

The Living Church.

SATURDAY, MAY 28, 1887.

NEWS AND NOTES.

At the meeting of the York Diocesan Church Building Society, the Archbishop of York stated that Sir Tatton Sykes, whose munificence has never been blazed abroad, had given £150,000 to its funds.

It is said that the Church Army, of the Church of England, has brought 3,000 recruits to the Church, and has 1,000 more ready for Confirmation. They were mostly gathered out of saloons and the streets.

A MEETING of the synod of Nova Scotia has been called for July 6th for the election of a bishop in succession to the late Dr. Binney. The late Bishop was nominated by the Crown, and this will be the first occasion of the exercise of the right of election by this diocese.

THE library of Canterbury cathedral has been enriched by the addition of about ten thousand volumes bequeathed to the dean and chapter by the late Archdeacon Harrison. Included in this number is the Howley collection—the library of Archbishop Howley, which was left by that prelate to the late archdeacon.

THE Rt. Rev. S. E. Marsden, late Bishop of Bathurst, Australia, will for the present act as coadjutor to the Bishop of Winchester, who is still in a delicate state of health. Bishop Marsden will commence his duties at once by an episcopal visitation of the Isle of Wight.

THE English Church Union has adopted a memorial to the convocations of Canterbury and York, for such an increase in the number of dioceses and of the episcopate as shall enable Confirmation and Episcopal visitations to be held annually in all parishes throughout the kingdom, and also for the restoration of true diocesan synods.

ON Sunday, May 1st, sermons were preached in York Minster on behalf of the National Society for Promoting the Education of the Poor in the Principles of the Established Church. The Church was educating last year nearly 550,000 more children than were being educated in Board schools, and its members voluntarily contributed during the year £600,000 towards the support of their schools.

The *English Churchman* states that the irreconcilables at Natal, having received from the Archbishop of Canterbury a positive refusal to apply to the Crown for a mandate for the consecration of the Rev. Sir G. W. Cox, Bart., as Bishop of Natal, have decided to apply to the Court of Queen's Bench for a *mandamus* to his Grace to show cause why he should not proceed with the consecration.

WESTMINSTER ABBEY has passed into the hands of the Office of Works, for the purpose of preparing for the celebration of the Royal Jubilee, and will be closed until further notice. In order to avoid so prolonged a discontinuance of the services, the dean and canons have accepted an offer from the rector and churchwardens of St. Margaret's, Westminster, to place that church at their disposal, so far as parochial arrangements permit.

AN Order in Council has appeared in the *Gazette* directing the Archbishop of Canterbury to prepare a special Form of Prayer and of Thanksgiving for the protection afforded to the Queen's Majesty during fifty years of her auspicious reign, and that such form of Prayer and of Thanksgiving be used in Westminster Abbey, on Tuesday, the 21st June next, and in all churches and chapels in England and Wales and in the town Berwick-upon-Tweed either upon the 21st June, or on any other day between the 21st and 28th of June inclusive. In a separate order similar directions are given for reading the Form of Prayer in all places of worship in Scotland.

Two deaconesses were solemnly admitted to their office by the Bishop of Bedford after an early celebration of Holy Communion in Hackney parish church on the morning of the 27th ult. Two associates were also admitted the same morning in the chapel of the Deaconesses' Home in Sutton place. This makes a total of fifteen fully admitted deaconesses and thirty associates, who have joined the work through the East London Home. The deaconesses are now seeking to provide a permanent and more suitable home. The work done by this large band of devoted ladies in various poor parishes in East London is simply invaluable.

A MEMORIAL window to Bishop Heber, the first Bishop of Calcutta, has been placed in the church of Malpas, Cheshire, of which parish his father was rector, and where he was born. The design of the window has been made doubly interesting from the fact of its not only containing Biblical subjects representing symbolically the Bishop's work, but actual scenes from his life have been introduced with the object of emphasizing those of a typical character, the subjects being the Bishop composing his famous hymns, the Confirmation of the natives, the Bishop's consecration at Lambeth on June 1, 1823, and his last sermon in England at St. Paul's cathedral. The subject of the tracery is "Our Lord enthroned in Majesty."

DURING her recent visit to the Continent, Queen Victoria visited the monastery of the Grand Chartreuse. No woman is ever allowed to pass the sacred threshold of this superb house of religion; and from this regulation a dispensation can only be granted by the Pope himself. Hitherto only one lady—and she a Roman Catholic Queen—has entered the monastery. The Pope's dispensation being obtained, the Queen of England was the second woman to enter this abode of solitude and devotion to Almighty God. Her majesty was accompanied by her maid of honor, and this brings up the number of female visitors to three. After viewing the splendid buildings and talking with the Superior and some of the monks, her Majesty was informed that one of the Fathers was a Russian General who had fought in the Crimean War, and that one of the Brothers was a rich young Englishman, who had joined the order four years before, when he was eighteen years old.

The *Liverpool Mercury*, speaking of the (then) impending imprisonment of Mr. Cox, said: "The imprisonment of the Rev. J. Bell Cox appears to be im-

minent. If it should really take place, it will be a crime against liberty and an insult to the enlightenment of the age. We decline to discuss the ecclesiastical hair-splitting and legal technicalities of the case. They are a mere heap of rubbish concealing the real issue. We arraign the law itself. Here is a subject of the Queen, eminently entitled to all the rights of a subject, peaceable as a citizen, blameless as a man, who for years has discharged the high functions of the Christian ministry in such a way as to gather around him a large and devoted congregation, exemplary in their own conduct, and famed for their good deeds among the sick and needy; and this man, simply because a medical practitioner—who lives elsewhere, and has nothing whatever to do with the matter—does not approve of the way in which he and his congregation choose to perform their devotions, is to be dragged away from his public work, and torn from his wife, his children, and his home, to be cast into prison like a common felon. The whole business is as idiotic as it is monstrous."

THE Bishop of St. Albans, says *The Essex Standard*, is the hero of an amusing incident. The Bishop is a favorite of the Royal family, and whilst his lordship was lately staying as the guest of the Prince and Princess of Wales at Sandringham, he had the honor of being photographed, in company with the Princess of Wales, in the conservatory. The Bishop and the Princess are represented in the act of examining a volume, and the photograph is most successful, the likenesses being excellent. With the commendable object of making it even more attractive and pleasing, a London photographic publisher, "of imagination all compact," has labelled this interesting photograph "The Princess receiving instruction in the Sacred Book from the Bishop of St. Albans." Unfortunately for the poetry of the incident, the "Sacred Book" appears, on inspection, to be undoubtedly a photographic album. But the inscription may suffice, at some future date, as the foundation of some *ben trovato* legend of the type of King Alfred and the cakes, or the same monarch's celebrated reading lessons.

THE proceedings of the diocesan convention of South Carolina are of unusual interest. Our report, which we have been obliged to condense, will be read with sorrow and indignation. What conception of the Church have these South Carolina laymen, that they should seek to close its doors against the colored race, and declare that the Church is for whites and not for blacks. We congratulate the diocese and its noble Bishop that these contemptibly narrow views did not prevail. South Carolina is at one with the Church throughout the world in holding that a priest has a priest's rights, whether he be white, black, red, or yellow. The recalcitrants who have gone out from the convention, should be allowed to stay out until they come to repentance and a better mind. The whole Church will indorse the firm stand taken by Bishop Howe. He is to be congratulated for his firm and wise position, and for the admirable temper he has displayed in a very trying situation. Nothing but good can come of it.

CHICAGO.

A charter has just been issued by the National Council for the organization of a chapter of the Guild of St. Luke for this diocese. The objects of the organization are to promote and defend the Catholic Faith, as held and taught by the Church in the United States, to encourage a purer and higher Christian life among medical students and physicians, and to aid in the support of medical missionaries. The guild received the cordial endorsement of the Bishop just before his departure for the Bermudas, his letter to the secretary, Dr. D. R. Brower, expressing the opinion that the "guild is an organization of the greatest significance." The charter members, D. R. Brower, M. D., Albert B. Strong, M. D., Philipp Adolphus, M. D., and C. W. Hemstead, M. D., were formally admitted to the guild by the warden, the Rev. T. N. Morrison, Jr., on Tuesday before Easter, after the evening service, in the church of the Epiphany.

CITY.—The three commanderies in Chicago, of Knights Templar—Apollo, St. Bernard, and Chicago—attended divine service at St. Andrew's church on Ascension Day. There were over 300 men in line headed by the 2nd regiment band. The church was elaborately decorated, the walls being draped with the Templar banners, and the choir and chancel trimmed with masses of palms and ornamental plants. Many beautiful floral pieces were arranged upon the re-table. The office was choral, Tallis Evensong, with several anthems and carols, being well sung by the vested choir, who with their banners and processional cross, met the Sir Knights in front of the church and headed the line, singing "Onward, Christian Soldiers." The Templars joined heartily in the service, and listened to an address by the rector, the Rev. Thos. E. Green. A pleasing feature of the service was the tender to the priest, as memorial of the visit, of a brass eagle lectern to be inscribed with the names of the commanderies participating. The lectern will be ordered at once, and will be formally presented upon its arrival by committees from the commanderies joining in the service, when a benediction will be pronounced. A new pipe organ has also been contracted for, to be built in St. Andrew's during the summer.

NEW YORK.

CITY.—Trinity church held a double Celebration on Thursday, May 19, that being Ascension Day and the 41st anniversary of the consecration of the church. In addition to the handsome altar decorations, a new and beautiful ante-ependium, the gift of Mrs. Charles C. Haight, was displayed for the first time. There was a celebration of the Holy Communion at 7 A. M., and Morning Prayer at 9:30. The principal service at 11 was preceded by the playing of chimes appropriate to the day. The clergy were mostly the assistant-ministers of Trinity and its chapels. They included, however, Dean Hoffman, of the General Theological Seminary, and the Rev. D. J. Ayers of Trinity church, Haverhill, Mass. The sermon was preached by Dr. Swope, in charge of Trinity chapel. The offerings were in behalf of the Seaside Home of the parish, at Islip, L. I. The music embraced

several choice selections. There was also a choral service at 3 o'clock P. M., with which the anniversary was concluded.

On Friday, May 20, the ladies' annual reception of the Sheltering Arms took place at the institution at 129th street. At 3 o'clock P. M., a service was held in St. Mary's church, the Rev. C. C. Adams, rector, the church being filled with visitors and the children of the institution. Prayers were said by Dr. Adams, when the Rev. Dr. Peters, president of the institution, read his annual report. In the five cottages of the Sheltering Arms there were some 160 children, while there had been 500 applications during the year. The cost of maintenance was about \$140 each. Addresses followed by the Rev. Mackay Smith and the Rev. Newland Maynard. During the service several pieces were sung by the children with excellent effect. A collation was afterwards partaken of at one of the cottages which were also visited by many of the friends of the institution. These cottages run from 9th Avenue to the boulevard, and though connected in one sense, are also separate, and embrace so many families. The institution is one of the most popular in the city.

PORT CHESTER.—The St. Peter's Guild connected with St. Peter's church, the Rev. S. W. Young, rector, is to present the church with a bell costing \$500, in memory of the first deceased member. A series of entertainments are being held for this purpose.

FOND DU LAC.

SHEBOYGAN.—There have recently been placed in Grace church, the Rev. Robt. W. Blows, rector, two magnificent stained glass windows, made by Jno. C. Spence of Montreal, Can., the gift of Mrs. C. M. Townsend and family, one in memory of Mrs. Julia G. Barrett the only daughter of Mrs. Townsend, the other in memory of Mrs. Newcomb, the sister of Mrs. Townsend.

KANSAS.

Assistant Bishop Thomas is expected to take up his duties in the diocese on Whitsun Day. He will be present at the closing exercises of Bethany College the first week in June, and then visit some of the parishes. The Rev. Richard Ellerby has resigned the care of Grace church, Topeka, and gone to Parsons. He has been rector of the cathedral for seven years and his departure is much regretted. A purse of \$1,000 was presented to him at a meeting to bid him farewell. We understand the Assistant Bishop has been invited to take charge of the cathedral at Topeka, but he will probably find his episcopal duties too pressing to do more than have a nominal oversight of this parish.

LEAVENWORTH.—On Ascension Day May 19, the church of St. John was consecrated by Bishop Vail. The altar was beautiful with cross and flowers, eucharistic candles, and spotlessly white altar cloth. The service which was conducted by the Bishop and the Rev. Percy C. Webber, was most impressive throughout. A large congregation was present.

ARKANSAS CITY.—On Thursday night, May 12, was the closing service of a most profitable Mission held here by the Rev. Percy C. Webber. Throughout the deepest interest was manifested by the great numbers in attendance and many souls were roused to newness of life. The Mission has left its influence not alone upon Churchmen, but the whole city.

WISCONSIN.

We are glad to learn that Bishop Welles returned home May 21st, very greatly improved in health.

CONCORD.—On the fifth Sunday after Easter, the sacrament of holy Baptism was administered to 12 adults and 20 infants, by the Rev. Dr. T. M. Riley of Nashotah. St. Alban's Mission was opened on Easter Sunday by Mr. E. F. Gee, a student at Nashotah; although a Sunday school started two years ago by the late Dr. Kemper had been kept up by the energy of two of the laity, until last Christmas. After much difficulty a large room above a cheese factory was secured in which to hold divine service. A temporary altar was erected, properly appointed. A handsome lectern and prayer desk were presented by the parish of Pine Lake, a large number of Prayer Books and Hymnals by Mr. Cunningham of Chicago. Promises have been made, of altar linen by the Ladies' Guild of St. Andrew's, Chicago; a lectern Bible by Dr. Vibbert of St. James'; and a green altar cloth by a gentleman of Oconomowoc, Wis. A committee of four was appointed to look after the finances of the mission. The Sunday school numbers 48, and the attendance at the services has been from 50 to 80 each Sunday. May 15th, the Town Hall was secured for the service, the room in the cheese factory being too small for the large congregation—the building was filled to overflowing, there being about 250 present. It is hoped to lease this hall for six months, at the end of which time it is probable that the mission will possess a small church of its own.

No English service of any kind has been held in this district for a great length of time, and a large portion of the people have been growing up without any religious influence whatever. Now they are awakening to a sense of their spiritual condition, and there seems to be a bright outlook for the Church in this district.

CENTRAL PENNSYLVANIA.

The 12th regular meeting of the Sunday School Institute (Harrisburg convocation) was held in St. John's parish, Marietta, Thursday, May 12th. About 100 delegates were present. At 10:30 A. M. the Holy Communion was celebrated by the rector, the Rev. John Graham, assisted by the Rev. F. J. Clay Moran. During the day the following subjects were discussed: Books of Instruction for Sunday school Teachers; How to Stimulate an Interest in Our Sunday Schools in Home and Foreign Missionary Work; The Religious Character and Life of the Sunday School Teacher.

QUINCY.

Bishop Burgess visited Grace parish, Osco, Sunday the 15th, and preached morning and evening; at morning service four persons were confirmed. This visitation was very gratifying to the Bishop, the attendance being the largest ever had in this parish, except at the consecration of the church a few years ago. The church building is three miles from Osco village, some of the congregation coming ten miles, and two of the newly confirmed, seven. The strong words of the Bishop for Christ and His Church will have a lasting impression for good and will help the rector in his work among the people in his charge.

ROCK ISLAND.—Easter, 1887 was a red letter day for Trinity. The Bishop was present all day, and preached to a large congregation. In the evening he confirmed ten persons. Two memorials

were consecrated, one a litany desk in memory of Mr. T. J. Call, a former vestry man and active Church worker, presented by Mrs. Call and her little son; the other, the Bishop's fald stool. The floral offerings were profuse and beautiful. A new white and gold dosel was used for the first time, which, together with the white frontals, made the chancel very attractive. The sum of \$800 which was asked for by the vestry to liquidate the debt of the parish, was received at the offertory, thus placing the church out of debt for the first time in years. Several improvements were made just prior to Easter. The sacristy was refitted, and three handsome memorial windows were placed in the church, one the gift of the children of the Sunday school. During Lent, the ladies of the parish were busy and interested in preparing boxes of clothing for a colored mission in Georgia. Altogether, Trinity was never more prosperous or had a brighter outlook.

SOUTHERN OHIO.

The Commissioners of the A. C. B. F. in Southern Ohio arranged to have the subject brought prominently before the Church people of Cincinnati on Sunday, May 15th. Judge Prince came on from New York, and made an address on the subject in the church of Our Saviour, Mt. Auburn, the Rev. D. W. Rhodes, rector, in the morning. In the afternoon he spoke before the people of St. Paul's church, the Rev. Dr. Benedict, rector. In the evening a general meeting had been arranged, to take place in Christ church, and although the geographical formation of the city makes such a meeting a difficult experiment, yet a gratifying representation of both clergy and laity was present. The Rev. Mr. Ely opened the subject of the Building Fund, and introduced Judge Prince. The Rev. Dr. Stanger then made an interesting address, giving instances from his own experience of the usefulness of the work of the commission. The meeting was in all respects very satisfactory, and the arrangements for the whole day were an evidence of the efficiency of the diocesan commissioners, the Rev. Mr. Ely, and T. H. C. Allen, Esq., and have thoroughly stirred up the Church in Cincinnati and its vicinity to the importance of the subject of the Building Fund.

IOWA.

The Bishop on the third Sunday after Easter confirmed three persons at Buffalo, presented by the Rev. E. H. Downing, priest-in-charge of St. John's Mission.

The recent Confirmations in Iowa have been very large, as for example: 61 at St. Thomas', Council Bluffs; 51 at St. Mary's, Ottumwa; 50 at St. Paul's, Marshalltown; 48 at Trinity, Davenport; 29 at the cathedral; 15 at Waverly; 12 at Grinnell, etc., etc.

OTTUMWA.—At St. Mary's church, on April 29, the Rev. A. C. Stilson presented to the Bishop a supplemental class of 17 persons for the laying on of hands. This makes a total for the convention year of 51, the largest number ever confirmed in any one parish of the diocese in one year.

MT. PLEASANT.—St. Michael's has been presented with an altar cross of beaten brass, beautifully adorned and two vases of like metal and finish. These are gifts from Hamilton Fish, LL. D., of New York City. The vases are in memory of wife and mother.

DAVENPORT.—Over \$1600 has already been subscribed towards the erection of a rectory for Trinity parish.

