Rev. R. Heber Newton is rector, and confirmed thirty-nine persons. On Wednesday the rector of this parish, and a number of the members of the congregation, went by steamboat to visit the "All Souls' Summer Home by

the Sound." This home has accommodations for seventy children on eight acres of well-wooded land in Long Island. Besides the main building, there are five cottages, and two more will be built this year. The first children will be sent to this home about the middle of June, and, as they leave, their places will be filled by others. It is expected that nearly seven hundred children will thus be able to spend two weeks in the country during the approaching hot weather.

On Sunday evening of last week, the twelfth anniversary service of the Home for Old Men and Aged Couples, was held in the church of the Heavenly Rest. The Rev. Alexander Mackay-Smith preached the sermon, and spoke of the importance of a proper feeling of Christian love between the rich and poor.

Christ church, Brooklyn, will celebrate its fiftieth anniversary next week. The Rev. Dr. Canfield will deliver an historical address, on Sunday morning; and the next day, May 18th, there will be a reunion of the past and present members of the parish.

The western convocation of this diocese met last Wednesday in Christ church, Marlborough, the Assistant Bishop presiding. In the morning, there was a Celebration of the Holy Communion, and the sermon was preached by the Rev. P. C. Creveling. At the afternoon session an address was delivered by the Rev. Francis Washburn, on "Clerical Support." He called attention to the number of the clergy who were almost starved on account of inadequate support, and also to the amount of money that was frittered away by vestries and parish societies on fanciful objects, without regard for the great good that might be done with it in other more substantial ways. Mr. Washburn talked plainly and fearlessly, and his speech provoked a lively discussion. At the evening session, an address was made by Mr. Robert Graham, secretary of the Church Temperance Society, on the work that has been done by the society, and on the methods pursued by it.

It is generally agreed that the Freedom-of-Worship bill has been killed for the present. It has been brought forward several times before, and will probably be heard of again, as it is only a measure intended by its name to create political capital for its supporters; it is well that there has been so much discussion upon it. When it is next introduced there will be a better understanding of its real character than there has been heretofore.

New York, May 11, 1885.

## DIOCESAN CONVENTIONS.

### PENNSYLVANIA.

The one hundred and first convention of the diocese met in the church of the Epiphany, Philadelphia, on Tuesday, May 5. The sermon was preached by the Rev. Wm. P. Lewis, D.D., whose text was St. John iv:36, 37, 38. The chief thoughts were the fragmentary character of each man's labors, the rejoicing of the laborers when they finally meet; that all work viewed in its fragmentary nature is apparently a failure; yet no work for the Lord is a failure, and at the last all faithful workers shall see the perfected results and they together with Jesus shall thereat rejoice.

The Rev. John A. Childs, D.D., was elected secretary, and Mr. Clifford P. McCalla assistant secretary by a *viva voce* vote.

In the afternoon the Bishop delivered

his annual address. He began by welcoming those present "with a loving heart to this first session of our convention as it enters upon its second century." Saying that there was much to encourage and much to discourage in the prosecution of the work of the diocese; "looking over the whole diocese I see points of importance, where churches ought to be planted, where missions ought to be established, and also weak parishes, where with some temporary help they could be placed on a substantial and self-supporting basis—seeing such things I long for the right kind of men, and the much needed funds to cover this work, so that in the various places now seeking help, we may be enabled to supply the want and thus build up some of the waste places around us." He found another course of regard in the inadequate support furnished the deaf-mute commission, for the peculiar work which has been entrusted to its care.

"The Episcopal Hospital is growing into greater strength and influence. Its full capacity is taken up by patients, and had we another wing it would be speedily filled." He declared the mission work to be like a "hive with busy workers and scholars, storing up the rich results" of the joint labors of the pastor of the mission and the chaplain of the hospital.

He called attention to the need of more careful preparation on the part of some rectors, of those whom they present for the Rite of Confirmation, for only in this way can the great benefits thereof be had; that a very weighty responsibility rests upon the clergy as to how they deal with souls at this period, and that they then need the wisest pilot and the guidance of the Holy Ghost.

The Bishop spoke with great earnestness upon the subject of Marriage and Divorce, and urged that "it was the duty of the Church of Christ to plant herself on the decision of Christ and educate public opinion in the right direction." He therefore ventured to suggest to the convention the propriety of taking some definite action, and of giving expression to some definite opinion on this grave and scriptural question, but further suggested, that it be done with the other dioceses in the State, that they might be able to do something to correct wrong opinions, to teach right views, to shape wise legislation, and to abate in some measure the fearful evils under which both Church and State were being sundered.

The following is a summary of Episcopal acts since the last convention:

Number of Confirmation services, 112; number of persons confirmed, 2,092; sermons delivered, 103; addresses made, 115; services participated in, 167; candidates for Holy Orders, 21; ordained to the diaconate, 8; ordained to the priesthood, 5; burials, 8; corner-stone laid, 1; parish buildings opened, 3.

On motion of the Rev. Dr. Alsop the following committee was appointed to take into consideration so much of the Bishop's address as relates to marriage and divorce, to report to the present convention: the Rev. Messrs. Reese Alsop, D. D., the Rev. J. Bolton, the Rev. J. Andrews Harris, D. D., the Hon. M. Russel Thayer and P. Pemberton Morris, Esq.

The Rev. Dr. Paddock nominated for members of the Standing Committee, the Rev. Drs. Goodwin, Morton, Currie, Watson and Davies, and Messrs. James S. Biddle, P. Pemberton Morris, Edward Olmstead, M. W. Frazer, Jr., and John D. Taylor.

Mr. Benjamin G. Godfrey was elected

treasurer of the Episcopal and Convention Funds; Mr. George Harrison Fisher, treasurer of the Christmas Fund; the Rev. James W. Robbins, D. D., registrar of the diocese; Messrs. Isaac Hazlehurst, George M. Conarroe, George C. Thomas and Benjamin G. Godfrey, trustees of the Episcopal Fund; the Hon. John Welsh, Messrs. John S. Newbold, W. W. Frazer, Jr., and Lemuel Coffin, trustees of the Christmas Fund.

The Rev. Messrs. W. N. McVickar, D. D., T. C. Yarnall, D. D., E. W. Appleton, D. D., Messrs. Orlando Crease, R. C. McMurtrie and P. Pemberton Morris were nominated for trustees of the diocese.

For some time it has been acknowledged that the missionary work of the diocese has not been productive of the results which might have been reasonably expected. For several years the Bishop has referred to it in his convention addresses. As an outcome of this state of affairs a meeting of the rectors of the parishes of this diocese was held a little more than a year ago, when a large number of the clergy met to discuss what might be done. It resulted in the Rev. S. D. McConnell being asked to bring the matter to the attention of the last convention and ask for a committee "to consider and report to the next convention what changes, if any, are desirable in the missionary organization to increase the efficiency of the Church work in the diocese." The committee in their report reiterated what the Bishop had said in his addresses and also what the Board of Missions had declared necessary in their last report and recommended an entire change in the machinery, proposing that the diocese be divided into eight convocations to consist of the clergy canonically resident in them, with the lay delegates to the diocesan convention for the time being. For each convocation a presiding officer was to be appointed by the Bishop after nomination at a regular meeting of the convocation. Such presiding officers with a lay delegate from each convocation shall be the Diocesan Board of Missions. On motion of the chairman it was referred to the committee on canons to report at 12 o'clock on Wednesday, and its consideration made the order of the day at that hour.

