

LIVER, BLOOD AND LUNG DISEASES.

LIVER DISEASE AND HEART TROUBLE.

Mrs. MARY A. McCLURE, Columbus, Kans., writes: "I addressed you in November, 1884, in regard to my health, being afflicted with liver disease, heart trouble, and female weakness. I was advised to use Dr. Pierce's Golden Medical Discovery. Favorite Prescription and Pellets. I used one bottle of the 'Prescription,' five of the 'Discovery,' and four of the 'Pleasant Purgative Pellets.' My health began to improve under the use of your medicine, and my strength came back. My difficulties have all disappeared. I can work hard all day, or walk four or five miles a day, and stand it well; and when I began using the medicine I could scarcely walk across the room, most of the time, and I did not think I could ever feel well again. I have a little baby girl eight months old. Although she is a little delicate in size and appearance, she is healthy. I give your remedies all the credit for curing me, as I took no other treatment after beginning their use. I am very grateful for your kindness, and thank God and thank you that I am as well as I am after years of suffering."

LIVER DISEASE.

Mrs. I. V. WEBBER, of Yorkshire, Cattaraugus Co., N. Y., writes: "I wish to say a few words in praise of your 'Golden Medical Discovery' and 'Pleasant Purgative Pellets.' For five years previous to taking them I was a great sufferer; I had a severe pain in my right side continually; was unable to do my own work. I am happy to say I am now well and strong, thanks to your medicines."

Chronic Diarrhea Cured.—D. LAZARRE, Esq., 275 and 277 Decatur Street, New Orleans, La., writes: "I used three bottles of the 'Golden Medical Discovery,' and it has cured me of chronic diarrhea. My bowels are now regular."

"THE BLOOD IS THE LIFE."

Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, and bodily health and vigor will be established. Golden Medical Discovery cures all humors, from the common pimple, blotch, or eruption, to the worst Scrofula, or blood-poison. Especially has it proven its efficacy in curing Salt-rheum or Tetter, Fever-sores, Hip-joint Disease, Scrofulous Sores and Swellings, Enlarged Glands, and Eating Ulcers.

INDIGESTION BOILS, BLOTCHES.

Rev. F. ASBURY HOWELL, Pastor of the M. E. Church, of Silverton, N. J., says: "I was afflicted with catarrh and indigestion. Boils and blotches began to arise on the surface of the skin, and I experienced a tired feeling and dullness. I began the use of Dr. Pierce's Golden Medical Discovery as directed by him for such complaints, and in one week's time I began to feel like a new man, and am now sound and well. The 'Pleasant Purgative Pellets' are the best remedy for bilious or sick headache, or tightness about the chest, and bad taste in the mouth, that I have ever used. My wife could not walk across the floor when she began to take your 'Golden Medical Discovery.' Now she can walk quite a little ways, and do some light work."

HIP-JOINT DISEASE.

Mrs. IDA M. STRONG, of Ainsworth, Ind., writes: "My little boy had been troubled with hip-joint disease for two years. When he commenced the use of your 'Golden Medical Discovery' and 'Pellets,' he was confined to his bed, and could not be moved without suffering great pain. But now, thanks to your 'Discovery,' he is able to be up all the time,

GENERAL DEBILITY.

Mrs. PARMELIA BRUNDAGE, of 161 Lock Street, Lockport, N. Y., writes: "I was troubled with chills, nervous and general debility, with frequent sore throat, and my mouth was badly cankered. My liver was inactive, and I suffered much from dyspepsia. I am pleased to say that your 'Golden Medical Discovery' and 'Pellets' have cured me of all these ailments and I cannot say enough in their praise. I must also say a word in reference to your 'Favorite Prescription,' as it has proven itself a most excellent medicine for weak females. It has been used in my family with excellent results."