WAVERLY.—On Easter Sunday an early celebration of the Holy Eucharist was held in St. Andrew's, 44 receiving. The beautiful new church, on this first Easter since its consecration, was glorious in fragrant flowers. At the hour for morning service a large congregation assembled, filling the church to its utmost capacity. The music was grand, and the service throughout most impressive. The offering amounted to nearly \$2800, and was applied to cancel the last cent of indebtedness of the parish, leaving a nice balance in hand for current expenses. The Lenten offerings of the parish amounted to \$65, given to benevolent works; while in addition to this, about \$100 was given in alms to the poor. In the afternoon a children's choral service was held, and the offerings were as follows: Lenten offering, for missions, \$41.10; Easter offering, \$54.98.

MISSOURI.

ST. LOUIS.—In St. George's church, the Rev. Dr. Holland, rector, the largest class ever confirmed in that parish received that rite on Sunday, April 24. It numbered 72 and contained a very excellent proportion of men. Something more than \$5,000 (\$3,000 of it from the Woman's Guild of the parish) has recently been pledged to make a much needed enlargement and improvement of the chapel building, giving it a new stone front harmonizing with the front of the church and providing the necessary parlors and guild rooms for social gatherings and parish work. The parish had needed such a building for a long time, and will feel the good of it at once. The work begins immediately. Additional improvements are to be made also in Mt. Calvary church, the Rev. B. E. Reed, rector, new pews are to be soon in position and a full completion of the furnishing of the church will be made before midsummer. All these improvements are paid or provided for. The seating capacity of the church is enlarged from 300 to 560 and it is in every way a beautiful building.

St. Mark's Memorial, the new parish recently organized in the west part of the city, shows good growth. It has doubled the number of communicants with which it started in the fall. So also has St. Peter's, the church from which St. Mark's was an off-shoot. The affairs of both parishes seem in a prosperous condition. St. Mark's is looking forward to the early building of a church. 14 were recently confirmed in St. Mark's, and 15 in St. Peter's. The church of the Holy Communion, the Rev. P. G. Robert, rector, has much the largest Church Sunday school in St. Louis, most efficiently superintended by the Rev. K. M. Deane, the assistant minister of the parish. It numbers nearly 400 teachers and scholars. The church of the Good Shepherd, the Rev. B. F. Newton, rector, like its neighbors has also funds in hand for some extension and beautifying of the church building. This parish is doing a quiet but very efficient work in a very difficult field. Such also is the work of the new city missionary, the Rev. R. W. E. Greene, whose mission is to be named, St. Stephen's. In a most neglected neighborhood, where the greatest patience and unselfishness are needed, he with some faithful lay helpers is doing a work which our Church has hitherto done much less of than it should. St. John's parish also has recently added greatly to its efficiency in such work by securing the services of a sister of the order of the Good Shepherd, and the establishment of a parish building, in

which a free reading-room and other helpful auxiliaries have their place. The Rev. E. C. Alcorn is temporarily assisting the Rev. Dr. Schuyler at Christ church. The Rev. Geo. H. Sterling, late of Maugerville, New Brunswick, took charge of Emmanuel church, Old Orchard, a suburb of St. Louis, on May 1. On the evening of the 17th a pleasant reception was given him at the house of the senior warden. This parish promises good growth and is full of life.

A movement is on foot in which nearly all of the rectors have united, to have an Advent Mission in as many of the city churches as possible. It is expected that the Rev. Dr. Van de Water will visit St. Louis, on his way to Denver, where he holds a Mission in June, to assist in arranging and advising with reference to the details of the work, and answering questions as to its methods. Much is greatly hoped from such a movement.

SEDALIA.—Calvary church, the Rev. J. J. Wilkins, rector, shows a remarkable record for the year. The new church has been finished and entered, 112 have been confirmed and the list of communicants more than doubled. The number of Baptisms has been over 100 and the revenues of the parish have shown a progress proportionate to its spiritual increase. The vestry have recently given their rector a well-earned month's rest, with a handsome purse, and also, a permanent increase of salary, all of which was a well deserved recognition of his services to the parish.

OHIO.

TOLEDO.—About 200 members of St. John's parish, with a few invited guests, spent a delightful social evening at the rectory, Wednesday, May 11th. A collation was served, the tables being beautifully decorated with flowers. The rector, the Rev. C. H. De Garmo, called on the new assistant rector, the Rev. Chas. Witherspoon, to make some remarks on "Societies for Young Men," and the Rev. W. C. Hopkins on "Woman's Influence in the Church." Mr. Walter Hodge, senior warden, gave an interesting history of the parish.

August 19, 1865, the ground for the church and rectory was bought, at a cost of \$1,750. The original building, a chapel, was erected the following spring. After the completion of the chapel, the Rev. Dr. Walbridge held services every Sunday afternoon, and a mission Sunday school was commenced by some of the ladies of Trinity parish. In December, 1861, the Rev. N. R. High, then rector of a parish in Logansport, Ind., was called by the vestry of Trinity church to be assistant-minister, and have charge of St. John's chapel, at a salary of \$600 per year. On his arrival in Toledo, January 2, 1862, he found a small chapel, ground not paid for, and no congregation. In April, 1863, it seemed best for the good of St. John's that it should sever its connection with Trinity as a mission, and become a parish. There was a meeting of the congregation called, wardens and vestrymen elected, and the parish duly incorporated. In the spring of 1864, the rectory was built. The first Confirmation in the parish was by the Rt. Rev. C. P. McIlvaine, November 1, 1863, when there was a class of 14. In 1877 there were 212 communicants, large congregations, and no debts, excepting the \$1,000 mortgage and about \$1,800 owed the rector, which he freely forgave. Just as everything seemed most prosperous, and steps were being taken to raise the money to pay off the \$1,000

mortgage, the church burned, only the chancel and transepts escaping, and they together with the organ and furniture being much damaged by water. Here was another blow, but the rector and vestry took heart and determined to rebuild. St. John's was re-opened for service the second Sunday in August, 1881. But the anxiety and work of re-building was too much for the rector's health, and he died February 19, 1884. During the 22 years of Mr. High's pastorate he baptized 588, married 203, buried 278, and there were 340 confirmed. In March, 1884, the Rev. C. H. De Garmo was called to the rectorship. His labors during the past three years have been greatly blessed, and to-day St. John's has cause to rejoice and take heart for the future, for it is free from debt and has many blessings.

Ascension Day was this year observed with the usual morning services and Communion in all the churches and in addition, by a festival service in Trinity. This was partly choral, and was held with special reference to the St. Andrew's Society and the Knights of Temperance of the parish. The other congregations of the Church united in the services, and the large building was nearly full. The sermon was by the Rev. J. N. Blanchard, of Detroit, and was received with marked attention. Preparations are contemplated for a full surpliced choir in Trinity church in the near future.

DAKOTA.

WABPETON.—The "financial statement" of Trinity church issued at Easter was very satisfactory. The early history of this parish is as follows: The first meeting of any kind was held at the home of Mrs. A. J. Goodhue in Feb., 1882, and a ladies' society organized. The first Church service was held May 30th, 1882, by Bishop Clarkson, and on the 17th of September, the Rev. H. J. Gurr was appointed rector. He was genial, pleasant, and energetic, and after working faithfully 18 months, moved to the milder climate of the Pacific coast, owing to his wife's ill health. The Rev. John Trenaman succeeded him, and a little later, the Rev. Daniel Flack. The present rector, the Rev. A. G. Pinkham, has officiated a little over a year, and is universally liked. A church has been planned, built, and paid for, Bishop Walker consecrating it Sept. 29th, 1886. Kind Eastern friends helped the cause, contributing through Mrs. C. M. McNaughton nearly \$600, and through Mrs. E. L. Seely \$100. The Rev. J. A. Gilfillan of Minnesota, donated a chancel window, Judson Seely an organ, Mrs. McNaughton a silver Communion service, lectern and surplice, and Chas. Damerl a prayer desk. The first Easter service was held in the chancel this year with appropriate floral decorations and music. Among the special offerings was a handsome stone font from the girls' society, altar cloth from Mrs. Van Slyke, organ from St. George's Sunday school, Hempstead, Long Island, and a re-table in memory of baby from rector and wife. The financial statement showed that over \$1,400 has been raised since May 1st, 1886. The assets of the society given are these: church, \$2,500; rectory, \$900; land, \$500; organ and other assets, \$110. There is no debt whatever on the church, but a mortgage of \$350 on rectory, which with accounts unpaid, make total debt of society \$460. The ladies' society has paid fifty of that since Easter. It has a corps of indefatigable workers. The fact that they have earned over \$25 in the past ten days making

carpets for one of the hotels here, shows that they are not afraid of hard work.

DELAWARE.

WILMINGTON.—On the 4th inst., Bishop Boone visited St. John's church and confirmed a class of 10 persons. He preached afterwards from the text, "Thy Kingdom come." The handsome new organ placed in this church at Christmas, will soon have a new water motor attached.

COLORADO.

BRECKENRIDGE.—The first attempt made to establish the Church here was in May, 1882. At that date unfortunately there were but three Churchmen in the town, and it was an evident impossibility for so few to do anything. No further efforts were made then for a period of three years. In June of 1885, six ladies were confirmed and four infants baptized. July 1st, the Ladies' Guild was organized with nine or ten members. July the 7th, hailed the advent of the first clergyman, the Rev. L. Y. Jessup, from New Orleans; he held first services in G. A. R. hall. Subsequently all services were in the city hall, and Mrs. W. B. Stephenson kindly allowed the use of her organ, till other and more permanent arrangements could be made. Mrs. Thos. Wintermute donated a handsome scarf for reading desk, and Bible and hymnals were also donated by Eastern churches. A Sunday school was organized with some 25 or 30 pupils and four teachers. The guild gave various entertainments during the summer and autumn enabling them to pay Mr. Jessup for his summer's labor.

During the winter the ladies worked arduously to raise funds towards building a church, and in April the treasurer held \$156, besides \$110 started especially as a building fund. Lots were bought and put in the name of the Bishop of Colorado, for the sum of \$110. The Rev. Wm. Jones began his first services Sunday, June 20, 1886; on Whitsun Day previous to his arrival, however, Bishop Spalding baptized eight infants and children, and two ladies were confirmed. During Mr. Jones' stay, the guild purchased an organ for \$56, and services were held regularly in the city hall.

Everything seems to be slowly and gradually working its way, and all hope to establish a church and permanent clergy here in time. Up to the present date there are 12 or 13 regular communicants of the Church, and the guild comprises about 15 members, previous to the admission of gentlemen.

ALBANY.

The following summary of statistics is taken from the journal of the 18th annual convention: Clergy, 131; ordinations, 4; candidates for orders, 13; postulants, 9; lay readers licensed, 5; churches consecrated, 4; parishes in union with convention, 100; parishes not in union with convention, 11; missions, 30; churches, 116; chapels, 22; free churches and chapels, 118; churches otherwise supported, 20; rectories, 65; corner-stones laid, 4; churches consecrated, 8; families, 5,960; individuals—20,272; (the last two items are omitted in about one-third of the reports); Baptisms—adults, 415, infants, 1,401—total 1,816; Confirmations 1,049; communicants, present number, 15,455; Marriages, 406; burials, 931; churchings, 24; Sunday school teachers, 1,172; pupils, 10,114; parish school teachers, 75; pupils, 600; total amount of offerings, \$279,581.21.

GREENWICH.—On Rogation Wednesday the Bishop accompanied by the

Rev. Messrs. Prout, Houghton, McMillan and Horsfield, visited St. Paul's parish, confirming a class of eight, (16 had been confirmed in December last), and ordering priest the Rev. A. B. Clark, who has now been nearly a year in charge of this parish and of St. Stephen's, Schuylerville. At the latter place a class of eight was confirmed on Saturday, May 14.

The Easter offerings at St. Paul's amounted to \$253, which was applied toward cancelling the debt. The parish is now starting a "rectory fund" and shows many encouraging signs of life.

LONG ISLAND.

BROOKLYN.—The Rev. Dr. Snively, rector of Grace church on the Heights, has given in his resignation on account of continued ill-health, his especial trouble being asthma. The vestry urged him to take a long vacation and then return to work. He felt, however, that his permanent retirement was for the good of the parish, while it would be for his interest to take a parish where the duties would be less exacting. Accordingly, the vestry voted to accept his resignation and to present him with a purse of \$5,000. In a few weeks Dr. Snively will take passage for Europe in company with his brother, the Rev. S. E. Snively, M. D., rector of St. Paul's church, Flatbush.

On Sunday morning, May 15th, St. Luke's church was startled by the announcement that its rector, the Rev. Dr. Van De Water, had given his resignation to the vestry. The announcement was made by the senior warden, W. H. Fleeman, the rector retiring after reading the notices. Mr. Fleeman in a written communication which he read, stated the fact of their rector's having been appointed chief missionary of the Parochial Mission Society for a year, that he was very decided in his request that the vestry release him, which they did unwillingly; and that they had found it more difficult to obtain a clergyman to fill his place than was at first anticipated. For these and other reasons Dr. Van De Water's resignation had been accepted. Mr. Fleeman also read a series of resolutions, which the vestry had drawn up in which they spoke of the great harmony and success which had attended his seven years' rectorship of St. Luke's; of his superior worth as a preacher, a theologian and pastor, as well as being a master in the Sunday school, an organizer, leader and promoter of work auxiliary to the Church; and that in parting from St. Luke's he would leave behind him the firm and grateful remembrance of the vestry and people for his seven years of truly Christian life, work and example. Wherever his lot and ministry might be cast for himself and his estimable wife he would have their earnest wish and prayer for continued health, happiness and peace.

Dr. Van De Water became rector of St. Luke's church in 1880, coming from Christ church, Oyster Bay. In the meantime, the church has grown from 350 communicants to 1,000, and is also free from debt and one of the most prosperous churches in the diocese. The Rev. William Bogert Walker, assistant minister in the church of the Redeemer, will take charge of the parish of St. Luke's for six months.

A double Celebration was held at the church of the Ascension, Greenpoint, on Thursday, May 19, this being the second anniversary of the consecration of the church and of the laying of the corner-stone of the parish house. There was a Celebration at 6 A. M., breakfast

being provided in the parish house for those attending. There was also a second Celebration at 10:30. In the afternoon there was a floral service attended by 600 children. Each of the children was provided with a bouquet of white or purple lilacs which being placed in a recumbent cross lying on the floor of the church, and 16 feet in length, was then raised. This novel and picturesque ceremony was followed by refreshments. In the evening the Bishop of the diocese attended the church and confirmed 27 candidates. According to a report prepared by the Rev. Arthur Whittaker, rector of the church, the parish numbers 250 families, while the Sunday school embraces 350 scholars. The receipts and appropriations last year were considerably over \$34,000. The church is free from debt and in four years has expended \$30,000 in improvements on the building and parish house.

On Tuesday night, May 17, the Bishop visited Trinity church, E. D., the Rev. Nelson W. Boss, rector, and confirmed a class of 25. The Bishop stated in his address that the church had contributed during the year a total of \$9,329.66 and that the most significant fact of all was that in the year the church had paid \$700 on the mortgage. It was a sign of internal strength and an indication of future prosperity. He urged the congregation to make regular contributions by which to maintain the free-pew system now in vogue and complimented the rector for his zeal, faithfulness and good judgment in administering the affairs of the parish. He deserved well of the Bishop, of the congregation and of the diocese of which he was a useful and honored member.

WESTERN MICHIGAN.

There are some facts as to the destitution of Church services in this diocese which ought to be deeply pondered by all Churchmen, and especially by all vestrymen and the lay delegates to the next convention which is to meet in Big Rapids, June 7, 1887.

The diocese of Western Michigan comprises 34 counties, having a population of 740,479. In seven of the newer counties, having a population of 53,370, there are now no services. In eight others, containing 168,805 inhabitants, there are only the occasional services of the Bishop and the general missionary, given to 3 cities and 7 villages having a population of 15,690. In the remaining 19 counties containing 518,304 people, there are 14 cities and 16 villages with a population of 162,007, in which regular services are maintained.

Thus the ministrations of the Church are given regularly to a little less than 22 per cent. of the population of the diocese, and occasionally to another 2 per cent.—*The Church Helper.*

NEW JERSEY.

ELIZABETH.—A bright and balmy spring day, was the morning of the 5th Sunday after Easter, May 15, which brought the Bishop of New Jersey, the Rt. Rev. Dr. Scarborough, on his annual visitation to the ancient parish of St. John's. The sacred and beautiful edifice was filled to overflowing. The indefatigable rector, the Rev. O. A. Glazebrook, began the morning service, assisted by the Rev. W. R. Earle of Westfield, and the Rev. Hiram Cole, of New York. The Bishop gave an eloquent and argumentative discourse from the Gospel for the day, "Nevertheless I tell you the truth; it is expedient for you that I go away." After the offertory

which was for the missions of the diocese, 74 persons came forward to the chancel rail to renew their vows and to receive the gifts of the Holy Ghost, in the apostolic rite of Confirmation. On the preceding Sunday, 4th after Easter, there was a special Confirmation service, for the great-grand-nephew of Gen. George Washington.

CENTRAL NEW YORK.

NORWICH.—Emmanuel church was consecrated by Bishop Huntington, on the 3d inst., in the presence of many of the clergy and a crowded congregation. It is nearly 12 years since this beautiful stone edifice was completed; but owing to circumstances beyond control of those who had charge of its erection, it was found to be largely encumbered with debt. From time to time, by indefatigable efforts, under the leadership of several rectors, the indebtedness was reduced, but when the Rev. M. M. Goodwin, the present rector, took charge, three years since, more than \$7,000 still remained to be disposed of. He went to work with an energy and zeal, at which no one wonders who knows the people of whom he was and is the leader, and a large reduction was made; but it was not until about three months ago that the time seemed ripe for a supreme effort to be made, when priest and people having a mind to work, gathered \$4,500, almost the entire amount being raised within the limits of the village itself. The day of consecration left nothing to be desired without, there was a smile of sunshine all day long. Within, the spacious edifice was filled with a devout and thankful congregation. The music voiced the feeling of all hearts. The clergy gathered to thank God and congratulate their brethren on the accomplishment of the pious undertaking, while the ministrations of the Bishop, his fatherly words of counsel and encouragement and congratulation left an impression with the people not soon to be forgotten.

A session of the 3d district missionary convocation followed the consecration services, all the clergy of the district being present, and enjoying heartily every moment of their sojourn with the earnest, true-hearted and hospitable Church people of Norwich.

For report of Diocesan Conventions, see pages 141 and 142.

LETTERS TO THE EDITOR.

THE SPITAL SERMON.

To the Editor of *The Living Church*:

Please tell the country clergy and others generally that when you said that Dr. Donne preached the Spital sermon in 1799, you meant Dr. Parr. That was the sermon which with its notes, Sidney Smith compared to the Doctor's wig, a respectably large article when seen in front, but spreading out behind into "a boundless convexity of frizz." HENRY R. PYNE.