The Rev. S. E. Appleton, D. D., offered the following, which was adopted:

WHEREAS, The Church in New Jersey is at this time celebrating her centennial at Christ church, New Brunswick.

Resolved, That the secretary of the convention be instructed to send a message of congratulation to the church in New Jersey, wishing her Godspeed.

Upon the announcement by the secretary that he had received from the secretary of the General Convention a copy of the Book Annexed, on motion of the Rev. Dr. Buchanan it was

Resolved, That a committee of five clergymen and five laymen be appointed to examine and take into consideration the various changes in the Book of Common Prayer provisionally adopted by the General Convention of 1883 and recently sent down to the several dioceses for their consideration, for approval or otherwise; the said committee to report to the next convention of the diocese.

Wednesday morning after Morning Prayer and the Litany, Bishop Stevens appointed on the committee authorized by Dr. Buchanan's resolution on the Book Annexed, the Rev. Messrs. E. Y. Buchanan, D. D., T. C. Yarnall, D. D., T. F. Davies, D. D., G. Emlen Hare, D. D., and W. Ely, Messrs. Thomas H. Montgomery, Charles R. King, M. D., James S. Biddle, F. C. Yarnall and Morton P. Henry.

The reports of the Board of Missions and the deaf-mute commission were presented and discussed and it was urged that an annual collection for the

deaf-mutes be taken in each parish on the fourth Sunday in Lent, or on another Sunday should any rector deem that inexpedient.

The interest of the convention now centred in the order of the day, being the proposed Canon IX, changing the organization of the Board of Missions. Much earnest discussion pro and con was had upon it, which occupied the two sessions of the day except for a short time when certain elections were held according to provisions of the Canons. After slight amendments the Canon was adopted as proposed.

At 5 P. M., there being but one set of nominations, those nominated on Tuesday for Standing Committee and trustees of the diocese were elected *viva voce*. Dr. Childs read a telegram from the diocese of New Jersey as follows: "New Jersey accepts and lovingly reciprocates the greeting of Pennsylvania."

After prayers, on Thursday morning, and the session opened, the Rev. S. D. McConnell offered the following resolutions which were adopted without debate.

"That the Bishop be, and is hereby, requested to call, at as early a date as convenient, a meeting of the several convocations, at places which he shall designate within their respective limits, for the purpose of organization, in accordance with the requirements of Canon IX, and as soon thereafter as convenient, a meeting of the Board of Missions, in accordance with the requirements of the said Canon." Also, "That it is the sense of this Convention that the Board of Missions should receive and expend the sum of \$12,000 during the present convention year, in aid of feeble parishes and missionary work."

This is about double what is annually expended.

The Rev. Reese F. Alsop, chairman of the special committee, to whom was referred so much of the Bishop's address as referred to marriage and divorce, made a report to which was appended the following resolution, which was carried after some discussion:

Resolved, That the Bishop of the diocese be requested to appoint a committee of five, whose duty it shall be, in conjunction with him, to consult and act with committees appointed for that purpose from the dioceses of Pittsburgh and Central Pennsylvania, with the view of devising and executing some method for educating public sentiment, and procuring, if possible, such legislation on the subject of marriage and divorce as shall conform the laws of the land to the law laid down in Holy Scripture, and enforced by the canons of the Church.

Judge Thayer presented a report of the action of conference of the committee of the three dioceses in the State, held May 24, 1884, in this city, to consider the propriety of forming a Federate council. The following resolutions, since adopted by the conventions of the dioceses of Pittsburgh and Central Pennsylvania, were unanimously adopted by the conference.

Resolved, That it is the sense of this conference, that it is expedient that a federate council of the dioceses within the commonwealth of Pennsylvania be organized.

Resolved, That such federate council or convention be constituted as follows: All the bishops and assistant bishops of dioceses within the commonwealth of Pennsylvania shall be members; also, one clerical and one lay deputy from each of the said dioceses; also, one additional clerical deputy for every twelve clergymen entitled to seats and votes in the convention of the diocese; also, one additional lay deputy for every fifteen hundred communicants in any diocese, the number of clergy and communicants being taken as shown in the printed journal of each diocese for the year next preceding that in which the election is held, and fractional numbers, both of clergy and laity, being disregarded.

Resolved, That any scheme defining the powers of such federate council, adopted by it, shall be submitted to the conventions of the respective dioceses, and shall be of no effect until ratified by all of them.

Resolved, That when the three conventions shall have elected the members to constitute the federate council, the call for their meeting shall be made by the Bishop of Pennsylvania.

Under this the diocese of Pennsylvania is entitled to sixteen clerical, and twenty lay, deputies. The resolutions were adopted and a committee appointed to nominate persons to be elected deputies to the confederate council. At the afternoon session those nominated were elected by acclamation.

and the Bishop was given power to fill any vacancies that might occur.

The Rev. Dr. McVickar, from the committee on missionary enrollment, showed the progress that had been made. The Rev. Dr. Harris pointed out the benefits that had resulted to the parishes in which it had been made, and a resolution was passed commending every rector in the diocese to forward the plan in his parish.

After prayers, and Benediction by the Bishop, the convention adjourned *sine die*.

SPRINGFIELD.

The eighth annual synod of the diocese of Springfield, met in the see city on Tuesday, May 5. There was an early Celebration of the Holy Eucharist at 7 o'clock, the Rev. W. H. Moore, secretary of the synod, being the Celebrant. Morning Prayer having been said at 9 o'clock, the synod was opened with a solemn Celebration of the Holy Eucharist, the bishop being Celebrant, assisted by the Rev. S. P. Simpson and the Rev. Fred'k W. Taylor. The Rev. J. E. C. Smedes, D. D., of the diocese of North Carolina, acted as the Bishop's chaplain, and bore the pastoral staff before him in the procession.

After luncheon at the orphanage, the synod convened for business. A large number of the clergy and laity were present. The Rev. W. H. Moore was re-elected secretary, and the Rev. J. B. Harrison was appointed his assistant. The afternoon was occupied with the usual routine business. In the evening the Bishop read his address. After warm words of welcome, the Bishop spoke forcibly of the poverty and weakness of the Church, and reminded all that necessity is God's opportunity, and that the duty is to go forward with entire trust in Him. The Bishop also spoke at length on the proper use of wealth.

He reported encouraging tokens of progress in many parishes and missions of the diocese, showing that although the field is a difficult one, yet the few faithful workers are doing their best, and the progress is real and substantial. The Bishop's remarks upon this head were hopeful and inspiring. Towards the close of his address the Bishop touched upon the matter of the Appellate Court of the several dioceses in the State of Illinois.

On Wednesday morning the business of the synod was resumed. The following were elected as the Standing Committee: The Rev. Messrs. J. D. Easter, D. D., Ph. D., D. W. Dresser, W. H. Moore; Messrs. S. H. Treat, Chas. E. Hay, H. Stryker, Jr.