Dyspepsia.—JAMES L. COLBY, Esq., of Yucatan, Houston Co., Minn., writes: "I was troubled with indigestion, and would eat heartily and grow poor at the same time. I experienced heartburn, sour stomach, and many other disagreeable symptoms common to that disorder. I commenced taking your 'Golden Medical Discovery' and 'Pellets,' and I am now entirely free from the dyspepsia, and am, in fact, healthier than I have been for five years. I weigh one hundred and seventy-one and one-half pounds, and have done as much work the past summer as I have ever done in the same length of time in my life. I never took a medicine that seemed to tone up the muscles and invigorate the whole system equal to your 'Discovery' and 'Pellets.'"

INVIGORATES THE SYSTEM.

Dyspepsia.—THERESA A. CASS, of Springfield, Mo., writes: "I was troubled one year with liver complaint, dyspepsia, and sleeplessness, but your 'Golden Medical Discovery' cured me."

Chills and Fever.—Rev. H. E. MOSLEY, Montmorenci, S. C., writes: "Last August I thought I would die with chills and fever. I took your 'Discovery' and it stopped them in a very short time."

and can walk with the help of crutches. He does not suffer any pain, and can eat and sleep as well as any one. It has only been about three months since he commenced using your medicine. I cannot find words with which to express my gratitude for the benefit he has received through you."

A TERRIBLE AFFLICTION.

Skin Disease.—The "Democrat and News," of Cambridge, Maryland, says: "Mrs. ELIZA ANN POOLE, wife of Leonard Poole, of Williamsburg, Dorchester Co., Md., has been cured of a bad case of Eczema by using Dr. Pierce's Golden Medical Discovery. The disease appeared first in her feet, extended to the knees, covering the whole of the lower limbs from feet to knees, then attacked the elbows and became so severe as to prostrate her. After being treated by several physicians for a year or two she commenced the use of the medicine named above. She soon began to mend and is now well and hearty. Mrs. Poole thinks the medicine has saved her life and prolonged her days."

Mr. T. A. AYRES, of East New Market, Dorchester County, Md., vouches for the above facts.

CONSUMPTION, WEAK LUNGS, SPITTING OF BLOOD.

GOLDEN MEDICAL DISCOVERY cures Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating and nutritive properties. For Weak Lungs, Spitting of Blood, Shortness of Breath, Bronchitis, Severe Coughs, Asthma, and kindred affections, it is a sovereign remedy. While it promptly cures the severest Coughs it strengthens the system and purifies the blood.

It rapidly builds up the system, and increases the flesh and weight of those reduced below the usual standard of health by "wasting diseases."

Consumption.—Mrs. EDWARD NEWTON, of Harrowsmith, Ont., writes: "You will ever be praised by me for the remarkable cure in my case. I was so reduced that my friends had all given me up, and I had also been given up by two doctors. I then went to the best doctor in these parts. He told me that medicine was only a punishment in my case, and would not undertake to treat me. He said I might try Cod liver oil if I liked, as that was the only thing that could possibly have any curative power over consumption so far advanced. I tried the Cod liver oil as a last treatment, but I was so weak I could not keep it on my stomach. My husband, not feeling satisfied to give me up yet, though he had bought for me everything he saw advertised for my complaint, procured a quantity of your 'Golden Medical Discovery.' I took only four bottles, and, to the surprise of everybody, am to-day doing my own work, and am entirely free from that terrible cough which harassed me night and day. I have been afflicted with rheumatism for a number of years, and now feel so much better that I believe, with a continuation of your 'Golden Medical Discovery,' I will be restored to perfect health. I would say to those who are falling a prey to that terrible disease consumption, do not do as I did, take everything else first; but take the 'Golden Medical Discovery' in the early stages of the disease, and thereby save a great deal of suffering and be restored to health at once. Any person who is still in doubt, need but write me, inclosing a stamped, self-addressed envelope for reply, when the foregoing statement will be fully substantiated by me."