Wiscasset, Maine.

ATTENDANCE OF NON COMMUNICANTS.

To the Editor of *The Living Church*:

While the discussion is going on about the propriety of allowing persons who do not intend to commune to remain at a Celebration, I would like to urge a thought which is practical and pertinent.

Very often a priest is called to some mission church or chapel to celebrate the Holy Communion, when there is no time for any other service. On these occasions the children and neighbors of the members will more or less come in.

Would it not be absurd for the priest to have to begin the service by inviting all non-communicants to withdraw. I once was invited to visit a friend's church. When we reached it a sign was on the door, "I was glad when they said unto me: Let us go into the house of the Lord." But we found the doors all locked, and the sexton nowhere about. But this is nothing in comparison to opening a church for worship, and to begin by asking all who do not intend to partake to withdraw! Baptist close Communion would be a trifle in comparison. T. J. M.

THE ST. ANN'S CENTENNIAL.

To the Editor of *The Living Church*:

It may not be uninteresting to you to know that the house in which the Rev. George Wright began services in Fulton street, Brooklyn, L. I., in 1784, as you stated in a recent issue, was owned and occupied by Mrs. Helena de Rapalje at that time. The services were held in her parlor in Fulton, near Front street. I have often seen the house. Mrs. Helena de Rapalje married Garret, youngest son of Diana de Rapalje, the old lady who would drink the forbidden tea, and whose youngest son, John, was supposed to be loyal to the crown, in consequence of which his estates were confiscated. She refused to leave her home, and she was taken in her chair and set out in the street or highway at the age of 92. According to the constitution of the U. S., I suppose the estates could have been reclaimed during the next generation, but they never were. And now a large portion of the lower part of Brooklyn is held by persons who received their titles in this way. The only ferry between Brooklyn and New York in former days was a row-boat belonging to the old lady, in which her servants ferried people across the river. That old lady, Mrs. Diana de Rapalje, has but four descendants living (her great-great-grandchildren), three of whom live in New York, and myself. Her husband was a descendant of a Rapalje who left Holland and settled in Rochelle, France, in the 17th century, and being a Protestant, was expelled at the time of the Revocation of the Edict of Nantes, came to America and settled at "The Wallabout," Brooklyn, N. Y.

HELEN F. FURMAN.

Mc Minnville, Tenn.

LENGTH OF RESIDENCE.

To the Editor of *The Living Church*:

I would like to get through the medium of your paper, an expression of opinion on the following question: By what usage, tradition or authority of the Catholic Church do our diocesan councils demand that a clergyman shall have been canonically resident in the diocese a stated time, (of greater or less extent in different dioceses), before he can enjoy the privileges to which his office entitles him, viz., that of the right to speak and vote in the deliberations of that body.

I state this question with great diffidence, but with the hope of receiving some information on the subject. I know that different dioceses require a different length of time, some not more than two months, some as much as six. I have always thought that a clergyman was a member of the diocesan council by virtue of his office. How then can that body, which is not composed entirely of his peers, enact a law by which he is deprived of his right? Practically, it might lead to some strange results; for instance, a layman might move into my parish a month before Easter, be elected a member of the vestry and de-

legate to the council which meets a month later; on the assembling of that body this would be the position, the layman with a two months' residence in the diocese, would be entitled, by virtue of my certificate, to all the rights of a member; while I, for lack of a five months' residence would be simply a spectator.

There seems to me to be something fundamentally wrong in the matter. My bishop's certificate that I have been canonically received as a clergyman in good standing should entitle me to all the privileges as well as make me amenable to all the laws of the diocese.

ENQUIRER.

NOT THE SMALL DIOCESES.

To the Editor of *The Living Church*:

The Bishop of Massachusetts, in his recent address to the annual convention, referred with much warmth of feeling, to the proposition of a change of name. He deplored, he deprecated, he condemned the unhallowed attempt to change our time-honored name. But if a change of name is to come at all, it grieved the Bishop's heart to think that the change is likely to be forced upon the great body of Churchmen by a troublesome minority, whose power is enormously, and unjustly increased by our peculiar mode of diocesan representation. The Bishop wants this power of small dioceses curtailed by a different system of representation. If this could not be done, and if the change of name were forced upon the unwilling majority, he intimated very broadly, either as a prophecy, or as a threat, that there might be a secession of Protestant Episcopalians. For a bishop of the Church of the Living God to say that to call this American Church by such a name as the Church in England is called or the Church in Ireland, would be sufficient cause for schism—this is to expose him to well-deserved censure. The small dioceses do not intend to force that change of name upon the majority of their fellow-Churchmen. In the West at least we have no such thought; but if we had, and if we did secure in General Convention a change of name in a constitutional manner, and if a majority of his own order consent to such a change, are we to understand the Bishop of Massachusetts to hold that he and those who think with him are not going to submit; that he and they will either sulk in their tents, or withdraw wholly from the company of their brethren?

The talk of the strong dioceses being out-numbered, out-voted, and overwhelmed by the weaker ones, had its shallowness thoroughly exposed on the second day of the session, when Protestant Episcopal was saved from the peril of defeat, in the very house of its friends. (See News and Notes in last week's issue of the L. C.) But how does this bear upon the nonsense of small dioceses forcing a change of name upon the large? If Massachusetts actually refuses to thank its deputies in General Convention for voting against a change of name, how can its bishop lay the whole blame of the proposed change upon the small dioceses in the West and South? Does he not know, as we do, that some of the strongest dioceses in the East were divided on the proposition, and that many others were inopportunist, voting against change on the express ground of inexpediency at this time? Massachusetts to-day has a bright lot of young men among its clergy. They will be heard from in good time.

ANGLO-CATHOLIC.

BOOK NOTICES.

THE VICTORIAN HALF CENTURY. A Jubilee Book by Charlotte M. Yonge. London and New York: Macmillan & Co. Price, 35 cts.

In this little book, Miss Yonge has told in her own charming manner the story of the reign of Queen Victoria. It will be read with interest. A fine portrait of the Queen embellishes the book.

HANDY HELPS. No. 1. A Manual of Curious and Interesting Information. By Albert P. Southwick. New York: E. L. Kellogg & Co. 1886. Pp. 286

Such a collection of queer things can hardly fail to be interesting to the youthful reader and useful to all classes for reference. An index makes it quite practicable to find anything at a glance.

THE COMMON CHORD. A story of the Ninth Ward. By Henry R. Elliott. New York: Cassell & Co.; Chicago: A. C. McClurg & Co. Pp. 294. Price \$1.00.

"The Common Chord" that gives the book its title, is the *common chord of C*, a fanciful suggestion of the author's purpose in seeking his inspiration along the common paths of every-day existence, with "every-day around the corner." Thus the cool sequestered vale of life finds, for his readers, its materialization in the "Ninth Ward." To the hearty children of that prosaic region he dedicates his story—a tale not without interest, but by no means promising its author immortality.

HAIFA; Or Life in Modern Palestine. By Laurence Oliphant. Edited with an introduction by Charles A. Dana. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. Pp. 369. Price \$1.75.

Mr. Oliphant has given us a very interesting series of sketches. He goes hither and thither without much apparent purpose, and he does not pretend to take us through Palestine systematically, but in these fragmentary descriptions of a newspaper correspondent there is much valuable information about the land, its cultivation and capacity for improvement, and about the habits and characteristics of the people. Nevertheless, the tone of the book jars upon one, because of a supercilious and sceptical way the author constantly indulges in, especially when speaking of the Christians of Palestine. He appears to have a very high opinion of the Druses, among whom he spent much of his time.

THE AGE OF ELECTRICITY. From Amber-Soul to Telephone. By Park Benjamin. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1886. Price \$2.

This work, though disclaiming to be a technical treatise, is accurate and full enough for a text-book. Beginning with the "amber-soul," so often mistakenly attributed to Thales, it traces the story of electricity, through its various applications, down to the present day. Written in an attractive way, it is as interesting as a story-book to the young, as we have already proved by practical test, while as a means by which the curious may get a wider knowledge on this the most mysterious of the forms of energy, we know of nothing better.

AN OUTLINE HISTORY OF ARCHITECTURE. For Beginners and Students. With Complete Indices and Numerous Illustrations. By Clara Erskine Clement. New York: White, Stokes & Allen; Chicago: S. A. Maxwell & Co. 1886. Price, 2.50.

Mrs. Erskine is too well known as an art writer to need special introduction. This volume upon architecture is pleasantly written and well fitted to interest beginners in this most noble art. Mrs. Erskine speaks of it as an art not loved perhaps as much as the imitative arts of painting and sculpture, but wondered at as a creative art, the direct inspiration from the mind of the builder. The book is divided into Ancient Architecture, covering a period from 3000 B. C., to 328 A. D., Mediæval, 328 to 1400, and Modern Art. There is a vast field from the pyramids of Egypt to the railway stations of America, which Mrs. Erskine has admirably treated. The illus-

trations are fine specimens of the engraver's art and add much to the usefulness and interest of the book.

THE MERRY MEN, and other Tales and Fables. By Robert Louis Stevenson. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1887. Pp. 308. Price \$1.

From the author of "The Strange Case of Dr. Jekyll and Mr. Hyde," one might expect something wild and weird; and in "The Merry Men and Other Tales and Fables," one would not find such expectation disappointed. In choice of subjects and in treatment, one is reminded of Poe's Prose Tales. "The Merry Men" is a sketch of unusual power. The "merry men" are great breakers that, on a wild Scottish coast, dance "the dance of death," and with their fearful voices, seem to be exulting like demons over the wrecked and lost, seeming, indeed, "a part of the world's evil and the tragic side of life." The last story in the book may serve to disabuse the reader's impression that the author's vein is solely the uncanny; for he will find in "The Treasure of Franchard," a piece of irresistible drollery. There is a certain unity in the book, perhaps an unintentional one—the tales are quite distinct—a setting forth of the worthlessness of life that has no noble end, no purpose beyond self, and so ending in reason overthrown by passion, or undermined by self-indulgence.

REPRESENTATIVE ENGLISH PROSE AND PROSE WRITERS. By Theodore W. Hunt. New York: A. C. Armstrong & Co.; Chicago: S. A. Maxwell & Co. 1887. Price \$1.50.

The prose discussed is from Bacon and Hooker to Carlyle, with an introduction devoted to the formative period. In Part First, representative historical periods are classified and discussed; in Part Second, representative literary forms are considered; and in Part Third, representative prose writers and their styles. It is a book which cannot but be stimulating and helpful to the student of English Letters. We quote from the conclusion—the author is speaking of the ethical character of English prose: "The ethical basis that was laid in our letters as far back as the days of First and Middle English, in Alfred, Ælfred, and Wyclif, is still the basis of our best literature. * * * The best English prose extant is the prose of the English Bible, as given in the versions of Wyclif, Tyndale and King James. Right at the centre of our developing prose literature stands the Word of God in its purest English form to guard and stimulate that development."

THE CHRONOLOGY OF THE HOLY BIBLE. An Essential and Integral Part of the Inspired Scriptures of "The Wonderful Number." Considered in its Relation to the Kingdom on Earth, of Our Lord and Saviour Jesus Christ, from its first Establishment in Eden, to its final Perfect Development in the Church Triumphant. By a Presbyterian of the American Church. Buffalo, N. Y.: The Christian Literature Company. 1886.

The subject of this learned treatise has been an interesting one to us for many years, but we frankly confess that we have long since despaired of reaching any definite and satisfactory conclusions upon it. The confidence of this last explorer only adds to our confusion. We cordially admit our indebtedness to him for his devotion and industry in so great a task, but upon the subject itself we are hopelessly at sea. We are bound, however, to say of this work, that it is the most exhaustive that we have ever seen upon the subject. Beginning with the creation, the reader is conducted through the entire body of the Holy Scriptures, both of the Old and New Testaments. All the events which come within the compass of sacred chronology find their place in his scheme, and the reader is taken even into the more mysterious realm of the future, through the revelation of St

John, and the final acts of human history are made to pass before him.

REALISTIC PHILOSOPHY. Defended in a Philosophic Series. By James McCosh, D. D., LL. D. Vol. I. Expository. Vol. II. Historical and Critical. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1887. Price, \$3. 2 vols.

Dr. McCosh is among the foremost writers of the day upon the fundamental principles of philosophy. The parts of this philosophic series, lately issued, have been of immense value in setting forth and refuting the errors of such writers as Locke, Hume, Huxley, and Spencer. The aim of the author has been to prepare the way for a realistic philosophy, a distinctively American school, which should have for its basis the validity of experience, or the direct and immediate knowledge of things in the concrete, of substances as well as their properties. Carefully avoiding the sensational tendencies of Locke and the idealism of the German philosophy, he builds upon the basis of reality as given in experience. His American philosophy is Realism, "opposed to Idealism on the one hand and to Agnosticism on the other." This basic principle is found equally satisfactory, whether regarded as corresponding to universal conviction, or as a theory, a working hypothesis, which meets all the conditions of the case and finds a place for all the facts. Any other theory, as idealism, or phenomenalism, encounters obstacles and opposes convictions and contradicts facts at every turn. The wide range and value of these papers may be seen from a summary of contents. In the first volume the author discusses the Criteria of Truths to be Assumed: of Individual Facts and their Laws; Efficient and Final Cause; Development, what it can do and what it cannot do; Certitude, Providence, and Prayer. The second volume is a re-publication of the valuable papers on the Philosophy of Locke, Hume, Huxley and Spencer, and criticisms upon the Critical Philosophy. President McCosh has perhaps done more than any other writer to make the great problems of philosophy intelligible and interesting to the reader untrained in speculative thought. In fact, he has taken metaphysics out of the region of speculation and put it upon the solid basis of common sense. By this we do not mean that he has shown mankind how to dispense with thought in thinking, but, by the use of clear English in the expression of clear conceptions, he has opened the way for the apprehension of a true philosophy, which is free from the delusive subtleties of the German school, and does not lead to the perilous nescience of the English. In this he has done a noble work for religion as well as philosophy.

INTRODUCTION TO PSYCHOLOGICAL THEORY. By Borden P. Bowne. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. 1887. Pp. 329. Price, \$1.75.

All who are interested in intellectual progress, and especially those who take pride in the progress of American thought, must hail with satisfaction the appearance of this work of Prof. Bowne. His style is incisive, almost dogmatic, and his method is original. He goes at his work like a master, in a positive, confident way, and quickly vindicates his right to be heard. His first tilt is with the skeptics who assume to doubt the reality and permanence of mind as subject, but make it to be a succession of "states," a "series." This he calls "a game of hide and seek." He next turns his attention to the materialistic theory that mental facts are produced by physical organism; that the brain secretes thought as the liver secretes bile; that thought is a form of

motion derived from matter. The complete refutation of every phase of this theory we regard as the most valuable portion of Prof. Bowne's work. We do not remember having seen the subject elsewhere so well treated. Sensation, which is the meeting point of mind and matter, the author pronounces a mystery which neither materialist nor spiritualist can explain. The discussion of the subject is extremely interesting, showing how far we are from understanding even the mechanical conditions of sensation. Here, as elsewhere, the writer sustains his proposition in the preface, that "the physiological reconstruction of psychology must be postponed." At the same time he does not disregard any reasonable suggestion of help from physical research. Good service is also done to the cause of pure psychology, in the theory of the reproduction of ideas as a purely psychical function and not as a result of cerebral structure or mechanical arrangement. It is impossible to resist the conclusion from these cogent arguments that the mind is not the brain, but is an entity by itself, with powers and functions of its own, related, for the time, to its physical environment, but something far different and vastly beyond the matter and forces of nature to which it is joined, and by which, in a measure, it is conditioned. Acute analysis and logical power of discrimination are further shown in the discussion of the thought factor, or process of the understanding, by which the mind arrives at classifications, abstract ideas, and the conceptions of time and space; and in this sensationalism and "the chemistry of ideas" are effectually disposed of. But we cannot here enter upon an exhaustive review of Prof. Bowne's great work. His treatment of the susceptibilities and of free will are as conclusive and satisfactory as that of the points upon which we have touched. He seems to have left to phenomenalism and materialism no respectable standing-ground in the realm of reasonable psychology. He has given us a clear and vigorous exposition of the underlying principles of a true psychology, and has met with unanswerable arguments the fancies and follies of a host of false teachers who have darkened counsel by words without wisdom.

We are glad to see in *The Church Review* for May an article upon "Church Work among Young Men," with an account of the Brotherhood of St. Andrew. Judge Sheffey utters a protest with the old arguments against dropping "Protestant Episcopal" from the name of our branch of the Church, and the editor begins his valuable series of papers on Canon Law. *The Review* is growing rapidly in popularity and usefulness.

"The Growth of Church Institutions, is by the Rev. Edwin Hatch; "Futurist Retribution Viewed in the Light of Reason and Revelation," by the Rev. C. A. Row; and the third series of "Exit position," by the Rev. Sam'l Cox, D. D. are issued this week by Mr. Thomas Whittaker.

MR. MOREHOUSE has published a tractate, by Dr. Jewell, on the "Intermediate State," which for learning and clearness of statement will be of great value in instructing people upon a doctrine which has been ignored or misunderstood even among Church people.

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

The Living Church.

Chicago, Saturday, May 28, 1887.

SUBSCRIPTION, ONE DOLLAR PER YEAR.

(If not paid in advance, \$1.50.)

RECEIPTS.—As the label indicates the time to which the subscription is paid, no written receipt is needed, and if one is requested a postage stamp must be sent with the request. It requires from two to three weeks to make a change in the label.

DISCONTINUANCES.—If no request to discontinue the paper is received it will be continued. The paper will, however, be stopped at any time if the subscriber so desires, and remits the amount due for the time that it has been sent.

CHANGE OF ADDRESS.—Subscribers asking to have the direction of a paper changed should be careful to name not only the post-office and State to which they wish it sent, but also the one to which it has been sent. In each case the State must be mentioned. The name cannot be found on our books unless this is done. In no other way do so many mistakes happen as by this simple neglect.

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

FOREIGN.—Subscribers in England will please note that 6s-8d is the amount to be forwarded for one year's subscription and pre-payment of postage. Money orders should be made payable to THE LIVING CHURCH.

ADVERTISING RATES PER AGATE LINE. 25 CENTS.

Marriage notices, one dollar. Notices of Deaths, free; Obituary notices, complimentary resolutions, appeals, acknowledgments, and other similar matter, 3 cents a word, prepaid.

Liberal discount on continued insertions. No advertisement received for less than one dollar an insertion.