The other elections also resulted in the return of the same officers as last year. The Rev. D. W. Dresser resigned the office of Historiographer and Registrar, and Mr. George E. Copeland, of Springfield, was elected in his place.

Upon motion, a committee was appointed to consider the whole subject of the Appellate Court Canon, and to confer with similar committees from the dioceses of Chicago and Quincy, which they are desired to appoint, and to report at the next annual Synod. The Rev. Messrs. F. P. Davenport and S. C. Thrall, D. D., and the Hon. S. A. Foley, were appointed as the committee.

The notification of the secretary of the General Convention in regard to the proposed changes in the Prayer Book was read and referred to a special committee, to consider and report at the next synod: The Rev. Messrs. Easter, Simpson, F. W. Taylor, Gurteen,

and Messrs. Treat, Whitehead and Copeland. A communication from the diocese of New Jersey, touching a rearrangement of the Communion Office, was referred to the same committee.

The usual reports of committees were received at the afternoon session, the report of the committee on the Extension of the Church showing that a large amount of energetic work had been done during the past year.

No further business occurring, the synod adjourned *sine die*.

CUBA.

*Church and Home*, Florida, has a most interesting account of the second visitation of Bishop Young to the missions in Cuba. The Bishop reached Havana February 24, 1885, and was met by delegations from five vestries. Only two missionaries of our Church are actively engaged in these missions, the Rev. Juan B. Baez, presbyter, and Mr. Albert Diaz, lay reader. But the result of their labors is very wonderful, as shown by the Bishop's visitation, when congregations were crowded to discomfort, the interest very great, and Confirmation classes exceedingly large. In Gethsemane chapel, Havana, March 1, eighty were confirmed. At Guanabacoa, six miles east of Havana, March 4, the chapel was full of people, the street full and almost crushing into the building, restrained with difficulty by policemen. Ninety-six received the "laying on of hands," and forty others were prevented from receiving the rite, being unable to make their way through the crowd to the chancel rail. On Sunday, March 8, seventy-four were confirmed in Mantanzas. Altogether three hundred and twenty-five were confirmed in six congregations. Last year one hundred and sixteen were confirmed in two congregations. Bishop Young asked for \$3,000, for the aid of these missions, and received an appropriation of only \$1,000; \$500 was added by the diocese of Florida, but the Bishop fears this most promising work must decline, unless special offerings are made for the same immediately.

A VISIT TO MR. GLADSTONE'S PARISH CHURCH.

BY GEORGE DANA BOARDMAN, D. D.

During a recent stay of two days in Chester, England, I took a "fly" and drove out to Hawarden Castle, the country home of Mr. Gladstone. It is an ancient estate, beautifully wooded, here and there artistically thinned by the sturdy strokes of the Premier's renowned axe. But what interested me most was a visit to the little parish church where the great statesman worships, and where his son Stephen has been the rector for seventeen years. Mr. Gladstone himself often "reads the lessons" on Sundays. Whenever he is at Hawarden Castle he walks every morning in the week to the little church, where at eight o'clock there is held a daily morning service. Although a stupendous empire is on his hands, he finds time to go daily to church and worship. What a model for American statesmen!

The church is a venerable little structure, utterly unpretentious. But the spirit of worship is everywhere evident. One of the "notices" in the porch so impressed me that I subjoin a transcript.

"ON YOUR WAY TO CHURCH.

On your way to the Lord's house be thoughtful, be silent; or say but little, and that little good. Speak not of other

men's faults; think of your own, for you are going to ask forgiveness. Never stay outside; go in at once; time spent inside should be precious.

IN CHURCH.

Kneel down very humbly, and pray. Spend the time that remains in prayers; remember the awful presence into which you have come. Do not look about to see who are coming in, nor for any other cause. It matters nothing to you what others are doing; attend to yourself. Fasten your thoughts firmly on the holy service, Do not miss one word; this needs a severe struggle; you have no time for vain thoughts. The blessed Spirit will strengthen you if you persevere.

AFTER CHURCH.

Remain kneeling, and pray. Be intent; speak to no one till you are outside. The church is God's house, even when prayer is over. Be quiet and thoughtful as you go through the churchyard.

ON YOUR WAY HOME.

Be careful of your talk, or the world will soon slip back into your heart. Remember where you have been, and what you have done. Resolve and try to live a better life."

Is there no hint in the above for American worshippers?

PROVINCE OF ILLINOIS.

APPELLATE COURT.—The effort of the Primus to organize an Appellate Court for the Province, soon after Easter, resulted in the attendance of a minority of those who might be supposed to constitute such a court under the Canon proposed in 1881 by the Federate Council.

The judges of the provincial appellate court are three, the assessors seven, in all ten. Of the ten, seven, a large majority, have signified their convictions and determinations as shown in the accompanying extracts. Of the remaining three, one has made no answer to the summons, and one declares that, under present legislation, no appellate court can be organized or held.

In answer to the summons, the Bishop of Chicago writes: "The diocese of Illinois (now Chicago) did, on the 1st day of June, 1881, decline to adopt a proposed canon for the creation of an appellate court, in connection with the federate council, that is the province, and did adopt a canon, providing for an appellate court not in connection with the federate council. The action must be governed by the canons of this diocese. As I am not and cannot become, under the present canon, a member of a court such as that to which you invite me, namely the appellate court of the province of Illinois, I respectfully decline to comply with your request."

The Bishop of Quincy, at the close of the meeting at Peoria, made this record of his conviction: "The canon, to constitute an appellate court of the province of Illinois, failed to be enacted, because of the refusal of the convention of Chicago. Though printed in the code of Quincy, it is without force or operation until it is favorably acted upon by the convention of Chicago."

Answers from five of the assessors, while varying slightly in other points, agree in the one point, that the canon has never been enacted.

Two of them write: "No court exists or can be constituted under existing legislation, the canon relating to the appellate court of the province of Illinois, having never been enacted, on ac-

count of failure in concurrent action of the three dioceses."

Two of them write: "The canon relating to the provincial appellate court failed to be enacted, on account of the want of the concurrent action of the conventions of the three dioceses constituting the province."

The fifth writes: "The canon was adopted by Quincy and Springfield, but rejected by Illinois. Not being adopted by all, it was inoperative as to any. It could only go into force by the concurrent action of all the dioceses."

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."

LONG ISLAND.

BROOKLYN—*Italian Mission*.—The Bishop visited this mission on the evening of May 4, and confirmed a class of sixteen persons, mostly adults, presented by the Rev. A. Pace, minister-in-charge. There were present in the chancel the Rev. W. C. Hubbard, rector of St. Paul's, Brooklyn, and the Rev. C. Ellis Stevens, of the Diocesan Missionary Committee. The chapel was crowded to its full capacity and the service was marked by great heartiness.

SOUTHERN OHIO.