Ulcer Cured.—ISAAC E. DOWNS, Esq., of Spring Valley, Rockland Co., N. Y. (P. O. Box 28), writes: "The 'Golden Medi-

cal Discovery' has cured my daughter of a very bad ulcer located on the thigh. After trying almost everything without success, we procured three bottles of your 'Discovery,' which healed it up perfectly." Mr. Downs continues:

Consumption and Heart Disease.—"I also wish to thank you for the remarkable cure you have effected in my case. For three years I had suffered from that terrible disease, consumption, and heart disease. Before consulting you I had wasted away to a skeleton; could not sleep nor rest, and many times wished to die to be out of my misery. I then consulted you, and you told me you had hopes of curing me, but it would take time. I took five months' treatment in all. The first two months I was almost discouraged; could not perceive any favorable symptoms, but the third month I began to pick up in flesh and strength. I cannot now recite how, step by step, the signs and realities of returning health gradually but surely developed themselves. To-day I tip the scales at one hundred and sixty, and am well and strong."

WASTED TO A SKELETON.

Our principal reliance in curing Mr. Downs' terrible disease was the "Golden Medical Discovery."

BLEEDING FROM LUNGS.

JOSEPH F. McFARLAND, Esq., Athens, La., writes: "My wife had frequent bleeding from the lungs before she commenced using your 'Golden Medical Discovery.' She has not had any since its use. For some six months she has been feeling so well that she has discontinued it."

Golden Medical Discovery is Sold by Druggists.

Price \$1.00 per Bottle, or Six Bottles for \$5.00.

WORLD'S DISPENSARY MEDICAL ASSOCIATION, Proprietors,
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A whole medicine chest in your pocket, with one box of Ayer's Pills. As they operate directly on the stomach and bowels, they indirectly affect every other organ of the body. When the stomach is out of order, the head is affected, digestion fails, the blood becomes impoverished, and you fall an easy victim to any prevalent disease. Miss M. E. Boyle, of Wilkesbarre, Pa., puts the whole truth in a nutshell, when she says: "I use no other medicine than Ayer's Pills. They are all that any one needs, and just splendid to save money in doctors' bills."

Here is an instance of

A Physician

who lost his medicine chest, but, having at hand a bottle of Ayer's Pills, found himself fully equipped.—J. Arrison, M. D., of San José, Cal., writes:

"Some three years ago, by the merest accident, I was forced, so to speak, to prescribe Ayer's Cathartic Pills for several sick men among a party of engineers in the Sierra Nevada mountains, my medicine chest having been lost in crossing a mountain torrent. I was surprised and delighted at the action of the Pills, so much so, indeed, that I was led to a further trial of them, as well as of your Cherry Pectoral and Sarsaparilla. I have nothing but praise to offer in their favor."

John W. Brown, M. D., of Oceana, W. Va., writes: "I prescribe Ayer's Pills in my practice, and find them excellent. I urge their general use in families."

T. E. Hastings, M. D., of Baltimore, Md., writes: "That Ayer's Pills do control and cure the complaints for which they are designed, is as conclusively proven to me as anything possibly can be. They are the best cathartic and aperient within the reach of the profession."

Ayer's Pills,

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A BARGAIN!

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Seven Sets of Reeds and Coupler. Five octaves; two sets of 2 octaves each, and four sets of 3 octaves each; sub-bass of 1 octave and octave coupler.

STOPS—Flute, Dulciana, Echo, Clarinet, La Brillante, Principal Diapason, Dulcet, Hautboy, Vox Humana, Sub-bass Coupler, and Grand Organ and Knee Swells.

Never been in use. Just as received from the factory. Write at once to the

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THIS NEW
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 ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

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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, New York, N. Y.

FLORIDA LAND BOTTOM PRICES
Land-list, etc., mailed for 6 cents. Write to H. W. WILKES, Florida Land Com'r, Louisville, Ky.

ALL PAIR OF BABIES

And a Book for Big Babies.