Address THE LIVING CHURCH,

162 Washington St., Chicago, Ill.

REV. C. W. LEFFINGWELL, D. D.,
Editor and Proprietor.

THE London Church Review cites the case of the Rev. James Bell Cox as "the crowning feature of the Jubilee Year." Among the Jews the Jubilee was signalized by the deliverance of captives; in the reign of a Christian queen over a Christian nation, the Jubilee is kept "by haling to prison a priest of blameless life, devoted to his work for souls, and obeying the Book of Common Prayer; and all for what? Because a physician who does not attend the church, and who need never enter its doors, as it is not a parish church, like a second Saul, thinks he is doing God service by persecuting this way, even unto prison."

The Standard of the Cross gently reproves The Interior for his lovely way of speaking of our bishops, charitably attributing the vituperative temper of the Presbyterian editor to his environment. He should not judge "P. E." bishops and people, generally, by the miserable sinners who use the Prayer Book in Chicago. They are a bad lot. If The Interior only knew how nice the real genuine Episcopalians are, such as they have in Ohio, for example, he would never say such naughty things about them. Our Cleveland contemporary evidently does not believe that charity begins at home.

An interesting fact of the Whitsun festival is its correspondence in time and teaching with the Pentecost of the old dispensation. It is one of the strands of the unbroken cord which runs back through and connects all the ages. This coincidence has been pointed out and dwelt upon by the Fathers. St. Augustine says:

We celebrate Pentecost, that is, the fiftieth day after the Passion and Resurrection of our Lord, because in it, according to His promise, He sent unto us the Holy Spirit, the Comforter (Acts

ii:1,4); and because the event of this day was pre-signified by the Passover of the Jews, when, on the fiftieth day after the feast of the slain lamb, Moses received on the Mount the Law written by the Finger of God (Ex. xix. and xxxi). Read the Gospel, and observe that the Holy Spirit is there called the Finger of God.

Leo the Great has the following reflections upon the connection of the two dispensations through this festival:

As to the Hebrew people just delivered from the bondage of the Egyptians, on the fiftieth day of the sacrifice of the lamb, the Law was given on Mount Sinai (Ex. xix:17), so after the Passion of Christ, in which the true lamb of God was slain, on the fiftieth day from His Resurrection, the Holy Spirit entered into the Apostles and the whole body of the Faithful (Acts ii:3), that the earnest enquirer might understand that the Elements of the Old Testament subserved to the principles of the Gospel, and that the Second Covenant was established by the same Spirit by which the First was instituted.

A good deal of discussion has been had as to the origin of the name "Whitsun Day." Some of the suggestions are more ingenious than helpful. L'Estrange offers "Huit Sunday," as if named from being the eighth Sunday with Easter. Wheatly makes it Whit-Sunday, from the diffusion of light by the Holy Spirit, and from the white garments worn by the catechumens who were baptized in great numbers at this season. Another suggests the derivation from *Wied* or *Witen*, which means holy. Another derivation of *Whit* is from wit or wisdom. A poem of the fourteenth century reads:

This day Whitsunday is cald
For wisdom or wit seven fald
Was yoven to the Apostles as this day,
For wise in all things were they,
To spek withouten manners lore
Al manner langage everiwhore.

An old writer says: "This day is called Wytsondaye by cause the Holy Ghost broughte wytte and wysdom in to Christe's disciples, and soo by their prechying after into all Christendom."

Dr. Neale, however, shows conclusively that these and the like are all fanciful derivations. The real term to be traced is not *Whit* but *Whitsun*. It is Whitsun Day, Whitsun week; just as we speak of Easter Day, Easter week, not Easter Sunday, Easter-sun week. *Whitsun* is plainly derived from the German Pentecost, *Pfingsten*, or *Whingsten*, meaning fifty. The derivation cannot be from "white," as that would not account for the "sun" which occurs in the compound, as "Whitsun-all," "Whitsun-tide," etc. In old books we find the day called Wytson Sunday. The ecclesiastical color for the day is not white, but red, in commemoration of the tongues of fire which were the signs of the Holy Ghost descending upon the Church.

IS THERE ANY SUBSTITUTE FOR DRINKING SALOONS?

This question may be equivalent to asking, first, whether anything can take the place of the drink and drinking to be found in the saloons. And within certain limitations, it may be answered: No. There is a very large class with whom intoxicating drink is the first consideration. They would not be put off with coffee or tea, or cocoa, or any other beverage which cheers without the inebriation. They want strong drink because it has come to be an irresistible craving. These are the habitual drinkers, the old, and possibly the young-old soakers, with whom drink has become a necessity. If it was once a matter of indifference, as compared with other things, it is now first on the list of things to be obtained at any cost. Of course, such persons find enjoyment in the decorations, the good cheer and companionship of the saloons, but nothing of this sort would answer without the drink. These incorrigible lovers of beer and whisky are not to be put off with any amount of light and cheerfulness, nor with bar-room embellishments and costly bric-a-brac. They want these as the second thing, perhaps, but want liquor as the first thing.

The question, then, Is there any substitute for drinking saloons, may be answered, no or yes, according to circumstances. We must distinguish sharply between the classes who frequent such places and what is their especial craving. Let it be borne in mind, therefore, that another large class who patronize the saloons, have no special craving for drink—possibly dislike it. Such, at first, are the young, or persons whose indulgence is moderate, because liquor is a thing of comparative indifference. If they consulted their taste, and harmless drinks like coffee, etc., were provided, they would be quite as well satisfied. What they chiefly want is the company and the cheer, and the pleasant surroundings, together with the freedom of the saloon, which are nowhere else provided. The saloon for the time being is their home, and alas! but too often the only home they have.

It is for this class that coffee-houses, it is believed, may become a substitute for drinking-saloons. They may have all the warmth, the light, the cheerfulness, the attractiveness and freedom, the welcome and companionship—everything, in fact, to be found in the saloons, except intoxicating drink together with unlimited profanity and vulgarity. Furthermore, they may have these attractions in far greater degree than can generally be found in the saloons, as, also, what is best and cheapest in the way of food and drink. Best of all, they will be kept

from forming an appetite for liquor and be generally improved in morals and behavior; whereas, the frequenters of saloons, at whatever point they begin, become drinkers, because that is the price they are compelled to pay for their comforts and accommodations. With habitual drinking comes everything else in the way of coarseness, wickedness, and impurity.

All this it may be said looks well on paper, but is it more than a theory? Happily it has been demonstrated in the English coffee-houses as an undoubted fact. What was demanded by a very large class who have no special craving for drink, but who crave something answering to home, companionship, etc., with whatever is cheerful and attractive, was first reasoned out and then the reasoning put in practice. The result is that the English coffee-houses and coffee-house companies have come to be an institution. They have come to stay, because there is a necessity for their being, and there is a very important place for them to fill. They are a success because the houses themselves—some of which are scarcely less than expensive and elegant hotels—and all that concerns their management, are conducted on the principle that whatever is worth doing, is worth doing well.

Let it be clearly understood, also, that these coffee-houses are gone into as a matter of business and as truly so, as the places for which they undertake to be a substitute. The saloon-keepers, of course, act on the principle that they cannot secure their patrons for nothing, and the coffee-house companies reason precisely in the same way. The difference is that the one get a certain percentage for doing a bad thing, the other for doing a good thing. If the first must have a certain return for selling liquor and having less attractions, why should not the second have a certain return for selling coffee, etc., and having greater attractions? Both go on the idea that business is business, but the one kind of business happens to be connected with evil, the other with philanthropy; and the community would be degenerate indeed, were the first to reap all the profits.

As to the profits of these coffee-house companies, Mr. Frederick Gore, an authority on the subject, gave some statistics at a late meeting held in the hall of the Union League Club, New York, which business men might do well to look into. Of seventy-nine companies doing business in the most important towns in England, he said that nine companies had paid over 10 per cent., nineteen, 10 per cent., one company 9 or 10 per cent., ten companies 7½ per cent., twenty-five, 5 to 6½ per cent., six, under 5 per cent., no divi-

dends, nine, while one was doubtful. It is safe to assume that a like number of saloons do not pay better than that, and that their keepers would be well satisfied to get even as large returns, to say nothing of the credit. Mr. Gore who is a man of great fairness and not in the least inclined to exaggerate, expressed the opinion that there are all the elements of success in this country, and some of the leading business men in New York so far agreed with him that they have taken steps to form a coffee-house company with a capital of \$150,000, to be increased to \$250,000. That the well-grounded assurance of final returns may lead to like action in Boston, Chicago, and other cities, is very much to be desired.

BRIEF MENTION.

Queen Kapiolani is a member of St. Andrew's church in Honolulu. Bishop Paddock was among the guests at her reception in Boston.—Ex-minister Boker (George H.) has been confirmed at St. Mark's church, Philadelphia.—Columbia college will have a chair of Hebrew (Rabbinic) literature. The sum of \$100,000 has been set aside for this purpose.—We lately mentioned the fact that a number of our clergy had read the whole of the Old Testament in Hebrew. Doubtless many more could be added to the list. We hear of one in the diocese of Quincy. It is to be regretted that the business and social interests of "parochial work" so often interfere with the work of the clergy in the study.—The Erring Woman's Refuge in Chicago is an institution that is doing a noble work with very limited resources. It has the endorsement of our bishops and other clergy and deserves aid. Address Mrs. Edward Ely, president, 208 Twenty-eighth St.—"A *Miserere* rises from the heart of the various denominations," says *The Episcopal Recorder*, because "their young people are emigrating to the Protestant Episcopal body." This is the authority which informed us, a short time ago, that we were scarcely holding our own, that the laity were leaving the old Church! And why do the young people migrate? Because, says our contemporary, of the unregenerate and depraved state of the natural heart! and because of "the contaminating influence of this piece of ecclesiastical machinery!" The galled jade doth wince, but our withers are unwrung.—*The Iowa Kirchenblatt* says, that by order of a prohibition committee, a policeman entered the Lutheran church at Decorah, Ia., where the congregation was celebrating the Lord's Supper. He interrupted the service and prohibited the use of wine in the Communion, threatening immediate arrest. The impudent fellow was

shown the door and the service concluded.—It is said that the Queen's Jubilee service in Westminster Abbey will cost a hundred thousand dollars, and the abbey is closed for seven weeks during the preparations, including Ascension and Whitsun Day. This is regarded by many as a scandal. For a much smaller sum, and without serious interruption of services, a grander function might be celebrated in St. Paul's.—Canon Liddon, in his Easter Day sermon in St. Paul's cathedral, expressed the opinion that the tomb in the church of the Holy Sepulchre at Jerusalem was the real tomb in which the body of our Saviour lay. He gave an interesting description of the site, comparing it with scenes in classical and Jewish antiquity.—"Not long since," says a writer in *The Church*, "I received a letter from one of the most intelligent laymen in the Church, who, in speaking of the change of name and that of Catholic, says: 'For myself I despise the word, and associate with it every abomination and wickedness.'" Yet he was baptized into the Holy Catholic Church, and at every service has professed his belief in what he associates "with every abomination and wickedness." How very "intelligent" he must be!—*The Church Messenger* says: "The Archbishop of Canterbury, when he transmitted the Act of Parliament allowing the consecration of bishops for this Church, added that 'the opinion was prevalent in England that no more than three bishops should be consecrated then for the United States, these being competent to consecrate others—if any more were found necessary.' Now there are nearly seventy, and more are still 'necessary.'"—A correspondent of a Baptist paper records with approbation the Baptism of two children under nine years of age. Will they need re-Baptism when they come to years of discretion?—Mr. George C. Miln, the preacher of negation and the actor of fiction, has defined the province of liberalism "to make it everlastingly uncomfortable for any great organization, by a subtle and far-reaching influence for liberty and individualism." Mr. Miln is evidently lost in a rhetorical as well as a theological fog.—A telegram from Rome affirms that the Pope and the Czar are negotiating for the union of the Latin and Greek Churches. While we put no confidence in the statement, we welcome it as a suggestion of what ought to be. Church union ought to gather its first precious fruit in the fields where division began. Rome has been the parent and provoker of schism for a thousand years, and it is time that she did something to heal the divisions of Christendom.—At the meeting of the Congre-

gational Club and the Presbyterian Union in Chicago, Dr. Barrows made a good hit when he said that the Andoverites standing so close to future retribution reminded him of a bow-legged man who stood warming himself at a bonfire. "Hello, there, mister," sung out a little fellow, "don't stand so close to the fire, you are warpin'."—Mr. John Ruskin writes to *The Christian Leader* in regard to the recent announcement of his entering the Roman Church: "I was, am and can be only a Christian—catholic in the wide and eternal sense. I have been that these five-and-twenty years at least. Heaven keep me from being less as I grow older; but I am no more likely to become a Roman Catholic than a Quaker, Evangelical, or Turk."—The removal of Rossini's remains to the church of Santa Croce, in Florence, took place with imposing ceremony in May. The master's *Stabat Mater* was given by a chorus of no less than 500 singers. Verdi declined an urgent invitation to the ceremony, excusing his refusal on the ground of his advanced age, his quiet way of life and need of rest, and his dislike to public demonstrations of every kind.

"ABOUT MY BEING BAPTIZED."

BY THE REV. DR. JEWELL.

Those who think of coming to the communion of the Church from the denominations, are sometimes puzzled with questions of their own asking, about Baptism. One who feels the need of being baptized, but is in doubt about being ready to be confirmed, says: "If I should be baptized, would that oblige me to be confirmed?"

Perhaps not, at the coming Confirmation. It depends on your means of being properly instructed; how well you may be prepared; and the thoroughness with which you make up your mind. And yet, in matters so important, "delays are dangerous." It is, then, simply wisdom on your part, to be confirmed at your first opportunity. The earlier, the safer, the easier, and the more beneficial.

Besides this, Baptism itself forbids the thought of any fanciful or unreasonable delay. Baptism makes you a member of the Church; and as a member, you are bound to obey her directions. The Church provides for your Confirmation as supplementary to Baptism and preparatory to the Holy Communion. And, except in the case of infants, what she sets forth at the close of the Baptismal Office, as required in preparation for Confirmation, does not call for any special delay. As soon, then, as you can meet those requirements, your duty as a baptized member of the Church, is clear. You are to come to Confirmation. It is a sin, not to do so.

Another, who supposes that he was baptized among the denominations, asks: "Shall I need to be re-baptized?"

Not if that were, beyond doubt and in all respects, a valid Baptism. Baptism is a Sacrament which can neither be recalled nor repeated. When it has been validly administered, it has been done for all time.

But still, in your case there may be these difficulties. You may not have been baptized in valid form. In these times of sectarian laxity there is a chance for some such defect. Even if you were baptized in a valid form, you may be unable to supply the proper evidence of the fact. Baptism in the Church requires witnesses, and is a matter of official record. The denominations are not usually so careful. Now if, in your case, there is any doubt on these points, your privilege, if not your duty, is plain. The Church, through an hypothetical form of Baptism, makes provision for your relief. Under the conditional form: "If thou hast not been baptized, I baptize thee," you are not re-baptized, but only receive Baptism in case you were not baptized before. If you really were baptized before, this later administration has no proper force. The case is something like that of duplicating business paper. Both copies do not hold. If one has been honored, the other becomes null and void.

But you perhaps ask: "Is not this a mere empty form, and practically of no use?"

No, for, aside from the simple Baptism, it has other parts and uses. Here are the regular *baptismal vows*. You did not take these upon you, even if you were baptized. They were not taken for you by sponsors. These vows you can take, when you are hypothetically baptized. You can thus, in the Church's way, put yourself distinctly under the covenant and its promise. Besides this, you can now come to Confirmation, and not only be confirmed, but can ratify your baptismal vows. But how could you ratify them, if you had never taken them?

In hypothetical Baptism, also, you can be formally and officially received into the Church, and can be sealed with the holy Sign of your citizenship in the Kingdom of heaven. Certainly, nothing of this was done for you, if you were baptized among the denominations. You should recollect also that among most of the sects Baptism is not intended to bring a person into even their own Church, as a *member*. It is regarded as only a sign of his need of the washing of regeneration. But can a ceremony be fairly accepted as doing more than it is intended to do, by those who thus administer it?

It is always best to err on the safe side. Baptism in the Church is a necessary part of her whole system. Other parts are in strict harmony with it. Leave that out, or bring it in as an accident, and the harmony is impaired. Hence, you may not think much of the matter; but as you grow in knowledge of the Church, and into a clearer comprehension of her system, you are likely to regret that you did not, by availing yourself of hypothetical Baptism, put yourself in perfect accord with that system, following it in the regular, Churchly way, throughout. To be baptized, then, in this form, is not an empty ceremony. It is of real use; even though it be charitably taken for granted, that your denominational Baptism may have been valid.

Another person who has, perhaps, never been baptized, and who is yet under the influence of the old sect notions, asks: "Ought I not to be immersed?"

No. There are sound objections to it. The Church, it is true, admits immersion to be a valid form of applying the water in Baptism. But she holds affusion, or pouring, to be equally valid and scriptural, and to be by far the

The Household.

CALENDAR—MAY, 1887.

22. Sunday after Ascension. White.
29. WHITSUN DAY. Red.
30. WHITSUN MONDAY. Red.
31. WHITSUN TUESDAY. Red.

MAY 29.—WHITSUN-DAY.—The Day of Pentecost (fiftieth from Easter) which celebrates the out-pouring of the Holy Spirit upon the Church, as promised by our Lord. The origin of the term *Whitsun* was probably the old German *Whingsten*, meaning fifty. It was on Whitsun-Day, 1549, that the Prayer Book was first used in English instead of the offices in Latin.

WHITSUNDAY.

BY THOMAS MAIR.

As once on Salem's holy hill
Christ's chosen ones were blest,
So come to us, O Holy Ghost,
And dwell in every breast.

The fiery tongues their visions saw
Our eyes, by faith, may see,
Lighting the altar of each heart
In sacrifice to Thee.

Touch Thou our lips, that we may join
The wondrous song of praise,
The white-robed host around God's throne
In ceaseless worship raise.

Come, Holy Ghost with power and grace
As Thou did'st come of old;
O Paraclete! Blest Comforter!
God's boundless love unfold.
May, 1887.

A CORRESPONDENT sends us the following: I was once building a church in a village in Canada. The carpenter had examined the plans—for pulpit, lectern, choir stalls, etc. and altar. He seemed puzzled, so I asked him what was wanting. "Well, sir," he answered, "this is all beautiful, but you've left no room for the 'sofie.'"