CINCINNATI—*St. Luke's Church*.—On the fourth Sunday after Easter, Bishop Knickerbacker of Indiana visited this church for the purpose of administering Confirmation. The chancel with the white hangings of Easter-tide, and the fragrance of many flowers, seemed a fitting place for such a ceremony. After full evening service, in which the Rev. Dr. Benedict of St. Paul's assisted, the rector, the Rev. Lewis Brown, presented a class of twenty-five to the Bishop, five having been confirmed in November, making a total of thirty for the convention year. The Bishop preached a singularly able sermon from the text, "Quit ye like men. Be strong." And his words of counsel to the newly confirmed were just what was needful. Tender, suggestive, full of spiritual help, they left an impress behind which naught can efface. Long will the parish treasure up the memory of his visit.

CENTRAL NEW YORK.

ELMIRA.—*Trinity Church*.—On Sunday, April 26, the Bishop visited this parish, the Rev. Dr. McKnight, rector, and confirmed a class of 33. The Bishop's address to the candidates was peculiarly appropriate.

CHICAGO.

OTTAWA.—In Christ church, on the evening of April 30th, a combined service was held by Rev. Messrs. Heermann and Mann, the latter interpreting for the several deaf-mutes present.

GALENA.—*Grace Church*.—The Bishop made his annual visitation of this parish the fourth Sunday after Easter. In the morning he preached and celebrated the Holy Communion. In the afternoon at the mission at Bell's Mills, four miles out, he preached and confirmed three. Returning for evening service at the parish church, he preached for the third time, and confirmed a class of ten, of whom eight were young men.

IOWA.

MAQUOKETA.—*Ordination*.—On the feast of SS. Philip and James at St. Mark's church, Bishop Perry advanced to the priesthood the Rev. Henry Ernest Summons Somerville, deacon of Griswold College, (theological department), the minister-in-charge of this congregation. The sermon was preached by the Rev. Canon Kellogg of Davenport, who with the Rev. James Trumble,

rector, St. John's, Clinton, and rural dean, united in the imposition of hands. On the following Sunday the Bishop confirmed twenty-four at Christ church, Burlington, the Rev. Dr. M. A. Johnson, rector.

#### SPRINGFIELD.

JACKSONVILLE.—The Illinois State school for deaf-mutes is located here. The Rev. Mr. Mann visited it on the 29th of April, and conducted evening prayers for the pupils immediately after supper. Then he went to Trinity church, and conducted a service with a good attendance of graduates of that school, who reside in the city.

#### DAKOTA.

ELK POINT.—Father Himes completes his eightieth year on the 19th of this month, while in active service as a missionary, should life and strength be prolonged. Coming into our Communion after passing the three-score years and ten, he has done a grand work without interruption, and has built up two strong missions on the frontier. A young man might be proud of his record. The Church loves and honors him. On his birthday, he and his good wife (a real helper in his missionary and Sunday school work) will be glad to see or hear from their old friends. May they receive many messages to cheer their loving hearts and lighten the hardships of their laborious lives.

#### MISSOURI.

ST. JOSEPH.—*Confirmations.*—On Sunday, May 3, Bishop Robertson visited this city. In the morning, at Christ church, he confirmed eighteen candidates, presented by the rector, the Rev. Dr. Runcie. In the evening, at Holy Trinity Mission, twelve, presented by the missionary-in-charge. The Rev. Dr. Runcie said the prayers, the Bishop preaching at both services.

#### SOUTH CAROLINA.

CHARLESTON.—*The House of Rest.*—This noble charity cares for twenty-six children, the most of whom are orphans. Many others are waiting to be received as soon as accommodations can be provided. The pressing need of the house just now is a laundry properly equipped by which money could be earned by the children and by destitute women who seek work. Contributions may be sent to the House of Rest, Charleston, S. C.

A pretty story is told by the matron, illustrating the love of the little ones for the Church that shelters them: Once, when some of the children were passing their church, seven-year-old Florence stopped and kissed its rough foundation stone, then turning to her younger sister, said: "Kiss the Church, Gussie, because it is God's Church." Gussie obeyed as Florence added fervently: "I love the Church."

#### ALBANY.

SUMMARY OF STATISTICS.—The journal of the seventeenth convention furnishes the following figures: Clergy, 130; Baptisms, 1,733; Confirmations, 890; Communicants, 13,750; Sunday Scholars, 10,084; Total Offerings, \$291,131.07.

#### WYOMING.

RAWLINS.—On the morning of Sunday, April 26th, the Rev. Amos Bannister, minister-in-charge, of St. Thomas's church, delivered his second annual discourse to the congregation. The work of the previous two years was reviewed. In the financial summing up, it appeared that \$4,817.73 had been raised within the parish limits for minister's salary, church building, and other parochial purposes. Twenty-three had received Holy Baptism; eight had been confirmed; eleven marriages had been solemnized and seven burials had taken place. The pastor closed his address with an earnest appeal to his flock to address itself during the coming year particularly to Sunday School work.

#### OHIO.

BELLEFONTAINE.—*Convocation.*—The northwestern convocation met here on May 5 and 6. Services were held in the comely and inviting church. The attendance was good although the weather was rainy. Hearty responses and singing, and earnest preaching on important themes, marked the occasion as one of genuine interest. The speakers

were the Rev. Dr. Atwill and the Rev. Messrs. Brooks, Coxe, Hopkins, May, and Nichols. The themes were, Woman's Work in the Church; Longing for Christ, and Baptism. A goodly number received at the Communion. Tiffin was fixed upon for the July meeting. A resolution was passed that every congregation give one collection a year to the convocation. Another pledged \$100 per year towards the salary of a missionary for Bellefontaine, where the people propose to raise \$600, and feel encouraged to ask for a resident minister. A committee was appointed to propose to the next convention a revised canon on convocations. A discussion on the Church Temperance Society brought out some valuable experience and suggestions. It was resolved that a Temperance meeting should be a part of the July programme, and resolutions of sympathy were passed on behalf of the Rev. S. H. Welton who has been ill for months, and is still a great sufferer.

After the last service, the members enjoyed a social reunion at the hospitable mansion of Mr. and Mrs. Gardiner, where a game with bean bags, and refreshments brought to a close one of the most interesting sessions of this wide-wake convocation.

#### INDIANA.

CRAWFORDSVILLE.—On the fourth Sunday after Easter, the rector of St. John's church, the Rev. Montgomery H. Throop, Jr., administered adult Baptism to a class of five young people. They had been very carefully prepared for the Sacrament during the preceding week. The church was beautified by floral decorations.

#### FLORIDA.

GROWTH OF THE CHURCH.—An address recently set forth by the Board of Missions of the diocese, commending the general missionary to the clergy and laity of the diocese, contains the following paragraph:

"In the past decade of our history, we have increased our working force of clergy from seventeen to forty, and our list of communicants from less than 700 to 1,994. That is to say, we have more than doubled our number of clergy, and about tripled our number of communicants. And in nothing is the growth of the Church more strikingly shown than in the multiplication of churches and chapels, forty-two of which during this period have been erected, nearly all from designs of competent church architects, all being free from debt, or human proprietorship, and open and free to rich and poor alike."

#### OREGON.

SALEM.—*St. Paul's Church.*—During the past year the work of the parish has been quietly and steadily going forward. The church building was removed last summer some fifteen feet north to make room for the new rectory, raised, and a brick foundation placed under the same—a greatly needed improvement.