HIGH ART. We offer to the reader of this paper an opportunity to purchase at a ridiculous low price a pair of water-color reproductions of the most charming baby faces imaginable. The original paintings are by Ida Waugh, who undoubtedly is without a peer as a painter of ideal children's faces. These reproductions are so faithful that even artists are unable to tell the reproductions from the originals, except by close inspection. The pictures are life-size, 12x17 inches, and are printed on the finest "rough board," such as artists use for water-color paintings.

The subjects of these two pictures, a pair of Babies, one "Brown Eyes," one "Blue Eyes," about a year old, happy, smiling, call forth an expression of delight from every beholder. With these we send a **CHARMING BOOK FOR CHILDREN**, a large folio of 24 pages, crowded with attractive pictures and exquisite stories for the little ones. The covers of this book alone are worth the price I ask for pictures and book; it is printed in 23 colors, and on the back cover is 18 baby heads, and on the first cover a life-size head.

I send the two pictures and the book as described FOR 50 CENTS, postage paid, and agree to return money, and pay return postage, if the purchaser is not entirely satisfied with the purchase. The publishers of this paper know that I am responsible and mean just what I say.

DANIEL AMBROSE, Publisher, 45 Randolph St., Chicago, Ill.

The Living Church.

SATURDAY, JULY 23, 1887.

NEWS AND NOTES.

A SIX months' Mission is about to be commenced by the Church Army in the South of London. The use of Mr. Meredith's Conference Hall, in Clapham Road, has been obtained, and it will be employed as headquarters, whence operations will be carried on in the surrounding districts, the vicars of four contiguous parishes having given their sanction and approval to the Mission.

AN extraordinary catastrophe happened at the Anglican church of St. John, Boulogne-Sur-Mer. The owner of the property had been for some time making alterations in the immediate vicinity of the church, and to carry them out, had cut a deep excavation under the west end of the church. The heavy rains of Friday and Friday night soaked through the cutting to the foundations, and on Saturday morning at four o'clock the whole of the west front fell with a crash, carrying with it the west gallery, with the organ, the two staircases, etc.

AT the twenty-eighth anniversary of the English Church Union, there were special celebrations of Holy Communion in nearly five hundred churches in different parts of the country; All Saints', Margaret-street, which was crowded to excess, had a sermon by Canon Paget, Regius Professor of Pastoral Theology at Oxford. The annual meeting was held in the afternoon at Princes' Hall, when the chair was taken by the president, Viscount Halifax. From the report it appeared that the total number of members is 22,017.

MR. MACKAY writes from Uganda: "The publication of St. Matthews' is being steadily proceeded with, and I hope by the time you get this, the whole Gospel will be in the hands of our people. The eagerness to purchase the sheets already done sufficiently indicates the likelihood of the whole edition being rapidly bought off. Printing we have always carried on. The very worst times of persecution have always enabled us to do most in the way of printing, and we have very great reason to be thankful that when one means of usefulness has frequently been temporarily checked, the other has gone on without interruption."

THE BISHOP OF ROCHESTER has received peremptory medical warning to discontinue work as soon as possible and to take entire and prolonged repose. As he has had no break of diocesan duty since April of last year, a holiday will be opportune. He has been invited to be present at the synod of the province of Manitoba to be held at Winnipeg in August, and he may perhaps go on to visit Bishop Anson at Qu'Appelle, and the Rev. H. Paske Smith at Calgary. He may possibly go to San Francisco and Monterey. He hopes to be back at home and at work by the middle of October.

THE persistent unfriendliness of the French Chamber to religion has shown itself recently in a refusal by 384 to 172 to exempt priests and candidates for Holy Orders from military service, and also by refusing by 358 to 201 to confine the services of ecclesiastics and divinity students to hospitals and ambu-

lances. It seems to be resolved that in France there shall be no way to the altar except through the camp. "The only conceivable motive," says *The Church Times*, "for this indecent contempt for the devout feelings of the community, is a hope to lower the character of the priesthood; but the device, astute as it is, may after all prove to have over-reached itself."