The *Boston Transcript* has evidently suffered at the hands of the compositor, and thus takes its revenge: "Ah! what's this?" exclaimed the intelligent compositor. "Sermons in stones, books in the running brooks! That can't be right. I have it! He means sermons in books, stones in the running brooks. That's sense." And that is how the writer found it.

THE Countess of Galloway in her glimpse of Russia, recently given in an *English Review*, says: "No organ or instrumental music is admitted in the Church services. The choirs in the cathedrals, composed of a large number of voices, are conducted with extraordinary precision and accuracy. The chorus singing on the stage also and at concerts, is quite remarkable for these qualities, and is distinguished by great delicacy of tone and expression."

METHUSELAH was contemporary with Adam some 243 years, and also with Shem some 98 years; Shem also was contemporary with Isaac some 50 years; so that during this period of some 2100 years between Adam and Isaac, Adam could have told the story of Eden to Methuselah, and Methuselah to Shem, and Shem to Isaac. Were the antediluvian longevity still prevalent, a man might say to his grandson to-day: "I was present at the crucifixion of Jesus of Nazareth."

THE author of "John Halifax, Gentleman," in *The Contemporary Review*, maintains that "for any good woman married to a scoundrel there is but one duty, separation. Not divorce. This by permitting re-marriage—which the victim would seldom or never desire, would allow the victimizer to carry into a new home the misery he has inflicted on the former one. But legal separa-

tion—a *mensa et thoro*—giving to the wife exactly the position of a widow and to the children the safety of being fatherless, for a bad father is worse than none, ought to be easily and cheaply attainable by all classes."

THE members of one of the colored Episcopal churches of Louisville, Ky., are frequently called upon to defend their belief against the attacks of their own people who do not agree with them. Some time ago the old sexton, who is a devout and active member of the Church, was approached by a negro Methodist preacher who tried to prove to him that the white people and the Churchmen in particular, had no religion. After arguing for some time, and stoutly maintaining that they had "de Gospel and religion," the sexton asked the preacher, whose only reply to all arguments had been, "I knows you're wrong." "Does you know everything?" "No, I don't," was the reply. "Does you know Queen Victoria?" "Yes." "Does you know more'n her?" "No!" "Well! She's 'Piscopal!"

IN the biography of Agnes Strickland recently published there is an amusing story of the fate of a Scotchwoman, who went to Rome to convert the Pope. The Pope could not see her, but he courteously sent his chaplain to confer with her. She commenced her attack by assuring the priest "that the city sitting on the seven hills, the mystic Babylon, was Rome," which, of course, he denied. She demanded: "What other city was described in Revelation?" "Edinburgh," was his ready answer, "Why, you know, Edinburgh sits on seven hills," and he reckoned them up to her great astonishment, for he was a native of Auld Reekie, and had a very good memory. "I was struck," was her remark. "Well, but you must know that the Man of Sin is the Pope." "No, madam, the Man of Sin is John Knox," and this audacious reply seemed to have overthrown or dispersed the store of arguments the lady had brought to Rome with her. Our canny Scot followed up the advantage he had gained, and left the zealous lady bewildered, shaken, and half-convinced she was mistaken. In a short time Miss Strickland joined the Roman Communion.

A WHALE of the Greenland species, measuring about 47 feet in length and 10 feet across the tail, has been captured at Skegness, east coast of England. It was sighted about half a mile from the shore, and coming inland rushed with force against the pier. It was so seriously injured that there was little or no fear of its being able to escape. Assistance was obtained, and it was driven towards the shore, and further injured by rifle shots, of which five or six were fired into its body. Having been sufficiently disabled to permit of its pursuers approaching it with some degree of safety, they soon fastened a rope round its tail, by means of which, and the aid of the flowing tide, they got it ashore. Life, however, did not become extinct until some time after it was safely landed. It is supposed to be a Greenland whale, and is 47 ft. long. Its girth is 18 ft., the length of its mouth 9 ft., and the breadth of its tail 10 ft. 4 in.

W. A. CROFFUT thus describes the author of "Little Women" as she appeared at an evening party: Standing near the mantel is Miss Louisa M. Alcott, the special guest of the evening—not one of the "little women" by any means, but strong, tall and reposeful. Her projecting square brow and broad chin give her race that appearance of

flatness which intellectual people so often have; it has a touch of pink on it, made more striking by the wealth of hair, and eyes as black as coal. She is forty, I should guess (I wonder if it is natural impertinence that makes me like to guess at women's ages), and is dressed rather demurely in black silk with duchesse lace, and on her bosom a broad, heavy, curious-shaped gold cross, that looks like a colossal four leafed clover. I talk with her a minute. Oh, yes, she is writing—but only short stories, now, she says; she doesn't mean to put her hand to any continuous story at present. "It gives me a pleasant sense of victory," she adds, "to ransack the old trunks, and now and then fish out and sell a story that had been rejected over and over again, when I had not been heard of, and that goes readily enough now. I lately took delicious delight in replying to a request for a story from a magazine by sending it a story which its editor had rejected at least once, and I don't know but twice. He took it, and paid me well for it. What a queer world this is, isn't it?"

SIR PERCIVAL.

A STORY OF THE PAST AND OF THE PRESENT.

BY J. H. SHORTHOUSE.

"I saw a damoyse as me thoughte, alle in whyte with a vessel in both her handes, and forth with al I was hole."—*Le Morte D'Arthur. Book XI.*

CHAPTER XI.

THE FINDING OF THE GRAIL.

About a week after Percival had left us I had a long letter from him which delighted me very much. He called me his dear sister Constance, and made no allusions to our conversations or to his suit; but he said that if he never saw Kingswood again he should remember it with love and gratitude for my sake. He said he should never forget what he had learnt there. He spoke of his future life, and he said that he was going in for another examination, and would devote himself to his profession, and that his earnest purpose and prayer was that he might become a good officer and a good man. He said that if it pleased God that it were so, he should owe it, under God, to his sister at Kingswood.

It was given to me then, in mercy, to see that I had been right. That had I accepted him,—had all things been made easy to him—what he thought at the moment to be earthly love, what certainly was earthly wealth, placed at his disposal, his beck and call,—he would have been tired and satiated in a few hours; but that, irritated and disappointed, disgusted for a moment with the world and its allurements, the serious side of his nature had been strengthened and encouraged afresh—a germ which might develop, by the grace of God, into a higher life.

As I read this letter in the summer morning, a sense of joy and peace filled my heart. The earthly sunshine seemed transfigured into the pureness of a crystal light—a light as of first Communion in the distant childhood, when the sunlight lay warm upon village church and spire, and upon the grassy hillocks of the dead.

He wrote to me every week, and although he never wrote so warmly again, yet his letters were all in the same strain. He was evidently becoming very much interested in his profession, and I could find no falling off from the earnest steadfastness with which he looked forward to his future career. I could not give thanks enough to God.

The year drew to a close with its wealth of autumn tints, its quiet hours,

and its monotonous days and silent nights, 'in reverie, in faith and prayer,' as in the poem I had read at Merrivale. I used to wonder at the peace, nay, the happiness, that I enjoyed.

Towards the end of October the Marquis came down for a couple of days. The Duke was ageing very perceptibly, though he still kept up his rides, and his son came down oftener than before. I had not had a letter from Percival for a fortnight, and had begun to wonder whether he had forgotten to write.

'Oh, by the bye,' Lord Clare said to me at dinner, 'have you heard from Percival within the last few days? He is going with Sir Charles Sinclair to the West Coast.'

We all expressed our astonishment at the news.

'Yes,' the Marquis said, 'I was at the Guards' Club the other night at a dinner to Sir Charles, and he was very full of it. He had been dining somewhere a few nights before, he told us, and had been saying after dinner that he wished very much to find a young fellow whom he could depend upon to go out with him on the staff, but that it was very difficult to get the right man, it was such a beastly climate, you know; and he told us that, in the drawing-room, Massareen came up to him and said:

"I think that I heard you say at dinner that you wanted a man to go out with you. What should you say to me? I have passed all my exams., two or three extras indeed, and if I were of any use—I should be glad to go."

"My dear fellow," said Sir Charles, "you are just the man; but what on earth are you thinking of, with your prospects? It's the deuce of a climate."

"I suppose there is plenty to do?" he said.

"Oh, lots!" said Sir Charles; "lots of trouble with the slaves, and the missionaries, and blacks without end."

"How can you explain it?" we asked Sinclair.

"It's inexplicable to me," he said, "the Guion money and all. I should guess that it is some love affair. But, at any rate," he finished up, "I am in luck, he is a—something—good fellow." I thought you would have heard all about it."

'My dear,' my aunt said to me when we got into the drawing-room, 'will you let him go? Cannot you forgive him? He was so young.'

'Aunt,' I said, 'I should have forgiven him long ago had there been anything to forgive. He never loved me. He does not love me now. Were I to marry him, with all the Guion money and all the life and luxury that it would bring, he would never be true to an ideal again. That girl's face would haunt him in his sleep. He would soon grow tired of me. The end would be too horrible even for a dream. I cannot marry him.'

Percival wrote a short letter a few days afterwards. He was full of his preparations. Lady Elizabeth was furious. Sir Charles was to leave at once. He did not propose to come down. I think that I was glad that it should be so.

We heard from him once or twice again, always full of courage and of hope. Then we saw in the papers that Sir Charles Sinclair had left England for Africa, accompanied by his staff.

Faint white mists from the channel floated over the chase, and became transmuted into wreaths of golden gossamer by the bright November sun. Against the pale but clear blue of the sky the tracery of the great oaks and

elms, with here and there great yellow leaves trembling to their fall, rose in majestic silence, studded with myriad drops, like sparkling jewels. An intense peace and stillness seemed to have taken possession of the place and its inhabitants, and lulled them and it alike into an enchanted sleep. Day followed day in deeper and ever deeper repose. The Duke and Duchess were quieter than ever. The household moved more silently even than was their wont. We saw no one except Mr. de Lys, and once or twice Mrs. Merrivale from Merrivale. The Marquis also came down once or twice. For myself I began to realise what Mr. de Lys had often told me—that happiness is not the result of pleasure, commencing with enjoyment and turning naturally into the satiety of fruition, but of pain, dedicated to God by consecration, and transfigured by resignation into the peace that attends the practice of His presence.

Each morning as I awoke I was conscious always of an aching unrest, of a yearning after a lost hope and desire, but always, as the day advanced, the restless heart, which had recovered its liberty during the unconscious security of sleep, became gradually chastened and trained again by the sweet compulsion which led it through the peaceful paths of prayer and the quiet thoughts of holy men,

'When like some long-forgotten strain,
Comes stealing o'er the heart forlorn,
What sunshine hours had taught in vain.'

I used at such times to wonder that any creature could be so happy as I was.

I read all that I could find about the West Coast and its scenery, the dangers of its climate to Europeans, and its fatal fevers. The shuddering terror and shrinking with which I thought of Percival in the midst of such dangers was lost in a kind of joy at the thought that he too was worthy to suffer, and perchance to die, at the divine call of duty and sacrifice. Delicate girls had rejoiced when they saw their lovers taken to the cross—as poor Virginia had said, why should I be less brave than they were.

The old year died out; and, on the intense silence of the New-Year's morn, I once more heard that transcendental music of the bells, perceptible to the mental sense though lost to the physical. What gracious foretelling was wafted on the supernaturally clear and thrilling notes?

In the course of the spring there appeared in the papers telegrams from the West Coast stating that difficulties had arisen with the tribes and kings in the interior relating to the colonisation of European nations other than the English, and that the work of the missionaries was being much impeded, and some of them were even in danger of their lives. We had more than one long, lively letter from Percival, giving an account of his manner of life, and mentioning some of these facts; but we did not think much about them until one day we read a telegram from the governor to the Colonial Office relating alarming rumours as to the fate of an English bishop, who was on an expedition into the interior amongst fierce and warlike tribes. The governor stated that he had decided to send an envoy, accompanied only by trusty natives, by a direct but very difficult route to endeavour to intercept the bishop at the capital of the most savage of these native kings, where it was thought that the greatest danger existed, in the hope that the presence of an English officer

might overawe the natives and their king. Sir Percival Massareen, of the staff, had volunteered for this dangerous and difficult duty, and, although other officers were willing to attempt it, the governor had decided to accept Sir Percival's offer, as he was peculiarly suited to encounter fatigue, and had been remarkably free from any attacks of fever since his arrival in the colony. The expedition was to start at once.

After this we heard no more for many weeks. Every now and then there were telegrams from the coast stating that native runners had arrived from the interior bringing intelligence that the bishop had been murdered; then a day or two afterwards other telegrams appeared stating that he was perfectly safe, and much respected by the natives. Nothing seemed to have been heard of the expedition to succour him. The Marquis telegraphed to Sir Charles, and received an answer that many of the natives who accompanied the expedition had returned furtively, apparently discouraged or frightened by the difficulties or dangers of the task. He would telegraph the moment anything further was known. It was a time of considerable political excitement both on the Continent and at home. I suppose no one cared about these telegrams, except the friends of the Bishop—and the friends of Sir Percival Massareen.

The summer drew to a close, with weary waiting, and the gorgeous autumn tints once more decked the chase and woods. The monotony of our life knew no change. I had almost begun to think that there would be no change—that I should never hear anything more of Percival again.

Suddenly, one morning after breakfast, as I was sitting with the Duchess in her room, Mr. Giles, the butler, entered with a more than usually important air: a gentleman from the Colonial Office, he said, who had travelled all night, wished to see Miss Lisle.

He was told to bring the gentleman up, and a distinguished-looking young man entered the room.

I rose and met him as he came in, with a thrill of supreme excitement, almost of delight—the message, whatever it was, was to me.

'I am Miss Lisle,' I said; 'this is the Duchess. I fear that you bring us bad news.'

He held a small parcel, tied up very carefully, in his hand.

'I have the honour, madam,' he said, 'of being commissioned by Lord Cranbury to place this packet in your hands. It was received at the Colonial Office yesterday morning by special messenger from Sir Charles Sinclair. From the few lines of the despatch that accompanied the packet, I fear that there is no doubt that both the Bishop and Sir Percival Massareen are dead.'

I took the packet in both hands, but I was not able to speak.

'My niece, sir,' said the Duchess, with that sweetness of dignity which never failed her at need, 'was sincerely attached to Sir Percival Massareen. It is a trying moment to her.'

The young man bowed very low, and retreated a few steps towards the door.

'I will take this to my room, I think, aunt,' I said.

'I hope, sir,' said my aunt, rising, 'that you will lunch here. As you have had a long journey you will probably wish to be shown a room. Afterwards I am sure that the Duke would be glad to make your acquaintance. I beg your pardon,' and she rang the bell, 'I think the servants did not give your name.'

'My name is Dayrolles, your Grace,' said the young man.

My aunt sent for Mr. Priest, and gave Mr. Dayrolles into his charge, requesting him to inform the Duke of his arrival. I went to my room, but I did not open the packet there.

As I had stood, half-unconscious, holding the packet in my hands, there had flashed across my troubled memory the words I had read with Percival—ah, how long ago!

'And I saw a damoyzel, all in white, with a vessel in both her hands.'

And I felt that in some way, at present unknown to me, I held in my hands a sacred trust—a letter to be read nowhere but before the altar of the Lord.

Mr. de Lys had a service in the little church at noon. I had intended to be present, and, leaving word where I had gone, I left the house and walked along the pathway to the church.

I felt no impatience to open the packet. As I passed once more through the carved doorway in the wall, through scenes so constant to every thought and aspect of my life from a child that the material forms and shapes that met my eye were as nothing in comparison with the memories and sensations of the spirit that thronged the scene, it seemed to me that nothing is common or material, that no moment, no inanimate companion of my life hitherto, had been other than a messenger and angel of God. Surely it would not be otherwise now. I carried in my hands a sacred thing. In His time, and in His holy church, God would make known to me what it contained.

(To be continued.)

WHITSUN DAY.

BY E. O. P.

The English name for this day has displaced its earlier title of Pentecost, yet the Jewish term is perpetuated through the Saxon root to which *whitsun* is traced, and means fifty. Fifty days after the typical paschal lamb was sacrificed the Law was written upon the two tables of stone, and fifty days after the offering of our own Passover Lamb the Holy Ghost descended upon His Church. The mystical meaning of Passover and Pentecostal feasts, as given by old writers, has much that may interest us. According to the law, at Easter a sheaf of the firstfruits was offered and thus symbolized the Body of our Lord, which, upon the day He arose from the dead, was as a sheaf of firstfruits, and the two loaves of old Pentecostal offering are still continued in our two loaves, for we give thanks for the law and also for the grace which the Holy Ghost has now shed in our hearts. Our collect was taken from the sacramentary of St. Gregory, but in translation it has received several additions attributed to Archbishop Cranmer in 1549.

Upon Whitsun Day we get fresh and special meaning from the words: "Under the shadow of Thy wings," whilst in Genesis' opening verses for us once more the Holy Spirit broods over the chaotic deep and our first Gospel story tells us, with more than wonted power, of that Ghostly overshadowing of Mary full of grace, and we almost feel the stir of baptismal waters, as over them, for every child of Adam, broods the mystic Dove. Yes, we will indeed "rejoice under the shadow of Thy wings," but no shadow as of darkness is this, for upon those holy wings comes ever that light by which God teaches the hearts of His people. We are reminded

by our collect that it does so, and the words, "teach the hearts," bring before us the constant altar collect, asking God to "cleanse the thoughts of our hearts." Many thoughts pass through the mind, yet if we do not wish them, are not detained in it, but those which get into the heart come by our own will to have them there, and then it must be as the wind blowing into a room through an open window that God's Holy Spirit shall breathe them bare of impurity.

Not one of our collects is open to wider application than this for Whitsun Day. There is not a moment of our lives in which it may not be of special help to each of us. Whether in holy contemplation or active duty; whether seeking to draw heavenly inspirations through God's holy Word or endeavoring to serve Him in self-denying acts of love to Christ's members; in moments that may seem turning-points of our existence or in the "daily round, the common task;" in suffering and in sorrow, however we forget to act upon it, we cannot but have need for the Holy Spirit's inward shining, that so we "have a right judgment in all things."