In September the spire of the church was completed and paid for by an Easter offering of the rector augmented by a few of his personal friends mainly in the East. In the same month a handsome prayer desk was placed in the church as a memorial to the Rev. St. Michael Fackler, the first missionary of the church in the parish, a gift from, and the handywork of, Mr. Jno. Dancy, rector's warden.

On the first Sunday in Advent a neat walnut cover was placed on the font, a gift from the Sunday school, Mr. Jno. Dancy, the designer and maker. A handsome altar service has been given by Mr. Samuel Farrer.

The rectory spoken of was completed last autumn, and occupied in January by the rector, the Rev. J. Taylor Chambers and family. It is a well arranged and comfortable house with modern conveniences, costing about two thousand dollars.

#### TENNESSEE.

MONTEAGLE.—The corner-stone of the new church at this place was formally laid May 3.

In the laying out of the village, in 1872, by its founder, Col. John Moffat, a lot was donated as a site for a church. There were then but three or four resident members, and they were dependent upon the ministrations of priests or laymen from the University of the South. Praiseworthy efforts to

raise the money needed for building, have been made from time to time by the lady principals of the Fairmount College for Young Ladies, and by Mr. McBee, the present principal. The Rev. W. P. DuBose, former chaplain of the university and now proprietor and chaplain of this school, also gave a lot for the site of this new church, in which, when completed, he will officiate.

The material used in the construction of the building is the native sandstone. The size will be 51x23 ft. The three stained glass windows are the gift of the Bishop. It is hoped that the church will be ready for services, if not completed, this summer.

Everything seems to favor the development of the plans for making Fairmount College a Church school of high standing for Southern Churchwomen. Situated in a place possessing peculiar climatic advantages and unusually beautiful natural scenery, it has the still greater advantage of being only seven miles distant from the University at Sewanee, and cannot fail therefore of partaking in the interest centred there.

#### NORTH DAKOTA.

JAMESTOWN.—*Grace Church.*—This beautiful stone edifice was opened for divine service on Sunday, May 3; Bishop Walker was present. In the morning, the Communion was celebrated and an adult baptism also took place in which the brown stone font, the gift of St. Paul's church, Cheltenham, Penn., was used for the first time. In the evening the rite of Confirmation was administered to seven candidates. The church was filled to its utmost capacity on both occasions. The Bishop preached on each occasion and both his sermons were most excellent, clear, practical expositions of Gospel truth. The words of St. Paul, "Hid with Christ," were the basis of his sermon in the morning, and the words, "What could ye not watch with me one hour?" the theme of the one in the evening.

The building is of stone and pointed, and is a fine specimen of gothic architecture, the nave is 48 by 24 feet outside measure, with a recess chancel and vestry room on the eastern end. The windows are of stained glass, two of them being memorials of departed kindred. It stands on ground 100 by 140 feet, and is so placed and designed that it can be added to as the future growth will demand, by the addition of transepts and a tower, and yet leave space enough for the erection of a rectory and a Sunday school building near the church. The corner-stone was laid in July last by the Bishop, and was the first corner-stone laid by him in Dakota. The cost, exclusive of the windows and furniture will be \$3,000.

The rector, the Rev. Anselan Buchanan, assumed charge of the parish on Good Friday, 1884, and the services until yesterday, have been held in the school house. The church has a membership of forty-four.

#### SOUTH DAKOTA.

YANKTON.—Services commemorative of the fiftieth anniversary of the connection of the Rev. Melancthon Hoyt, D. D., with the Board of Domestic Missions, were held in Christ church, Yankton, on Wednesday evening, April 8. After Evening Prayer Bishop Hare briefly stated the object of the gathering, and suggested as an appropriate text for the evening, "Thou shalt rise up before the hoary head, and honor the face of the old man." He then gave a summary of Dr. Hoyt's services in the ministry.

Dr. Hoyt, who is now seventy-seven years of age, was made a deacon October 14, 1834, was appointed to missionary work March 25, 1835, and began work in Indiana, then on the frontier. From Indiana he went to Michigan, and from thence, in 1843, to Wisconsin. In 1858 he began the work of the Church in Sioux City, Iowa. In 1859 he went to Dakota, and in 1860 brought his family to Yankton, and established missions at Elk Point, Vermillion, and Yankton. During his ministry he has established about fifty parishes or missions, and superintended the building of seventeen churches. His work for the Church has been the laying of foundations for others to build upon, and, with a single exception, he has never had charge of a parish founded by another.

Letters were read from Christ church, Green Bay, Wis.; St. James's church,

Manitowoc, Wis.; St. Paul's church, Watertown, Wis.; and Grace church, Huron, Dak.; also from the Bishop of Western Michigan, and the secretary of the Board of Domestic Missions. Addresses were made by the Rev. W. J. Wicks for missions at Canton, Parker, and Eden, the Rev. Dr. W. J. Harris for Calvary cathedral, Sioux Falls, the Rev. J. V. Himes for missions at Elk Point and Vermillion, and the Rev. C. P. Dorset for Christ church, Yankton. The Bishop added that congratulatory letters from the parishes and missions had been mailed to him, but, as he had been constantly moving from point to point, they had failed to reach him. The Bishop then presented to Dr. Hoyt in gold \$150, received from various points where he had served, and from friends of his work elsewhere, and \$100 given by the Board of Missions in token of their appreciation of his fifty years in their service.

The Bishop went on to say that on visiting the parish school now carried on in the building, which Dr. Hoyt erected many years ago as "Dakota Hall," he had found that about fifty dollars of indebtedness remained on the building for recent repairs, and thinking this to be a meet time for extinguishing that indebtedness, he put fifty dollars into the hands of the rector for that purpose.

After the administration of the Holy rite of Confirmation to four persons, these interesting services were closed with the blessing by the venerable missionary, in whose honor they were holden.

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OPINIONS OF THE PRESS.

*The Texas Churchman.*

MISSION OF THE CHURCH.—To mould, control, and save the nation, is the mission of the Holy Catholic Church. A little observation will show how rapidly this moulding process is going on. Puritanism and bald protestantism are passing away; organs, stained glass, the emblem of the cross, are not such terrible things now. Methodists, Presbyterians, Congregationalists, Baptists and others, have their Easter services. After a little while they will see the propriety of observing Ash Wednesday, Lent, and Good Friday. The Catholic spirit, because it is the spirit of love, will enlighten and control them. The Holy Catholic Church (not the Roman Church), presents to the world the means of peace and life, and is taking a firm hold upon the nations of the earth. The numerous schisms do not supply what poor humanity needs, and, as the world progresses, this fact is forcing itself upon the people.