THE new iron church erected at Caen, France—and the first English place of worship ever seen in the place—was opened June 21 for divine service, and the Queen's Jubilee celebrated, Holy Communion at 8, Thanksgiving at 10, Dedication at 3. The Prefet of Calvados, and the Maire of Caen, honored the occasion and the English Colony by attending the Jubilee Thanksgiving. The Prince and the Princess Haudjeri, Countess de Polignac, the British Vice-Consul, and many others besides were present. There was an overflowing congregation. The hymns were sung with great spirit, especially "God save the Queen" in which some British sailors joined heartily and loyally. The erection of the iron church here has been a great undertaking. There is still a debt on it.

INQUIRY having been made in the House of Commons as to the refusal of the Archbishop of Canterbury, to apply for a mandate to consecrate the Rev. Sir G. W. Cox, as Bishop of Natal, Sir Henry Holland read the following letter:

"Dear Sir Henry Holland,—It rests in the discretion of the Archbishop of Canterbury whether or no he should in any particular case ask for a Royal mandate for the consecration of a colonial bishop. I should prejudice this discretion for the future were I to admit that I am under any obligation to state, directly or indirectly, the reasons which may in any actual instance have influenced my decision. The question addressed to you has reference to a case which involves many complex considerations. Those interested in the matter may perhaps be referred to a joint letter written by the two archbishops and four other bishops on February 6, 1885, and published at the time.—Yours very faithfully, EDWD. CANTUAR."

THE death is announced from England of the Rev. Canon Vernon Hutton, well known to a wide circle of Churchmen, as the Vicar of Sneinton, and as the author of a series of pamphlets, tracts and manuals of great value in ordinary parochial use. Canon Hutton was born in 1842, was a graduate of Trinity College, Cambridge, and was ordained priest in 1866. For three years he served the curacy of St. Mary-the-Less, Lambeth, and was then presented to the living of Sneinton, Nottingham. Here his influence was widely felt through his untiring energy. In 1883 after 15 years of hard work he was stricken with paralysis and in Oct. 1884, resigned the living. His pamphlets; "Help to Repentance" and "Aids to a New Life", and his larger works, "The Mind of Christ" and "The Sun of Righteousness," are much valued and widely used.

TEN ladies of the diocese of Durham have commemorated the twelfth centenary of St. Cuthbert by presenting a gilt altar cross to the Durham cathedral. It was recently dedicated by the Dean, Dr. Lake. The cross, which is a beautiful work of art, consists of a richly moulded elon-

gated base, standing on six carved claws, and rising into a composition of four miniature two-light traceried windows, divided by crocketed pinnacles. The lower portion of the stem standing on this base is formed by a cluster of shafts, ending in a bold cornice connected with the cross proper by bold polished spiral sprays. Each edge of the upright stem of the cross is crocketed. The arms end in bold quatrefoils, each containing one of the Evangelistic symbols in white metal. In the centre is a large rock crystal, surmounted by twelve red carnelians, and twenty balls of rock crystal in gilt settings radiate from the arms.

REFERRING to the Jubilee service in his "Echoes of the Week," Mr. G. A. Sala writes: "The Archbishops, the Bishop of London, the Dean of Westminster and the Canons-residentiary wore copes, the first time, I apprehend, that they have donned those vestments since the Coronation in 1838 and then it was only the Primate (Dr. Howley), the Bishop of London (Dr. Blomfield), and the Sub-Dean (Lord John Thynne), who assumed the antique garb (very much modified) of the Anglican clergy. On Tuesday the Canons, the Dean and the Archbishops wore copes; the Bishop of London wore the scarlet and ermine robes of a Peer in Parliament. The Canons' copes were of a brown material, shot with threads of gold, and with hoods of pure gold, and were rather handsome, whereas the copes of the Archbishops were of purple velvet, magnificently embroidered in gold, and were exceedingly handsome."