Much of the exceeding preciousness of the Holy Ghost is lost to the soul that fails to realize His personal office and ministry. With our creed line acknowledging the Holy Ghost as the Lord and Giver of life, there should be no difficulty in doing so, but very commonly we hear that the Fatherhood of God is a fact easily accepted, for He has given us His sign of it—even the Virgin's Son, and the Son is Himself revealed in swaddling clothes and manger, and in the altar bread and wine we still have our Emmanuel's sign, but of the presence of the Holy Ghost no personal sign is given to us. And yet God manifests Himself with even closer mark and more constant evidence in the Holy Spirit's personal ministry than in any other of the divine offices of the Blessed Trinity, and we shall better rejoice in the Holy Ghost, the Comforter, as we come to know more of His tender ways towards all the dwellers upon God's fair earth. What joy to think of every leaf and every insect, each blade of grass and bit of lichen, of bird and flower and child—in that they all have life—as continually a pledge of the personal presence of Him Who is the Lord and Giver of life. Each beautiful form of nature is thus most truly a sacrament lovingly offered to all who behold God's visible creation—the Spirit's sure pledge of its fuller, higher, life beyond. And however it were true of any, that "the yellow primrose by the river's brim, a yellow primrose is to him, and nothing more," we still will trust that no soul in God's universe but yields some vibration to the sacramental whisper of the still small Voice that breathes through every work whereon the Holy Ghost hath set His seal.

Shall we not then also win comfort from these signs the Holy Ghost has given in the natural world as we do from those of His Presence in the soul of Christ's individual members? In looking around us, upon what appears to the eye so lovely, shall we not the more rejoice, dwelling upon thought of unfolded resurrection bloom which shall, as we know, one day burst forth into a very garment of praise? But there are other comforts of which we will not speak—infinite comforts which the quickening Spirit hath for those in whose "ear of faith a shout, as of harvest time, is rising over the graves where God's seed has been buried in the furrows."

OPINIONS OF THE PRESS.

The Church Magazine.

THE MEXICAN MISSION.—By the demise of Bishop Lee much of the difficulty—some of it needlessly added—that has beset every effort to reach a satisfactory solution about the Mexican muddle will disappear. A respect for the venerable Bishop, who was very much interested in the movement, has hitherto restrained decided action. We can readily see how tempting a field Mexico was. Its debased clergy, the misery of its spiritual condition, the earnestness of the cry for help made by the few who felt its forlorn state, all were very attractive. But Churchmen who appeal to the General Councils and to Church history cannot see how, upon the principle on which papal intrusion was resisted by the Anglican Church, we could undertake to remedy the evils there in the fashion in which it was done.

The Christian at Work.

THERE'S THE RUB!—*The Intelligencer* thinks organic union with the Episcopal Church should be considered. Is it necessary? Is not that denomination already gathering in hosts of young people from the Reformed Church? So we understand. And if union with the Episcopal Church be determined upon, shall we see Dr. Ormiston and Dr. Chambers and Dr. Coe, and the Rev. Professors Demarest, Dewitt, Woodbridge, Doolittle and others, after due probation and preparation, consecrated in regular apostolic style, and ordained priests in the historic episcopate? Shall we yet see the accomplished editor of *The Christian Intelligencer* in surplice, heading the processional, or receive from him absolution, or hear him intone the Psalter?

The Church Calendar.

THE OVERTURE.—The response of the Presbyterians of New York to the Bishops' Letter on Christian Unity, courteous and Christian though inflexibly Presbyterian in tone, is treated by their Chicago brethren as worse than folly. Its very courtesy and Christianity, according to the *Chicago Interior*, "makes a Presbyterian" in that region "feel decidedly uncomfortable." Yet the substance of the New York response is in effect that Nicene Christianity is very good, but, in their opinion, Presbyterianism is better. Other Presbyterian and Congregational papers seem to think this letter, so strongly sectarian in comparison with that of the Congregationalists, can hardly expect a kindly reception from the bishops. We think very differently. It is an honest, outspoken document, and much as we regret its narrowness—so different in spirit from that which it answers—we believe it will help rather than hinder the cause we have at heart.

The Church Chronicle.

THE CHURCH CONGRESS.—As will be noted from the announcement below, the clergy and laity of Louisville have met and appointed the several committees of arrangement. We are sure that the gentlemen appointed will do everything necessary for the comfort and convenience of the congress, and we trust that a great congregation of people will be present at every session to hear the distinguished essayists and speakers who will present their views, and to witness the manifestations of the great comprehensiveness of the Church, in the amicable discussion of living issues by men of, it may be, contradictory opinions, who yet live and labor lovingly in the One Church, because they equally hold the One Faith, and are equally loyal to the One Authority. We do not yet know the assignment of the speakers, whose names have been published, to the several topics chosen for discussion, but we can fancy that it would be interesting to hear Bishop Seymour and Dr. Philips Brooks upon "The Historic Episcopate and Apostolic Succession," and the consideration of "The Proposal to Change the Name of the Church" will hardly be one-sided if Dr. Goodwin, of Philadelphia, and Dr. Riley, of Nashville, shall be the disputants.

DIOCESAN CONVENTIONS.

SOUTH CAROLINA—CONTINUED.

Friday morning debate was immediately resumed on the amendment offered by Mr. Jno. Haskell to strike out the name of the Rev. J. H. M. Pollard. The amendment was lost. Mr. McCrady moved to divide the vote on the acceptance of the Bishop's roll of the clerical delegates. A long and heated discussion ensued upon this point, some of the laity questioning the legality of the organization of the convention if the Bishop's list of clergy was accepted. At the close of the wrangle, Mr. McCrady, Sr., said: "Before the vote be taken just let me say a few words. The clergymen, it seems, are forcing us to take somebody in that we do not want." The Bishop said: "The clergymen think you want to put some one out who is already in and entitled to be here." Mr. McCrady said: "When the constitution was formed the term clergyman meant white clergyman, and you can't make it mean black man now." The vote was then taken on the dividing of the list. Clerical, yeas 5, nays 21; laymen, yeas 19, nays 9, divided 3. The motion was therefore lost. The original motion made by Mr. Seabrook to accept the Bishop's roll was put: Clerical, yeas 22, nays 3; laymen, yeas 6, nays 18, divided 6. This motion was therefore lost. The Bishop then rose and said: "Though the roll has not been accepted, the chair is happy to state however, that the convention is duly organized under the constitution and canons, and therefore ready for any business which may come before it." The Rev. Mr. Joyner was about to make a motion, when Mr. Jervey said: "I appeal from the decision of the chair." The Bishop replied: "The chair has made no decision. I have only stated the declaration of the constitution, and the appeal must be from the constitution and canons, and not from the Bishop, for he has made no decision." A parliamentary discussion was then entered upon at which point a recess was taken until 6 P. M.

When the convention was called to order, the Bishop stated: "That after thinking the matter over he had come to the conclusion that he might have made a mistake in not entertaining the appeal." The question is: Shall the decision of the chair stand as the sense of the house? Clergy, yeas 23, nays 2; laymen, yeas 9, nays 13, divided, 2. The Bishop announced that the decision of the chair had not been sustained and instructed the secretary to proceed with the rules of order. Mr. McCrady, Jr., then made the point of order that the convention was not duly organized. The Bishop with great calmness said to the secretary, "Go on with the rules." Mr. McCrady: "I appeal from the decision of the chair." The Bishop said, "I have already declared the convention duly organized, and will listen to no appeal relating to the organization."

The Hon. C. G. Memminger, a delegate from St. Paul's church, Charleston, requested that the secretary would read the following paper: "The lay delegates of St. Paul's church, Charleston, finding it impracticable to organize the convention according to the constitutions and canons of the Church, deem it wise to withdraw, and hereby notify their colleagues of their intention." And then notice was given by other delegates of parishes of their withdrawal. St. Michael's and St. Philip's followed the lead of Mr. Memminger. Grace church, Charleston, did the same, and many others. Fourteen delegations withdrew, with the evident expectation that the convention would be broken up. But upon the call of the roll it was found that 13 parishes answered, and there were all of the clergy present save the Rev. Richard Trapier, rector of St. Michael's, the Rev. Mr. Campbell, rector of St. Paul's, and the Rev. Mr. Hanckel. A quorum having been found to be present, the business of the convention proceeded.

At 10:30 A. M. Saturday morning 14 parishes answered to their names, and a quorum was therefore declared to be present. The Rev. Dr. Porter called up the question referred to in the Bishop's address relative to the amendment of Article III of the constitution. This article as it was amended and passed by the convention is as follows:

SECTION 1. The convention shall be composed of presbyters and laymen.
SECTION 2. The bishop, the assistant-bishop, when there is one, and every presbyter who has

been actually as well as canonically resident within the diocese for the space of 12 calendar months next before the meeting of the convention, and has for the same period been performing the duties of his station as rector, minister, or assistant minister of a parish, or as a missionary acting under the ecclesiastical authority of the diocese, or as a chaplain in any public or benevolent institution, or as a professor in the theological seminary of the diocese, or who after continued service of at least 20 years in this diocese, by the infirmities of health or age, may have been incapacitated for further active duties of the ministry, and has presented his annual report to the ecclesiastical authority, should be entitled to all the privileges of a member of this convention.

SECTION 3. Every other presbyter in good standing, canonically resident in the diocese, shall be entitled to all the privileges of the convention, except the right to vote.

These amendments were passed with but one vote against the change.

The purpose of this amendment is to exclude all deacons, white and colored, from seats in the convention.

Dr. Porter stated that this was the amendment of the Hon. G. C. Memminger, who had now withdrawn from the convention, and he had said when offering it three years ago that this was the olive branch of peace offered by the clergy. The Rev. Mr. Tillinghast offered the following resolution:

Resolved, That this convention profoundly regrets the action of the deputies from certain parishes in withdrawing from the convention yesterday evening, and affectionately and most earnestly request their brethren to re-consider their action and to resume their seats in the convention.

Resolved, That this resolution be presented to our absent brethren by a committee appointed to the chair.

The Rev. E. Capers seconded the resolution in a very warm speech, saying that he regarded this action of the laymen in withdrawing as a great calamity and everything ought to be done to bring them back. Dr. Porter said he yielded to no member in the body in his regret for what had taken place; he thought, however, that the convention could not ignore the fact that the delegate from St. Paul's (Mr. Memminger) had made the broad assertion that this body was not organized, and that they (the seceders) could not sit with this body by reason of this defect. He did not think that this convention could consistently treat with the opposition while their objections remained as part of the record. He thought the words of the delegate from St. Paul's had put a brand upon this convention; he would do anything to restore harmonious relations, but he could not vote for the resolution when the written record branded the president and members of the convention of having acted uncanonically and unconstitutionally. The Bishop said that it would be very desirable to know, in the event of the return of the delegates, whether they would re-open the debate on the essential question of disagreement. Mr. Haskell argued that they had no right to put any conditions upon the returning members; they should come without any restraint. The motion was then put and carried. In a short time the answer came back from the delegates who had withdrawn:

Resolved, That we accede to the request submitted to us by the committee, provided that when we return and resume our seats in the convention the president of the convention shall entertain the appeal taken by Mr. McCrady yesterday and shall forthwith put the question to the convention.

[Signed,]

BENNETT,
E. MCCRADY, JR.,
W. ST. J. JERVEY.

Col. E. M. Rucker moved:

The convention, having heard the report of the committee appointed by our brethren who withdrew yesterday evening from this body, regret that they find themselves unable to accede to the proviso therein contained.

This resolution was seconded by Ex-Gov. Jno. L. Manning, and was adopted.

The Standing Committee was elected on the first ballot. Presbyters, the Rev. Drs. C. C. Pinckney and Robert Wilson, the Rev. Messrs. Jno. Johnson, E. E. Bellenger, and John Kershaw. Laymen, Messrs. A. C. Haskell, H. P. Archer, John Gadsden, H. W. Frost, and F. A. Mitchell. The next meeting of convention will be held in Anderson, S. C. Before leaving, the Bishop arose and addressed the convention in the following words:

"I will say a word or two before I go. This is the 97th diocesan convention that has been held during a period of nearly a hundred years, and I presume within all these years there never has occurred what has taken place at this session—the withdrawal of a large number of those who represent their churches in this convention. And it is worthy of remark that some of these are the oldest churches in the diocese.

It is a matter of very great regret to me that such is the melancholy fact, but as I review the question I do not see how we could have acted otherwise than we have done. What is the effect of the withdrawal of these members? Some, I understand, think that they have withdrawn from the Church. The convention is not the Church, it is not the diocese; it is simply the organ, the hand which the diocese uses to effect its sacred purposes. Nor have even the churches themselves withdrawn from the convention. Merely their delegates have withdrawn; the parishes are still in union with us and will continue to be in union, until by some organic action of their own they withdraw themselves from us and refuse to send delegates to this convention. Even in this case they will still be a part of the diocese. So long as the people are in communion with the bishop they are in the diocese. For if it were a necessity that a congregation be in union with the convention to be in the diocese and a part of the Church, then a great many parishes would not be in union with the Church. As for instance, St. Mark's colored congregation, a large and flourishing parish, and one of the largest contributors in the diocese, would not be in the Church, for they have never been in union with this convention. It is not only the privilege but the right of the bishop to visit every parish in his diocese, and God helping me, unless the doors of the churches are locked against me, I shall visit them as usual whether they are or are not in union with this convention. But I trust that our brethren will reconsider their action and see whether it is sufficient ground for these old parishes to go out because a colored clergyman well learned, who has sat in a convention in Virginia, is here. I trust that they will review the case during the coming year and that we shall meet many of them again next year at Anderson. I pray God that this may be so. We who have remained, I trust, will be there and may God bless you, my dear brethren, till we meet again."

Thus ended the stormy session of the 97th convention. May God over-rule all things for good to His Church, and give us peace at the last.

LOUISIANA.

The 49th annual council convened on Wednesday, May 11th, at 11 A. M. in Epiphany church, New Iberia. The Rev. Dr. R. H. McKim delivered a masterly sermon on the "Faith once delivered to the Saints," and the Bishop was celebrant in the Holy Communion Office, and administered Confirmation to a class of eleven. After service the council adjourned until three in the afternoon when they reassembled and the chair appointed the usual committees. Mr. J. B. McGehee offered a petition to be presented at the next General Convention, for extensive change and revision of the constitutions and canons of the Church whereby the bishops shall have power to ordain as priests and deacons whomsoever they shall deem worthy, and also giving authority to the bishops to dispense with the compulsory use of the offices of Morning and Evening Prayer "at all occasions" of public worship.

At 7:30 P. M. after service, and sermon by the Rev. G. D. Adams, the Bishop read his address and report which had direct bearing upon many important topics, viz: the election of an assistant bishop; the present insufficient support given the clergy; the evils of the present vestry system; the necessity of parishes as soon as able to cease drawing upon the diocesan treasury for funds; and the urgent needs of the University of the South. During the year his work has been as follows: Confirmations 464; sermons 103; celebrations of Holy Eucharist 26; Baptisms 1; Marriages 3; funerals 6; churches consecrated 2. There are many classes waiting Confirmation but on account of sickness the Bishop was compelled to postpone the visitations he had intended to make before the meeting of the council. After he has made these visitations the number of Confirmations will amount to over 500. The Bishop's Missionary, the Rev. E. W. Hunter, reported 91 regular services in church; 45 Eucharistic Celebrations; 35 Baptisms; 2 Marriages and 3 funerals. He raised salaries for clergymen in seven parishes, five of which are now supplied with clergymen. The following elections then took place: Secretary, the Rev. H.

C. Duncan; Asst. Secretary, the Rev. A. G. Bakewell; Treasurer, Mr. S. M. Phelan; Registrar, the Rev. W. C. McCracken; Standing Committee, the Rev. Dr. McKim, the Rev. J. F. Girault, the Rev. D. Sessums; Messrs. Robt. Mott, James McConnell, H. V. Ogden. Deputies to General Convention, the Rev. Messrs. Dalzell, Girault, Duncan and Waters; Messrs. McConnell, Ogden, Minor and Hornor. Routine business occupied the session of the next day, and the council adjourned to meet the first Thursday after Easter, 1888, in Christ church, New Orleans.

CALIFORNIA.

The 37th annual convention met at the church of the Advent, San Francisco. At the opening service Gounod's *Messe Solennelle* was sung, and Bishop Wingfield was the Celebrant. The convention was opened by Bishop Kip, who shortly after called the Rev. Wm. H. Hill to the chair. The convention was remarkable in two directions; one of these was the active interest shown by the lay delegates of 25 parishes, and the other was the raising by individual subscription of the long standing debt owed the Bishop. This sum \$7,500 was raised in about 30 minutes on the floor of the house. The most interesting debate was on the rights of incorporated parishes, and the powers of the convention over the same. This question was raised and presented by the Rev. C. L. Miel of St. Peter's church, who denied the competency of the convention to legislate for the incorporated parish upon such points as were specially provided for in the parish charter by the statute law. The question at issue was the control of the convention over its own delegates, and a motion of Mr. Miel that delegates to the convention be hereafter elected by the parish or mission, instead of by the vestry as at present, was referred to the Committee on Canons. The Rev. W. S. Neales was elected secretary of the diocese, and H. T. Graves treasurer. The Standing Committee elected is the Rev. Dr. Beers, the Rev. Messrs. Hobart Chetwood, R. C. Foute and E. B. Spalding; and Messrs. H. T. Graves, George Gibbs, G. H. Mendell and R. W. Kirkham.

The diocese was incorporated at this session and the following directors were chosen for the first year: The Bishop, the Rev. Messrs. D. O. Kelley and H. W. Beers, and Messrs. C. V. Gillespie, A. N. Drown, G. H. Mendell and George Gibbs.

After granting the Bishop a three months' leave of absence, the convention adjourned. During this period Bishop Wingfield will do episcopal duty in the diocese. During the convention the annual missionary meeting was held at St. Luke's church, the Rev. W. W. Davis, rector. A meeting of guilds was held at the church of the Advent, and the annual meeting of the Women's Auxiliary was held at St. John's. The next convention will meet at Los Angeles.

FLORIDA.

The 44th annual council met in Holy Trinity church, Gainesville, May 4th. The attendance was much larger than at any previous occasion, 86 delegates being present, and many visitors. After Morning Prayer and celebration of the Eucharist, the sermon was preached by the Rev. Geo. H. Ward.

On being called to order, the council elected the Rev. R. H. Weller, D. D., secretary, with the Rev. J. R. Bicknell, as assistant. The State of the Church in the diocese was reported as in a progressive condition, there having been a most satisfactory increase in the numbers both of clergy and communicants, and in the amount of the offerings for all purposes. Measures were adopted with reference to the endowment of the diocese. Diocesan missionary work was the principal topic under discussion of the council and the earnest enthusiasm manifested speaks well for the future growth of the Church in the diocese.

A meeting in the interest of the Woman's Auxiliary was held on Thursday afternoon, May 5. The amount contributed during the year by the ladies was \$2500.

Mr. C. B. Benedict was elected treasurer of the diocese, and Dr. A. S. Baldwin, registrar. The Standing Committee is as follows: The Rev. Messrs. Williams, Weller and Dunham; Messrs. Daniel, Schuyler and Hutchinson. Deputies to General Convention: The Rev.