*The Church Times.*

INDEPENDENTS AND LIBERTY.—Mr. Joseph Cook, the famous Independent preacher at Boston, has been delivering a panegyric upon the sect to which he is attached. The following is a specimen: "Under Oliver Cromwell and John Milton, Congregationalism ruled England. In the Commonwealth period of British history, Congregationalism had the chief religious power. It was the predominant political force. A majority of Cromwell's famous Committee of Triers were Congregationalists. Congregationalism and Independency brought Charles I. to the scaffold. Congregationalism smote the frowning rock of tyranny in Church and State, and there gushed forth those springs of liberty which were the headwaters of the English Revolution of 1688, and of American civilization." We have never seen anything to compete with this in point of cool assurance. The nearest to it is a humorous American print, in which a nigger preacher who has been taken by the police cock-fighting, is represented as saying, "Leff me go, boss, I jis done go dar to reckinsile dem roosters!" To set up the murderers of King Charles and the Committee of Triers as champions of liberty is even more rich than the preacher's profession of zeal against cruelty to animals. The Triers were people who trumped up charges against the clergy in order that they might rob them of their benefices, and who did in point of fact turn out three or four times as many clergymen as the number of ministers who were dispossessed at the "Black Bartholomew" of 1662. There was, moreover, a Black Bartholomew in 1645, for on that day the Prayer Book was not only suppressed, but every one was required to deliver up his copy of it; and any person using it in public or in private, was rendered liable to a fine of £5 for the first offence, £10 for the second, and a whole year's imprisonment for the third. What is more, eleven years of Independency so sickened the country with its cant and oppression, that it was dismissed from power with every demonstration of loathing and contempt. The repressive legislation of 1662 is to be regarded, not as a gratuitous exhibition of intolerance, but as the measure of the fear and detestation with which a brief experience of Independency in power had filled the public mind.

*The Church Review.*

DECAY OF PREJUDICE.—If a mistaken theological conception is the secret of

the repugnance to the most innocent Catholic practices, the subsidence of this repugnance implies a certain weakening of the theology, and in that case Catholicism will find easier entrance. A few years ago, the Eucharistic vestments scarcely provoked a fiercer criticism than did the "Three Hours" service for Good Friday. Now the latter is adopted by Bishop Thorold, and the example has been followed by several well known Evangelicals. Anyone can easily understand why the bare legal service used to be sufficient for the evangelical mind on Good Friday. If the material of the Gospel be nothing but one doctrine applied by the Spirit, forms of service and modes of enforcing the events of the Passion cannot occupy a very important place; but the admission that Good Friday demands special methods of observance, opens the way for a new conception of religious needs and of the proper satisfaction of them. The Evangelical "plan" the one sermon, the absorbing doctrine, become subject to detrition. In proportion as the human is brought into Christianity, in any of its forms, there follows a truer estimate of the human in Christ, and therefore of Sacraments and the relation of Christ to the Spirit. On this hinges the Catholic position in its contrast with Protestant deficiencies, and that disarrangement of the Christian system which is the spring of them. Every day the observers of the time may discern with greater clearness by what path Catholic principles will continue to grow and spread among us until a true basis be found on which to unite all the orthodox religious thought of the country.

*Church Bells.*

CHURCH DECORATIONS.—Decorations must be dignified; that is, nothing mean, tawdry, or unreal should be used; the paper rose which may flaunt its gay festoons unblushingly—and paper roses are either very red or very white—between the Venetian masts of the world's gala-day, should never usurp the place of its sweet original in wreath or vase. In fact, all imitations of Nature should, as far as possible, be carefully excluded; and the use of colored paper, except for texts and occasional designs, should not be encouraged. The colors and shapes of nature are more real and more shapely than any that hand can fashion, and they are certainly possessed of the dignity of actual and individual existence; and if the theory of decoration be that we are calling upon all that is beautiful to help in the worship of the "All-Beautiful," Nature herself and her true children should be summoned, and not her bastard brood.

*The Church Quarterly Review.*

FATHER CURCI ON VATICANISM.—He charges the whole Latin Church with having chanted the "glad tidings" of the Gospel to men on the notes of the *De Profundis* and the *Dies Irae*, by the glare of funeral torches and the flames of *autos-da-fe*; turning the Christian life into death and Paradise into a place of sorrow and wailing unspeakable. He makes an earnest protest against the current theory of saintliness in the Latin Church, which he truly says is more allied to the nirvana of Buddhism than to the active virtues of the Gospel, and he complains that it produces an emasculate paganism sanctified with holy water and the scapular, rears devotees more like automata than living men, and that is all. Then he draws a remarkable contrast between the Bible nations, as he calls them, and the nations of the

Vatican. In the last century, the Anglo-Saxons were a race of twelve millions. They have now 230,000,000 of subjects, and own one-third of the earth. The United States, no more important not so long ago than Greece is now, count their fifty millions already, and expect to have three times that number in a century. Prussia, the Michigan of Europe, has become the first military Power in the world, and that at the cost of Ultramontanism. On the other hand, the mighty Empire of Spain has sunk to the lowest place, and, as an indignant Spaniard cried, "the Inquisition, the monks, and the priests have made it the Turkey of the West." France has lost her splendid American and Indian possessions, and for her fair Rhine provinces has got in exchange the barren rocks of Sayoy and the sandy plains of Algiers. Austria has become the vassal of Prussia; and everywhere the races which have accepted Ultramontanism are the servants of those which have rejected it.

*The Churchman.*

MISSIONARY ORGANIZATION.—That the Board, in voting to consolidate the two committees, has in any way transcended its powers, we do not imply for a moment. But it may have a perfect right to do what, if expedient, is highly desirable to have done by the Church in its representative character. That there are two sides to the question is evident. Might it not be well for the Board to reconsider its action, and have the whole subject come before the next triennial meeting of the Board of Missions? Such a full and thorough discussion of it as would be sure to follow would seem due to the Church. In case it were decided upon at that meeting to change the organization, it would be a way of indorsing the action of the Board, and the latter would have the gratifying assurance that it had but spoken the Church's mind in the matter. In case the meeting reached an adverse decision, the Board would surely much sooner have it so than have the grave responsibility of changing the "Constitution of the Domestic and Foreign Missionary Society" against the Church's general, if not better, judgment.

NOT long ago, a lady who had just returned from Europe was asked by a friend if she had seen the lion of St. Mark. "Oh, yes!" she replied: "we arrived just in time to see the noble creature fed." The late Dr. Beadle, of Philadelphia, must have encountered the same lady. He spoke of the beauty of the Dardanelles, and she replied: "Oh, yes! I know them well. They are intimate friends of mine."

**A Great Sufferer from Debility, Nervousness, Loss of Sleep and Appetite, Restored to Health by Compound Oxygen.**

The following, written for publication by W. G. P. Brinckloe, of Hulmeville, Pa., editor and publisher of the *Odd Fellows' Journal*, gives that gentleman's happy experience with Compound Oxygen: "In the Spring of 1881 my health began to fail, so that I became a great sufferer from debility, nervousness, and loss of sleep and appetite. After trying several remedies and continuing to grow weaker, I almost in despair gave up the hope of living. To add to my sufferings, in October of the same year I was afflicted with a severe cold, which seemed to induce congestion of the liver and kidneys, threatened paralysis of the right side. The prescribed remedies aggravated, rather than allayed, the suffering."

"About the 1st of November I heard of Compound Oxygen and was induced to try it. At this time I was losing about half a gill of blood a day. I could not sleep soundly, very little appetite, and a very flighty memory."