A TABLET has been placed in the chapel of St. Faith, Westminster Abbey, in memory of Bishop McIlvaine and of the shelter there given to his remains by Dean Stanley while on the journey from Italy to Ohio in 1873. The tablet is of the finest and most enduring brass, thirty-three by eighteen inches, of very simple design, as directed by Mr. Pearson, the Abbey architect. The straight upper-edge is broken at the middle, where it rises into a form corresponding to the arches of the chapel, within which is the monogram of the cross and circle, emblems of redemption and eternity. The lettering is in deep blue, of the shade known in this country as bishop's blue, or purple, and the initials are in red. By request of the Dean, the inscription embodies the ideas connected with the Bishop contained in Archbishop Tait's letter to his daughter, and in Dean Stanley's sermon, preached the Sunday following the funeral, in the Abbey. It is as follows: "In this chapel, during Easter-week of 1873, by request of the Dean, Arthur Penryhn Stanley, rested the remains of the Right Reverend Charles Pettit McIlvaine, D.D., D.C.L. (Oxon.), LL.D. (Cam.), Bishop of Ohio, U.S.A., on their way from Florence, where he died, to their interment in his own diocese. This tablet commemorates an honor paid a prelate widely respected and deeply beloved, whose life and work helped to draw together England and America in one communion of faith and love."

As noted in our issue of July 2nd, the Ven. John Waring Bardsley, M.A., Archdeacon of Liverpool, has been appointed to the Bishopric of Sodor and Man. He is the eldest son of the late

Canon Bardsley of Manchester, and was born in 1832, while his father held the curacy of Brierley, near Bradford. After his school career he entered at Trinity College, Dublin, and in 1859 took his B.A. degree, obtaining his M.A. in 1865. In 1859 he was ordained deacon by the Bishop of Chester (Bishop Graham). His ordination as priest took place in the following year. His first curacy was that of St. Anne's church, Sale, and in 1861 he was appointed curate of St. Luke's, Liverpool. In a few months, however, he accepted the secretaryship of the Islington Protestant Institute, and stayed in London until 1864. He was then appointed incumbent of St. John's, Bootle. About this time he married the sister of Mr. Francis Sharpe Powell, M.P. for Wigan. He remained at St. John's, Bootle, seven years, during which time he achieved a wonderful improvement in the parish organization. In 1871 he was appointed to the more valuable living of St. Saviour's, near Falkner-square, Liverpool, where his qualifications as preacher and parochial organizer gained for him a crowded congregation and a wide reputation. A year ago he declined the vicarage of Islington, London. In 1880 the Bishop of Liverpool appointed Mr. Bardsley his chaplain and archdeacon of Warrington, and on the resignation of the Venerable Archdeacon Jones last year, Mr. Bardsley was transferred to the senior archdeaconry of Liverpool. The new bishop is a pronounced Low Churchman.

THE REV. MATTHEW HARVEY HOLE, M. A., vicar of Hanbury, near Leamington, England, whose death took place on June 9th, was born at Cauntton, Notts, on the 22d of November, 1824. He took the highest scholarship at St. John's Cambridge, passed on to his degree in 1847 with honors (First Class in the Classical Tripos), and was ordained by Bishop Blomfield in 1850. He successively held the curacy of St. John's, Notting-hill, the assistant-mastership of the Kensington Grammar school, under Dr. Francis Hessey, the head-mastership of Alford Grammar school, and the curacy of Willoughby. He was then *locum tenens* for the Rev. Charles A. Allington at Muckton Vicarage, after which he was appointed to Hanbury. This was the scene of his labors until the date of his death, and amongst the chief improvements which he was instrumental in carrying out during his ministry, may be mentioned, first, the restoration of the Wagstaff school for infants in 1866; secondly, the carrying out (in 1869) a scheme for the better management of the Poor's Heath Charity, now yielding a rent of £85 instead of £25 per annum; and thirdly, the complete restoration of the parish church, dedicated to All Saints, at a cost of £4,700, to which there has since been added—in 1874, the baptistery, in 1877 the pulpit and reading-desk, in 1879 the reredos, in 1883 the organ, in 1874 a new cemetery and chapel. His loss will be much felt in every way. He was in many respects thoroughly representative of the growth of Church life in the Angelican Revival, and the restored church is a worthy monument of the work which he achieved. He was an able extempore preacher, simple, clear, and interesting, and an excellent parish priest.