Messrs. Scott, Carpenter, Williams and Sturges; Messrs. Benedict, Hawes, Dotterer and Ambler.

ALABAMA.

The 56th annual council assembled in St. Paul's church, Greensboro, on Wednesday, May 11th. The annual sermon was preached by the Rev. Dr. Bannister, after which the Bishop administered the Holy Communion. The council was called to order at 1:30 P. M., and 22 clerical and 24 lay delegates answered to their names. At night the sermon in behalf of diocesan missions was preached by the Rev. Mr. Fitts.

The feature of the second day's proceedings was the thanksgiving service at 12 o'clock, in commemoration of this, the 25th, occasion on which the Rt. Rev. Richard H. Wilmer has presided over the council of this diocese. A congratulatory address to the Bishop was read by the Rev. Dr. Stringfellow, and the Rev. Dr. Cobbs presented him with a pastoral staff and set of episcopal robes on behalf of the diocese. The staff is a very handsome one, of oak with brass trimmings and crook of solid silver, jewelled. Bishop Wilmer was almost overcome by his feelings, but finally managed to give expression to his thoughts in a manner that brought tears to the eyes of all present. The service was closed by singing the *Te Deum*, and benediction by the Bishop. As soon as the council re-convened, the Bishop finished reading his address, which had been interrupted by the thanksgiving service. The address was characterized by the strong practical sense of the Bishop, and while the greater portion was necessarily devoted to purely diocesan matters, that part which refers to the proposed change of name of the Church will be read with interest by all Church people. Lack of space prevents the publication at the present time of more than the leading points.

The Bishop said: "Perhaps the particular matter before the convention which excited the liveliest interest was that which looked to a change of the name of our branch of the Church in the United States of America. I have something to say upon that matter, for I am persuaded that the question is one which draws deeper, and affects the minds of a large portion of our people more gravely than many of our legislators have ever imagined. I have pondered this whole matter for many years, in view of the possibility of coming to some general agreement. I have asked what should the name be and what should be its characteristics? Obviously, it should be "descriptive," setting forth unmistakably its character. Then, again, it should be "distinctive," so as clearly to distinguish it from other religious bodies. Then, it should not be "denominational," for this is the special infelicity of the present name. Pre-eminently, it should be "catholic," in order that the title should harmonize with the faith rehearsed in the Creed. In view of all these needful characteristics, I venture to suggest a name, which I should be willing to advocate (provided all the conditions hereinbefore laid down were fulfilled), viz.: "The Primitive Catholic Church in the United States of America." Let us look at this title briefly. 1st. It is perfectly descriptive. This Church represents in doctrine, liturgy, and order, the Primitive Church. She offers to meet Christendom on the basis of the Primitive Church. Thus it fulfils one condition, *descriptiveness*. 2nd. It is *distinctive*. No other religious body in this country calls itself by this name. 3rd. It is *catholic*, and particularly so, because holding to the Primitive from which the so-called Catholic has departed. And thus, moreover, it should satisfy to the full all those who cleave to the title of "Protestant." There is nothing that so protests against the tridentine doctrines and the modern pronunciamentos of Rome as the teachings of the Primitive Church. The name Primitive affirms positively what the name Protestant does negatively—ancient Catholic truth—"the Faith once delivered to the saints." I have never known this name to have been proposed before. It is hardly possible but that it should have been proposed, but if so, it has never come to my knowledge. It seems to me to possess all the proper attributes of a name. It is in itself an educator. It establishes a nucleus for Christian unity. It expresses the truth of the Church's position. It prefers a claim to the homage

of all from its very name. Should it ever be adopted with general concurrence—and I trust no change will ever be made without such concurrence—then it will be the glorious privilege of the Church to declare by name what is true in fact, that she alone in these United States possesses and maintains the primitive Faith, the Holy Scriptures, the divinely ordained Sacraments and the apostolical ministry. Here is the available centre of Christian unity. It is an interesting and suggestive fact in this connection that those noble souls on the Continent, who are now endeavoring to assert the primitive Faith against the new dogmas of the Papal Church have taken the name of "The Alt-Catholic Church;" a name of precisely the same import and significance with that of the Primitive Catholic Church. We are thus fighting for the same principles and under the same banner—the banner to which victory is pledged in the final conflict. What a grand centre of Christian unity there is in the principles set forth in the "declaration of the House of Bishops," and adopted October 20th, 1886. (I hope that this whole declaration may be bound up with the journal of this council.) Now, here, we have something primitive, tangible, historical, and, as I think, unquestionable, which may serve as the basis or nucleus of Christian unity. Should there be any commensurate and appreciative response from religious bodies to this manifesto of principles and conditions of Christian unity, and should there be any real movement towards its practical consummation, then where, I ask, could there be found an appellation for such grouping of Christian men as that of the "Primitive Catholic Church?" Inasmuch as all Christendom has flowed from this original source and fountain of the Primitive Catholic Church, where can it so effectually and really unite as in the source from which they all had their original rise? And what name could be found so true, so appropriate and so significant as that of the "Primitive Catholic Church?" The "Alt-Catholics" of the old world could meet us there and share the common name; and all they, in this land of ours, who desire to join hands and heart with us in the restoration of Church unity, should rejoice to drop their local and denominational names and come into the family and rejoice with us in the family heritage and title.

The report of the committee on the State of the Church showed the diocese to be in good condition and with bright prospects for the immediate future.

The election for Standing Committee resulted as follows: The Rev. Messrs. J. L. Tucker, D. D., J. S. Johnston, G. C. Tucker; and Messrs. H. T. Toulmin, R. S. Bunker, T. B. Clark.

KENTUCKY.

The 59th council convened in St. Paul's church, Henderson, Wednesday, May 11. After the celebration of the Holy Communion, and sermon by the Rev. M. M. Benton, the Bishop called the council to order. The Rev. E. H. Ward was elected secretary. After roll call the Bishop read his annual address, containing words of cheer and showing that the Church throughout the diocese had prospered as never before during the past year. He reported that during the past eight months he had confirmed 451 persons in this State.

Mr. S. K. Sneed, of the Clergymen's Life Insurance Board, reported that the association now had 513 enrolled members, only 117 of that number being outside of Louisville. Mr. Wm. A. Robinson presented his report as treasurer of the Board of Missions, in which it appeared that the board had been able to meet every engagement, and that receipts had been greater than ever before during the same period, the missionaries all having been promptly paid. The Bishop then announced the appointment of the regular committees.

On Thursday morning a motion was made to increase the Bishop's salary from \$3,500 to \$4,000, adopted unanimously. Mr. Geo. S. Allison was elected treasurer for the ensuing year. The Rev. Messrs. Perkins, Benton, and Minnerode; Messrs. W. A. Robinson, Clint McClarty and Wm. Cornwall, were elected as the Standing Committee. After consideration of other matters of diocesan business and interest, the council adjourned. The next session will be held in Christ church, Louisville, May 16, 1888.

SPECIAL COMBINATION OFFER.

Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below. The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

THE LIVING CHURCH (in advance) and	
The Art Amateur.....	\$4 50
Harper's Monthly.....	4 50
Harper's Weekly.....	4 50
Harper's Bazar.....	4 50
Harper's Young People (an illustrated weekly for boys and girls from six to sixteen).....	2 75
The Century.....	4 75
St. Nicholas (an illustrated magazine for boys and girls).....	3 75
English Illustrated Magazine.....	2 50
Atlantic Monthly.....	4 50
Scribner's Magazine.....	3 75
Church Magazine.....	2 75
Youth's Companion (new subs. only).....	2 50
The Practical Farmer.....	2 50
Church Review (new subscribers only).....	4 00
The Living Age.....	8 50

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,

162 Washington St., Chicago, Ill.

The attention of these in other States, contemplating an investment in Florida lands, is directed to the advertisement of the Rev. C. M. Sturges on page 138 of this paper.

That Tired Feeling

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

"I could not sleep; had no appetite. I took Hood's Sarsaparilla and soon began to sleep soundly; could get up without that tired and languid feeling; and my appetite improved." R. A. SANFORD, Kent, Ohio.

Strengthen the System

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

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

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

Hood's Sarsaparilla

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

100 Doses One Dollar.

Daniel Am rose has been advertising in our columns for some time a book entitled "Poultry for the Market and Poultry for Profit," containing twelve articles by Fanny Field, the ablest and most practical writer on Poultry in America. The contents of this book are as follows: A 60-acre poultry-farm that clears \$1,000 a year. A mechanic's wife clears \$300 annually on broilers. Artificial raising of chicks. Cost of keeping adult fowls per annum. Cost of raising chicks from shell to age of 6 months. Clover heads. Capons—what are they? Capons—why don't farmers raise them? Caponizing. Charcoal, value of. Cause of death to young turkeys. Capital required to start the business. Drink. Effective remedy for lice. Fun in the poultry-house. Food for chicks. Fowls in confinement pay best. Gapes. Green food. Give the girls a chance. How Fanny Field kept 100 Light Brahmas. How Fanny Field raised 840 chickens. How Fanny Field got 12,480 eggs from 100 hens. How Fanny Field cleared \$4.49 on each fowl. How to manage 2,000 fowls to make them pay. How to feed and care for young turkeys. How to raise green food. How to feed for eggs in winter. How many to keep in a flock. Hatching-houses. How many chicks to keep in a brooder. How the blacksmith's wife kept fowls. How to keep eggs. Incubators. Incubators, when to start. Keeping poultry on a village lot. Lime, gravel and charcoal. On one acre can be cleared \$100 to \$150 by keeping poultry. Plant a home. Preserving eggs for winter. Spring management. Shade during the hot summer months. Spring chickens the most profitable. Size of poultry-house. To farmers' wives, farmers' sons and daughters. Turkey-raising. Variety of food. Ventilation. What breeds pay best. Warming the house for eggs. When broilers should be hatched. Why so many fail in raising broilers. What brooders are best. If our readers want to know how to make some money with but little work let them send for the book.

Horsford's Acid Phosphate
For Impaired Vitality.
Dr. F. Skillee, Pulaski, Tenn., says: "I think it is a reliable medicine for impaired vitality."

Consumption Surely Cured.

TO THE EDITOR:
Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully,
DR. T. A. SLOCUM, 181 Pearl Street, New York.

For Scrofula, Impoverished Blood and General Debility.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, has no equal in the whole realm of Medicine. Read the following: "I gave one bottle of Scott's Emulsion to my own child for Scrofula, and the effect was marvellous."—O. F. Gray, M. D., White Hall, Ind.

Catarrh, Catarrhal Deafness and Hay Fever.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are cured in from one to three simple applications made at home. A pamphlet explaining this new treatment is sent free on receipt of stamp by A. H. Dixon, & Son, 305 King Street W., Toronto Canada.

If you expect to go East this summer do not fail to send to the United States Hotel, Boston, for a copy of their very complete Guide to Boston and its suburbs. Ten cents in stamps will give you this with elegant maps of the City and Harbor.

Upholstered Parlor Furniture, a specialty, at lowest prices at Holton's, 224 to 228 Wabash Ave.

The completion May 15th, 1887, of the Orleans West Baden & French Lick Springs Branch of the Monon Route brings the justly celebrated West Baden and French Lick Springs into greater prominence, and within an easy, delightful journey to both the weary traveler and the invalid. For a period reaching back to Ante-Stage Coach days when Tippecanoe regained his vigor by drinking the waters of "Dry Lick," as they were called, these springs have been favorably known for their permanent curative qualities, being remarkably efficacious in all the diseases of the skin, dyspepsia, rheumatism, liver trouble, Bright's disease, and in fact all chronic complaints where a powerful tonic, and alterative treatment is required. In later days when the hardships were a little lessened by stages, the locality became known as "French Lick Springs," after the creek into which the waters empty. Invalids endured every hardship to reach the springs, and were amply recompensed by the almost instant relief afforded by these highly curative waters.

They are located about eighteen miles north-west of Orleans, Ind., and the principal springs are in two groups, situated about a mile apart, the group farthest north-west from Orleans being known as "French Lick," and the other group as "West Baden."

The medicated water percolates into huge basins of whetstone formation, thence flowing between soft mossy banks to Lick Creek and Lost River. At each group has been erected an elegant Hotel, capable of accommodating four hundred guests, and each hotel has been named after its respective group. The surrounding country is indeed a paradise for lovers of primeval nature, or devotees of the Rod or Gun.

Through tickets can be purchased to French Lick and West Baden Springs of any Ticket Agent. For special rates and full description of the Springs with analysis etc., call on or address any agent of the Monon Route or, E. O. McCormick, G. P. A., Adams Express Building, Chi ago.

JAMES PYLE'S MAKES
PEARLINE Shorter Hours
For Women.

the best and safest Washing Compound known. Used As Directed it produces better results with a greater saving of Time and Labor in Washing and House-cleaning, than anything yet invented.

Wash your Dishes, Glass-ware, Windows, Curtains, Jewelry, Silver, in fact everything, with it. Try it in the Bath, and note its Superiority over Soap. Beware of Imitations. The Genuine always bears the above Symbol and name of **JAMES PYLE**, New York.



ONLY 10 O'CLOCK AND MY WASHING ALL DONE PEARLINE DID IT

ELY'S CATARRH CREAM BALM

It is wonderful how quick Ely's Cream Balm has helped and cured me. I suffered from acute inflammation in my nose and head. For a week at a time I could not see.



—Mrs. Georgie S. Judson, Hartford, Conn.
A particle is applied into each nostril and is agreeable to use. Price 50 cts. by mail or at druggists. Send for circular. **ELY BROS.,** Druggist, Owego, N. Y.

HINTS FOR HOUSEWIVES.

TO CLEAN SILVER.—Dissolve two teaspoonsful of ammonia in a quart of hot soapsuds. Into this put the silver. A soft brush may be used to remove the dirt from chased silver or repoussé work. Wipe with a soft cloth and polish with a chamois.

SALMON AU GRATIN.—One can salmon, one cup drawn butter, fine bread crumbs. Pick the salmon to pieces with a fork, carefully removing the bone, and stir into it the drawn butter. Season to taste, add the juice of half a lemon, and pour into a buttered pudding dish. Cover with the crumbs, and bake covered ten minutes. Uncover and brown. Pass sliced lemon with this.

RYE PUFFS.—Two cupsful of rye flour, half cupful of wheat flour, one egg, one tablespoonful of sugar, one teaspoonful and a-half of Royal baking powder sifted three times with the flour, one cupful and a-half of milk, or enough to make a rather stiff batter. Add the milk to the whipped egg and sugar, stir in the flour, and beat hard for a minute before pouring into greased gem pans. Bake in a quick oven. They will be found wholesome and delicious.

INFANT'S HOOD.—No. 70 unbleached linen thread. Crochet a chain of 6, and join, work 7 times round, with d c, widen often enough to make it smooth like a mat. Then two rows of scallops, 6 d c in each scallop; catch down between each scallop, with s c in first row not the second, but separate by 2 chain. Three rows d c same as first seven. Two rows with three d c in every third stitch. Three rows two d c in every other stitch. Two rows d c only one third round. Two rows of scallops, same as before, making 21 scallops across the front. Six rows d c. One row with 1 d c in every other d c. Frill all round the hood. Make 4 d c in every stitch four times all round the hood, then finish with scallops. Run twisted thread through the back, and across front, to bring close to baby's face. Finish with pale blue bows and ties; some prefer white ribbon.

HOW TO SKELETONIZE LEAVES.—Collect perfect leaves in June or July, and lay them in soft water with a weight on them for three weeks to decay, (some will decay sooner) then examine, and if you find the outside will come off easily, put them in clear water and clean them off. You can clean them by putting them on a piece of glass, and using a fine brush. The tough leaves, like magnolia leaves, you can take in your hand, and use a tooth brush; then put them in clear water again until you have them all cleaned; then you are ready to bleach them. To bleach them take a quart of water and a tablespoonful of chloride of lime; when it is dissolved pour off the clear water, then put a tablespoonful of cider vinegar in that water, and let lay a day and night; then if white, take them out and put in fresh water for twenty-four hours, then lay between white paper to dry the same as autumn leaves, then they are skeletonized. The easiest leaf to try on is the magnolia.

A HANDSOME CLOCK FOR THE PARLOR MANTEL.—Take a common pine box, twelve inches long, five inches high, use your own ingenuity to turn or fashion out four standards for the corners about one inch high. Purchase an ordinary little circular clock—they may be found for a dollar, but for two dollars find one with a handsome circular frame around the face—saw out a circular piece from the centre of the front side of the box, just large enough to admit the clock face, and show about one-half inch of the frame around the face, then cover the box smoothly with rich dark red plush, put the clock in the box with the face in the circular opening, cover the lid of the box with plush and fasten on. Have ready some molding about an inch wide, which may be procured at a trifling cost from any picture frame dealer; bronze the molding carefully with any good bronzing powder, then glue the molding firmly around the edges of the box and bronze the standards. Now to beautify the clock find some plaster of Paris statuette, eight or ten inches long, four or five inches wide, and not too high; to look well on top of the clock bronze it to compare with the molding, and place on top of the box, and you have a handsome parlor ornament.

BULL'S SARSAPARILLA.

Dyspepsia Variable appetite; faint, gnawing feeling at pit of the stomach, bad breath, bad taste in the mouth, low spirits, general prostration. **BULL'S SARSAPARILLA** by cleansing and purifying the blood, tones up the digestive organs, and relief is obtained at once.

Rheumatism Is undoubtedly a blood disease caused by an excess of the lactic acid in the blood. Where there is perfect filtration of the blood there can be no rheumatism. **BULL'S SARSAPARILLA** will remove the poison, supply the acids and relieve the pains.

Scrofula Is caused directly by impurities in the blood, usually affecting the glands, often resulting in swellings, enlarged joints, abscesses, sore eyes, blotchy eruptions on the face or neck. **BULL'S SARSAPARILLA**, by purifying the blood, forces the impurities from the system.

Kidneys Through the Kidneys flow the waste fluid containing poisonous matter. If the Kidneys do not act properly this matter is retained and poisons the blood, causing pain in the small of the back and loins, flushes of heat, chills. **BULL'S SARSAPARILLA** acts as a diuretic, causing the kidneys to resume their natural functions.

The Liver By irregularity in its action or suspension of its functions, the bile poisons the blood, causing jaundice, sallow complexion, weak eyes, bilious diarrhoea, a languid, weary feeling. These are relieved at once by the use of **BULL'S SARSAPARILLA** the great blood resolvent.