"In less than two weeks after taking the Compound Oxygen I was like a new person. The bleeding had stopped entirely, my appetite became healthy, my sleep improved, and my memory became good and steady. I have continued its use until the present time, September 1st, 1883, enjoying good health, excellent spirits, and improved powers of endurance, both mentally and physically."

"There have also been a number of wonderful results that have come within my observation from the use of Compound Oxygen."

A "Treatise on Compound Oxygen," containing a history of the discovery and mode of action of this remarkable curative agent, and a large record of surprising cures in Consumption, Catarrh, Neuralgia, Bronchitis, Asthma, etc., and a wide range of chronic diseases, sent free. Address DR. STARKY & PALEN, 1109 and 1111 Girard St., Philadelphia.

YOUR HAIR

should be your crowning glory. Ayer's Hair Vigor will restore the vitality and color of youth to hair that has become thin and faded; and, where the glands are not decayed or absorbed, will cause a new growth on bald heads.

**MAY** the youthful color and vigor of the hair be preserved to old age? Read the following, from Mrs. G. Norton, Somerville, Mass.: "I have used Ayer's Hair Vigor for the past 30 years; and, although I am upwards of 60, my hair is as abundant and glossy to-day as when I was 25."

**BE** assured, that a trial of Ayer's Hair Vigor will convince you of its powers. Mrs. M. E. Goff, Leadville, Col., writes: "Two years ago, my hair having almost entirely fallen out, I commenced the use of Ayer's Hair Vigor. To-day my hair is 29 inches long, fine, strong, and healthy."

**RENEWED** and strengthened by the use of Ayer's Hair Vigor, the hair regains its youthful color and vitality. Rev. H. P. Williamson, Davidson College, Mecklenburg Co., N. C., writes: "I have used Ayer's Hair Vigor for the last 10 years. It is an excellent preservative."

**BY** the use of Ayer's Hair Vigor, Geo. A. Dadman, Waterloo, Mo., had his hair restored to its original healthy condition. He was nearly bald, and very gray. He writes: "Only four bottles of the Vigor were required to restore my hair to its youthful color and quantity."

**USING** Ayer's Hair Vigor cures diseases of the scalp. F. H. Foster, Princeton, Ind., writes: "I had been troubled for years with a disease of the scalp; my head was covered with dandruff, and the hair dry and harsh. Ayer's Hair Vigor gave me immediate relief, cleansed the scalp, and rendered the hair soft and pliable."

Ayer's Hair Vigor,

PREPARED BY  
Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.  
For sale by all Druggists.

DR. JOHN BULL'S  
Smith's Tonic Syrup

FOR THE CURE OF  
**FEVER and ACUE**  
Or CHILLS and FEVER,  
AND ALL MALARIAL DISEASES.

The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the **SAFE, CERTAIN, SPEEDY and PERMANENT** cure of Ague and Fever, or Chills and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, require a cathartic medicine, after having taken three or four doses of the Tonic, a single dose of **KENT'S VEGETABLE FAMILY PILLS** will be sufficient.

**DR. JOHN BULL'S**  
**SMITH'S TONIC SYRUP,**  
**BULL'S SARSAPARILLA,**  
**BULL'S WORM DESTROYER,**  
The Popular Remedies of the Day.  
Principal Office, 631 Main St., LOUISVILLE, KY.

MARVELOUS HORSEMANSHIP.

A St. Petersburg correspondent, writing to The London Standard, says: "This morning I witnessed a wonderful display of horsemanship. It took place in the Petroffsky Park. Here, in the presence of the Grand Duke Nicholas, and most of the foreign officers and guests, the regiment of Cossack Guards went through an extraordinary series of exercises which threw the most daring feats of the circus into the shade. The entire regiment passed at full gallop, in loose order, with many of the men standing upright in their saddles, others upon their heads with legs in the air, many leaping upon the ground and then into the saddle again at full speed, some springing over their horse's heads and picking up stones from the ground, and yet regaining their seat. While performing these feats all were brandishing their sabres and firing pistols, throwing their carbines into the air and catching them again, and yelling like maniacs. Some men went past in pairs, standing with a leg on each other's horses—one wild fellow carried off another dressed as a woman. The effect of the scene was absolutely bewildering, and it seemed as if the whole regiment had gone mad. Upon a signal being given, the regiment divided into two parts. One rode off; then halted and made their horses lie down on the ground beside them, waiting as in war the approach of the enemy. The other section of the regiment then charged down, and in an instant every horse was on his feet, every rider in his saddle, and with a wild yell they rode at their supposed enemy. When the manœuvres were over, the regiment rode past, singing, and uncommonly well together, a military chorus. Altogether it was a marvelous exhibition of daring horsemanship, and one hardly knew whether to admire the docility and mettle of the steeds or the skill and courage of the riders. All the foreign officers and guests were no less astonished than delighted."

THREE cheeses recently shipped to Glasgow from New York were five feet in diameter and two feet thick. Each weighed over a ton. Our congratulations are extended to the Land o' Cakes that these cheeses are not of the Limburger variety.

THE ROOT OF THE EVIL.—To thoroughly cure scrofula it is necessary to strike directly at the root of the evil. This is exactly what Hood's Sarsaparilla does, by acting upon the blood, thoroughly cleansing it of all impurities, and leaving not even a taint of scrofula in the vital fluid. Thousands who have been cured of scrofula by Hood's Sarsaparilla testify to its wonderful blood-purifying qualities. Sold by all druggists.

"As is the bud bit with an envious worm," so is many a youth cut down by the gnawing worm, consumption. But it can be made to release its hold and stop its gnawing. Dr. Pierce's "Golden Medical Discovery" will, if taken in time, effect permanent cures, not only in consumption, but in all cases of chronic throat, bronchial and lung diseases.

WHO WILL SEND THE ANSWER FIRST?—The capacity of the factory that makes Magnetic Soap (which is advertised on the last page of this paper) is twelve million bars per year. Supposing each bar to be 6 inches in length, how many miles of soap would the twelve million bars make if they were all placed in a row?

2d. How many acres would it cover if each bar was 4 inches wide by 6 inches in length?

3d. How many cubic feet of soap would there be if each bar was 2 1/2 inches in thickness?

The name of the first person answering above questions correctly will be printed in this paper with the answer. A harder problem will be given next week.

In answering the above questions please mention the name of the paper you read this in, and say if you have ever used Magnetic Soap. Send answers to the manufacturers. You will get their name and address from the advertisement.

CUT THIS OUT.—When you have failed in vain all the things which claim to cure Malaria, Chills and Fever, Ague etc, try the "Quaker Chill Cake." It has done its work of curing in a quiet way among a limited circle of Friends, for half a century. Its victories over malarial diseases has made for it a great name and wide spread demand. It acts gently and agreeably upon the liver and bowels, effectually removing the cause of the disease and restoring them to a healthy condition. It is perfectly safe, pleasant to take, and relief is experienced within twenty-four hours. Groff & Co. 1522 Chestnut St., Philadelphia, Pa., will send you free on application a pamphlet containing the history of a number of its wonderful cures.

THE sunken eye, the pallid complexion, the disfiguring eruptions on the face, indicate that there is something wrong going on within. Expel the lurking foe to health; Ayer's Sarsaparilla was devised for that purpose; and does it.

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.

ADVANCING spring warns us to be prepared for warmer weather. Strengthen the system, purify the blood, by taking Hood's Sarsaparilla.

TEST YOUR BAKING POWDER TO-DAY!

Brands advertised as absolutely pure CONTAIN AMMONIA.

THE TEST:

Place a can top down on a hot stove until heated, then remove the cover and smell. A chemist will not be required to detect the presence of ammonia.



DOES NOT CONTAIN AMMONIA.

ITS HEALTHFULNESS HAS NEVER BEEN QUESTIONED.

In a million homes for a quarter of a century it has stood the consumers' reliable test.

THE TEST OF THE OVEN.

PRICE BAKING POWDER CO., MAKERS OF

Dr. Price's Special Flavoring Extracts, The strongest, most delicious and natural flavor known, and

Dr. Price's Lupulin Yeast Gems For Light, Healthy Bread, The Best Dry Hop Yeast in the World.

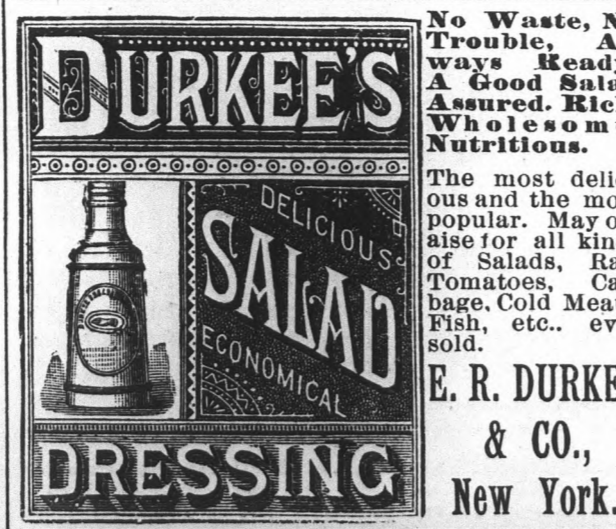
FOR SALE BY GROCERS. CHICAGO. ST. LOUIS.



MOST PERFECT MADE

Purest and strongest Natural Fruit Flavors. Vanilla, Lemon, Orange, Almond, Rose, etc., flavor as delicately and naturally as the fruit.

PRICE BAKING POWDER CO., CHICAGO. ST. LOUIS.



DURKEE'S DELICIOUS SALAD DRESSING ECONOMICAL

No Waste, No Trouble, Always Ready, A Good Salad Assured, Rich, Wholesome, Nutritious.

The most delicious and the most popular. May be used for all kinds of Salads, Raw Tomatoes, Cabbage, Cold Meats, Fish, etc., ever sold.

E. R. DURKEE & CO., New York.

JAMES PYLE'S



PEARLINE

THE BEST THING KNOWN FOR

Washing and Bleaching

In Hard or Soft, Hot or Cold Water.

SAVES LABOR, TIME and SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor, should be without it.

Sold by all Grocers. BEWARE OF IMITATIONS well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound, and always bears the above symbol, and name of JAMES PYLE, NEW YORK.

INVALUABLE For Children.

Cures Constipation. Relieves Headache



Aids Digestion. Regulates The Bowels.

It is readily taken by the smallest child. It corrects acidity of the stomach, allays fever, and gently operates upon the bowels, removing all the bad effects produced by overfeeding or improper food. Sold by Druggists every where.

CANCER A NEW TREATMENT. NO KNIFE. NO PLASTERS. A Positive Cure. DR. W. C. PAYNE, Marshalltown, Iowa.

NONE REGRET ADOPTING the durable and dressy



REVERSIBLE COLLARS and CUFFS. FOR MEN AND BOYS. Ladies wear the Cuffs. Rubens, Angelo, Raphael, turndowns, and Murillo, stand-up. Several webs of Fine Muslin, starched together, and polished on both sides, form the new LINENE FABRIC. TEN collars, or five pairs of cuffs, sold at stores for 25 cents, or sent by mail from factory, if not found on sale. Trial collar and pair of cuffs (say what size) post-paid for SIX cents. Two GOLD Medals awarded at M.C.M.A. Fair, Boston, 1881. Circulars free. Jobbers in principal cities supply Retailers. Samples free to the trade. Mention where you saw this adv't. REVERSIBLE COLLAR CO., Factory, Cambridge, Mass.

CANCER Treated and cured without the knife. Book on treatment sent free. Address F. L. POND, M.D., Aurora, Kane Co., Ill.

Pure-White, always Uniform-Reliable.



UNDISPUTED FACTS.

- 1st—Washing clothes in the usual manner is decidedly hard work. There is an easier way.
2d—The labor never can be made less until a new method is adopted. Are you willing to learn a better way?
3d—More clothes are torn to pieces on the washboard than are worn out on the person. Try our better plan.

MAGNETIC SOAP

Best and Cheapest in the Market.

Flannels will always remain soft and flexible, and will not shrink if washed with MAGNETIC SOAP.

The reason why clothes turn yellow is on account of Rosin in the Soap. There is

NO ROSIN IN THIS SOAP

consequently it will leave clothes pure and white. With MAGNETIC SOAP you can do your washing with half the labor and in half the time than with any other Soap.

This Soap is made from materials that are absolutely pure, possessing ingredients not usually employed in Soap, and made by a process wholly peculiar, consequently the Soap should not be used in the ordinary way, but as follows:

DIRECTIONS FOR USING.

Take one bar, cut into thin shavings, boil in one gallon of water till thoroughly dissolved, pour this solution into six gallons of HOT water; put in as many clothes as the solution will cover; let them remain for twenty minutes. Take the pieces much soiled and rub in the hands; you will find your clothes will be as clean as if you spent hours with the ordinary resined Soap in the usual way. After washing thoroughly rinse. When one lot of clothes is removed, replace with another. Each bar will do the washing for a family of 12 persons.

IT IS ENTIRELY UNNECESSARY TO BOIL THE CLOTHES WHEN USING

MAGNETIC SOAP.

Persons who are obliged to use hard or alkali water for laundry purposes will be delighted with MAGNETIC. It will work perfectly in any clean water.

ELEGANT Rose Vine Panel Picture FREE!

Consumers will receive with each 12 bars of Magnetic Soap an elegant Panel Picture, size 14x34 inches, lithographed on cloth backed paper, in 14 different colors, representing a Rose Vine in full bloom. The panel is a work of art, and worthy to adorn any lady's parlor.

If YOUR GROCER does not keep the MAGNETIC SOAP, he can order it for you of the Manufacturers, or of ANY WHOLESALE GROCER in Wisconsin, Michigan, Indiana, Illinois, Ohio, Western Pennsylvania, Western New York, Iowa, Minnesota, Dakota, Nebraska, Kansas or Missouri, and the Soap is rapidly being introduced in other sections. It has been on the market for the past seven years with constantly increasing demand. CAPACITY OF FACTORY TWELVE MILLION BARS A YEAR.

RICKER, McCULLOUGH & DIXON, Proprietors of McCullough Soap Co.