FOR SALE BY ALL DRUGGISTS.
\$1 PER BOTTLE OR SIX BOTTLES FOR \$5.

For Imperfect Digestion, Disordered Stomach.

Let Travelers round this world of care Without delay themselves prepare, Against the ills that may arise From ill-cooked meals and lengthy rides, A sure defence is at their call. For **TARRANT'S SELTZER** conquers all.

HOUSEKEEPER TO HAVE A SAMPLE OF



which will be sent free on receipt of address, with name of this paper. Full sized box, postpaid for 15c. in stamps. For sale everywhere. See that full name **ELECTRO-SILICON** is on each box. **THE ELECTRO SILICON CO.,** 72 John St., New York.

POZZONI'S COMPLEXION POWDER. Imparts a brilliant transparency to the skin. Removes all pimples, freckles and discolorations. For sale by all first-class druggists, or mailed for 50 cts. in stamps by **J. A. POZZONI,** St. Louis, Mo.

Steel JOSEPH PENS Sold by ALL DEALERS throughout the World. Gold Medal Paris Exposition, 1878.

THE OLDEST MEDICINE IN THE WORLD IS PROBABLY **DR. ISAAC THOMPSON'S CELEBRATED EYE WATER.** This article is a carefully prepared physician's prescription and has been in constant use for nearly a century, and notwithstanding the many other preparations that have been introduced into the market, the sale of this article is constantly increasing. If the directions are followed it will never fail. We particularly invite the attention of physicians to its merits. **John L. Thompson** Esq. & Co., Troy, N. Y.

I Owe My Life.

CHAPTER I.
"I was taken sick a year ago With bilious fever."
"My doctor pronounced me cured, but I got sick again, with terrible pains in my back and sides, and I got so bad I Could not move! I shrunk! From 228 lbs. to 120! I had been doctoring for my liver, but it did no good, I did not expect to live more than three months. I began to use Hop Bitters. Directly my appetite returned, my pains left me, my entire system seemed renewed as if by magic, and after using several bottles, I am not only as sound as a sovereign, but weigh more than I did before. To Hop Bitters I owe my life."
Dublin, June, 6, '86. R. FITZPATRICK.

CHAPTER II.
"Malden, Mass., Feb. 1, 1886. Gentlemen— I suffered with attacks of sick headache." Neuralgia, female trouble, for years in the most terrible and excruciating manner. No medicine or doctor could give me relief or cure, until I used Hop Bitters. "The first bottle Nearly cured me;" The second made me as well and strong as when a child, "And I have been so to this day." My husband was an invalid for twenty years with a serious "Kidney, liver and urinary complaint." "Pronounced by Boston's best physicians— "Incurable!" Seven bottles of your Bitters cured him and I know of the "Lives of eight persons" In my neighborhood that have been saved by your bitters. And many more are using them with great benefit. "They almost do miracles!"
—Mrs. E. D. Slack.

HOW TO GET SICK.—Expose yourself day and night, eat too much without exercise, work too hard without rest, doctor all the time; take all the vile nostrums advertised, and then you will want to know HOW TO GET WELL.—which is answered in three words—Take Hop Bitters.

Hardened Liver.
Five years ago I broke down with kidney and liver complaint and rheumatism. Since then I have been unable to be about at all. My liver became hard like wood; my limbs were puffed up and filled with water. All the best physicians agreed that nothing could cure me. I resolved to try Hop Bitters; I have used seven bottles: the hardness has all gone from my liver, the swelling from my limbs, and it has worked a miracle: my case; otherwise I would have been now in my grave.
J. W. MOREY, Buffalo, Oct. 1, 1884.

I Write This
Token of the great appreciation I have of your * * * Bitters I was afflicted With inflammatory rheumatism ! ! ! For nearly Seven years, and no medicine seemed to do me any Good ! ! ! Until I tried two bottles of your Hop Bitters, and to my surprise I am as well to-day as ever I was. I hope "You may have abundant success" In this great and" Valuable medicine: Anyone * * wishing to know more about my cure? Can learn by addressing me" E. M. Williams, 1103 16th street, Wash., D. C.

\$300.00 PRIZE SELECTIONS
EIGHT HUNDRED - TWENTY FIVE GEMS OF POETRY - \$300.00 TO BE GIVEN TO SUCCESSFUL COMPETITORS
MARCH 15 1888
SEND FOR C. W. MOULTON & CO. PUBLISHERS DESCRIPTIVE CIRCULAR: BUFFALO, N. Y.

A GOOD INDELIBLE INK WON'T
is a detective on the track of dishonest washerwomen and clothesline thieves. **LIVINGSTON'S INDELIBLE INK** is best ever made. The simplest, handiest, cheapest and cleanest. It never blots. It flows freely from this **Glass Pen**, which accompanies each order. It remains a brilliant jet black. No preparation or bother. Marks all kinds of cloth, cotton, linen or silk, coarse or fine. Get **Livingston's Indelible Ink** and no other if you want a sure thing every time. It never fails and is positively indelible. Sample bottles, enough to mark all the clothing of one family, with one **Glass Pen**, sent on receipt of 25 cents. Large-sized bottles for hotels and laundries, 50 cents. Address **WASH PRAIRIE CITY NOV-ELTY CO.,** 45 Randolph-st., Chicago, Ill. **OUT**

SHOUDY'S

Wonderful Soap. The Best Labor-Saving Soap Made. Used two ways: By boiling and no rubbing; No boiling, using warm water. We will guarantee that one-half of the labor expended in the old way of washing clothes (with soap made of materials which cannot fail to injure the fabrics) can be dispensed with by the use of our

WONDERFUL

Soap. It is a Vegetable Oil Soap and contains no rosin, or any material injurious to the skin or the finest fabrics. If your grocer does not keep it, send 25 cts. for three sample bars and a large chromo.

G. A. SHOUDY SOAP CO.,
ROCKFORD, ILL.

Manufacturers of

SOAP

THE IMPROVED
IDEAL HAIR CURLER.



A Perfect Device for Curling and Frizzing the Hair.

The only Hair Curler made which avoids bringing the heated iron in direct contact with the hair. Always bright and clean. No soiling or burning the hair or hands.

Highest recommendations from ladies who have used it.

Enameled handles. Handsomely nickel-plated shell and spring.

Satisfaction guaranteed or money refunded.

By mail, postpaid, 50 cents.

PRAIRIE CITY NOVELTY CO.,
45 Randolph St., Chicago, Ill.

The Farnsworth Loan

Minneapolis, | & REALTY CO. | Minnesota.

Offer strictly choice First Mortgage Loans bearing 6 to 7 per cent. interest, well secured on selected properties in Minneapolis and St. Paul. Perfect title, absolute security, prompt payment, good character, our invariable requirements. We collect and remit principal and interest free to lender. Send for pamphlet containing forms, and references East and West.

Through the Sound and Reliable
WESTERN FARM MORTGAGE CO.

F. M. PERKINS, President. L. H. PERKINS, Secretary.

PAID UP CAPITAL, \$250,000.00.

The Choicest 1st Mortgage Farm Loans, also the Company's Ten Year Debentures, based upon its paid up Capital and Assets of over \$650,000. No Losses. 11 years' Experience with absolute satisfaction to over 1500 Investors. Send for circulars, forms and full information. Branch Offices in N.Y., City & Albany, N.Y. Office, 187 E' 7' av, C.C. Hill & Son, Agents.

A SOLID 9 PER CENT

Per annum, first mortgages on productive Real Estate. Loans approved by Tacoma National Bank. Best of references East and West. Correspondence Solicited. Address ALLEN C. MASON, Tacoma, Washington Ter.

GAMES FOR ALL.
"WHAT TO DO"

An elegant 64 page book carefully compiled, illustrated, containing description and correct rules of a large number of games suitable for parlor or lawn, sent post-paid upon receipt of eight cents in stamps. Address C. H. WARREN, Gen. Pass. Agent, St. Paul, Minnesota.



Lactated Food
FOR INFANTS AND INVALIDS

A PERFECT FOOD FOR INFANTS.
THE MOTHER'S FAVORITE.

It has been successful in hundreds of cases where other prepared foods failed.

FOR INVALIDS AND DYSPEPTICS,
The Most Nourishing, Most Palatable,
Most Economical,
OF ALL PREPARED FOODS.

Send for circulars and pamphlets giving testimony of Physicians and Mothers, which will amply prove every statement we make.

For sale by Druggists. 25c., 50c., \$1.00.
Wells, Richardson & Co., Burlington, Vt



"WOOD MANTELS"
Wide and narrow tile openings.

CHAS. L. PAGE,
337 WABASH-AV., CHICAGO.

DROPSY
TREATED FREE.

Have treated Dropsy and its complications with the most wonderful success; use vegetable remedies, entirely harmless. Remove all symptoms of dropsy in eight to twenty days. Cure patients pronounced hopeless by the best of physicians. From the first dose the symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed.

Some may cry humping without knowing anything about it. Remember it does not cost you anything to realize the merit of our treatment for yourself. We are constantly curing cases of long standing—cases that have been tapped a number of times and the patient declared unable to live a week. Give a full history of case, name, age, sex, how long afflicted, &c. Send for free pamphlet, containing testimonials. Ten days' treatment furnished free by mail. If you order trial, send 10 cts. in stamps to pay postage. Epilepsy (Fits) positively cured.

H. H. GREEN & SONS, M. D's.,
250 1/2 Marietta Street, Atlanta, Ga.

Mention this paper.

NEVER SQUEEZE
A LEMON:

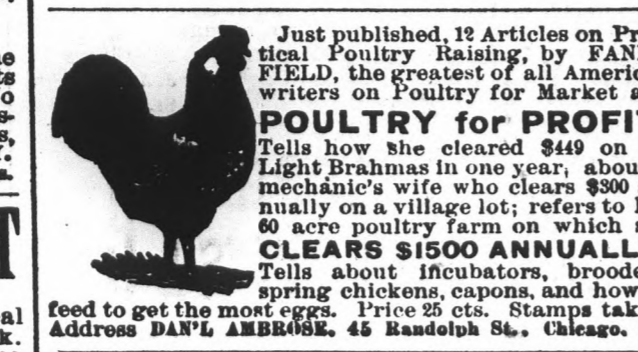
By so doing you force out the pungent oil of the rind, and the bitter juice of the seeds. By using our



CENTRIFUGAL LEMON DRILL

You get only the juice of the lemon but you get all of it, and you get it much quicker than you can with the expensive and cumbersome Lemon Squeezer. The drill is light and handy, and costs only 10 cents; by mail 12 cents. A Bonus for Agents during summer months. Thousands can be sold at Picnics and Fairs. Just the thing for travelers. Send for sample and terms.

PRAIRIE CITY NOVELTY CO.,
45 Randolph Street, - Chicago, Ill.



Just published, 12 Articles on Practical Poultry Raising, by FANNY FIELD, the greatest of all American writers on Poultry for Market and Profit.

POULTRY FOR PROFIT.

Tells how she cleared \$449 on 100 Light Brahmas in one year, about a mechanic's wife who clears \$300 annually on a village lot; refers to her 80 acre poultry farm on which she clears \$1500 ANNUALLY. Tells about incubators, brooders, spring chickens, capons, and how to feed to get the most eggs. Price 25 cts. Stamps taken. Address DAN'L AMBROSE, 45 Randolph St., Chicago, Ill.

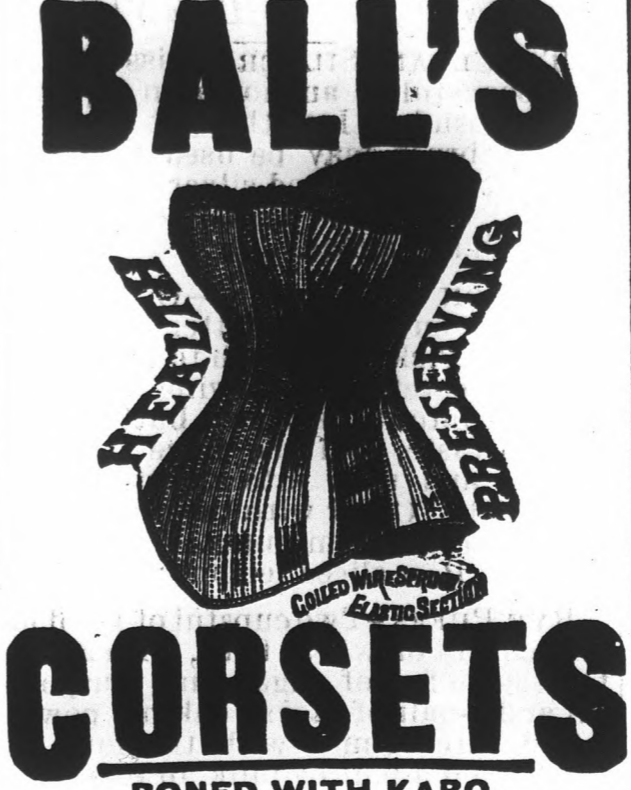
ON 30 DAYS' TRIAL.

EGGLESTON'S ELASTIC TRUSS

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

EGGLESTON TRUSS CO., Chicago, Ill.

BALL'S



CORSETS

BONED WITH KAPO.

The ONLY CORSET made that can be returned by its purchaser after THREE WEEK'S WEAR if not found

PERFECTLY SATISFACTORY in every respect, and its price refunded by seller. Made in a variety of styles and prices. Sold by first class dealers everywhere. Beware of worthless imitations. None genuine without Ball's name on box

CHICAGO CORSET CO.,
202 FRANKLIN STREET, CHICAGO.
408 Broadway, New York.

ARE YOU REPLENISHING YOUR
FURNITURE?

If you are in need of first-class or medium grades, we invite inspection to a FULL LINE of honest work at honest prices without misrepresentation.

Upholstered Goods
Of our own manufacture our specialty.

H. STILSON & CO.,
269 & 271 State Street,
CHICAGO, ILL.

ESTABLISHED 1856.

T. NELSON & SON,
DEALERS IN

WALL PAPER

PAINTERS AND DECORATORS,
Frescoing Churches, Public Bldg's, Private Residences, &c. Designs Submitted. Correspondence Solicited. Samples Sent on Request.

246 WABASH AVENUE, CHICAGO.

MENEELY & COMPANY,
WEST TROY, N. Y., BELLS,

For Churches, Schools, etc.; also Chimes and Peals. For more than half a century noted for superiority over all others.

McShane Bell Foundry
Finest Grade of Bells, CHIMES AND PEALS for CHURCHES, &c. Send for Price and Catalogue. Address H. McSHANE & Co., Baltimore, Md. Mention this paper.

BUCKEYE BELL FOUNDRY.
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.

VANDUZEN & TIFT, Cincinnati, O.

CLINTON H. MENEELY BELL COMPANY.
TROY, N. Y.
Manufacture Superior
CHURCH, CHIME AND PEAL BELLS.

CINCINNATI BELL FOUNDRY CO
SUCCESSORS IN BLYMYER BELLS TO THE BLYMYER MANUFACTURING CO
CATALOGUE WITH 1800 TESTIMONIALS.
BELLS, CHURCH, SCHOOL, FIRE ALARM

FOR CHURCHES,
Manufactured by George A Misch, 217 East Washington Chicago, Illinois

Stained Glass.
Manufactured by George A Misch, 217 East Washington Chicago, Illinois



HE TAKES THE CAKE.

Clarence—Really, Miss Minnie, everything in your home seems so bright that I would like to steal the principal agent.

Miss Minnie—I can easily assist you in that line.

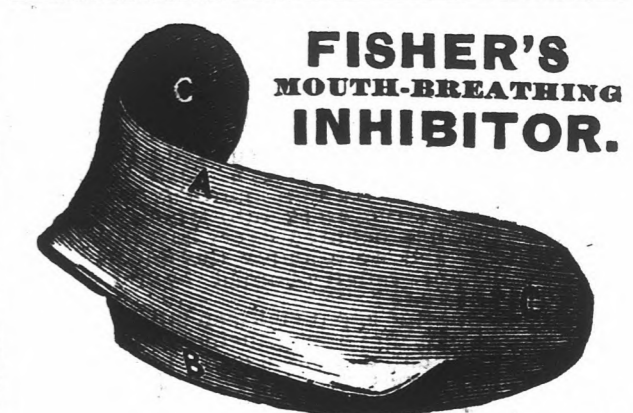
Clarence—Now, really, you overjoy me.

Miss Minnie—Oh! It's very simple. Buy a cake of Sapolio and you can go home happy.

"She is handsome that handsome does."
The girl who uses

SAPOLIO
beautifies both the house and herself. Try a cake of it in your next house-cleaning.
No. 2. [Copyright, March, 1887.]

FISHER'S
MOUTH-BREATHING
INHIBITOR.



Sleeping with the mouth open is the bane of millions. A very large percentage of all Throat troubles are CAUSED from this unfortunate habit, and all throat troubles are aggravated by it. Can the habit be broken? Yes, at once. Send for our circular and inquire into this new theory of cause and cure. Then you will know what causes Nasal Catarrh—the various forms of Sore Throat—Bronchitis—and most forms of Asthma and Consumption, etc. Knowing this you will understand why all your medicines have failed, and enable you to choose wisely your remedy. It will cost you but little to investigate this, and but little more to prove it.

Do You Snore?

The snorer, who not only suffers personally, but becomes a general disturber, is a mouth-breather, and nothing but closing the mouth during sleep, and forcing into use the natural breathing organs, will redeem him and abate the nuisance. With the above device you can't snore. The mouth-breathing Inhibitor is sent postpaid to any address on receipt of \$2.00. Our circular sent free. Address **PRAIRIE CITY NOVELTY CO.,** 45 Randolph St.; Chicago, Ill.

LEPAGE'S
THE ONLY GENUINE
LIQUID GLUE

UNEQUALLED for CEMENTING wood, glass, china, paper, leather, &c. Always ready for use. Pronounced strongest glue known.

(IS MADE BY THE AWARDED TWO GOLD MEDALS.
Gloucester, Mass.
Russia Cement Co., Sample 20c stamps)

THE GREAT AMERICAN TEA COMPANY

GOOD NEWS TO LADIES.
Greatest Bargains in Teas, Coffee, Baking Powder and Premiums. For particulars address THE GREAT AMERICAN TEA CO. 81 & 83 Vesey St., New York, N. Y.

BAKER'S
BREAKFAST
COCOA

Delicious, Nourishing, Absolutely Pure.
Costing less than one cent a cup.

THE MOST RELIABLE FOOD IN THE WORLD FOR INFANTS AND CHILDREN

BRIDGE'S FOOD

THE BEST DIET FOR INVALIDS AND OLD PEOPLE