CANADA.

The recent session of the Toronto diocesan synod was made memorable by the foundation-stone laying of the projected and now partially constructed cathedral of St. Alban's. The bulk of the synod put in an appearance, as also all the surpliced choirs of the city. The affair passed off with much éclat. It will be remembered that the See House has already been erected, and that the cathedral crypt is now being used for service. At the synod nothing of burning interest was discussed, although a good deal of important business was transacted relating to the Commutation Fund and the method of making collections.

The synod of Huron met on the week following that of Toronto, in London, Ont. The only business of importance transacted was the passing of a canon grading the salaries of the clergy according to length of service. This canon, which takes effect forthwith, provides for the payment of the following salaries: For deacons \$500 per annum, priests of from one to five years standing, \$700; five to ten, \$800; ten to fifteen years, \$900; fifteen and over, \$1,000. The canon, which is unique of its kind, passed almost unanimously after a very powerful speech by the Rev. A. Brown of Paris, contra. Much can no doubt be said pro and con on the question of recognizing long service, and the adoption of the principle by the synod of Huron is an experiment whose results will be watched with profound interest. During the synod a special jubilee service was held in St. Paul's cathedral, which now rejoices in a surpliced choir and regular choral services; Dean Carmichael of Montreal preached. The collection towards liquidating the debt upon the Mission Fund aggregated \$1,500. A large amount of business had to be left over.

The synod of the diocese of Columbia met last month at Victoria with a large and influential attendance of both orders. The Bishop read his charge, in which he gave a resumé of diocesan work, and referred to the Queen's Jubilee, and the approaching centenary of the colonial episcopate. An address to her Majesty was adopted by the synod.

At the approaching session of the synod of Rupert's Land, to be held at Winnipeg, the question of the unification of the Canadian Church will be fully discussed.

The election of Dr. Edgehill to the bishopric of Nova Scotia seems to find general satisfaction. The Dr. is well known in Halifax, having resided there for some years as garrison chaplain. During his stay he endeared himself to all classes of the community and though an uncompromising Churchman, was very popular with the Dissenters. His answer will be awaited with much eagerness and some anxiety. He is at present upon the continent of Europe. The case of Langtry vs. Dumoulin has at length positively received its quietus by the late decision of the Privy Council of England, in favor of the plaintiff who represents the city rectors. The history of this case is remarkable. It has been carried through every court in the realm with a uniformly favorable result to the plaintiffs. A case, somewhat resembling this *cause celebre* is now *sub judice* and relates to the right of the London township rectors to participate in the St. Paul's city rectory endowment. The suit which is a friendly one and which has originated with the diocesan synod of Huron, has so

far resulted in favor of the township rectors and has been appealed to the next court.

Bishop-elect Pinkham will be consecrated at Winnipeg during the session of the Provincial Synod, the Bishops of Dakota, Minnesota and Huron will assist.

NEW YORK.

KINGSTON.—We regret to announce the sudden death on July 4th of the Rev. J. N. Wattson. The funeral services were held at St. John's church, on Thursday afternoon, July 7, at three o'clock.

NEW JERSEY.

The statistics of the diocese as reported in the journal of the 103d convention are as follows: Clergymen canonically resident in the diocese, 104, laboring in the diocese, but not canonically resident, 5; churches, missions and chapels, 118; parishes in union with the convention, 74; Ordinations: priests, 2, deacons 1, total, 3; candidates for Holy Orders, 12; postulants for Holy Orders, 2; lay readers, 43; Baptisms: adults, 270, infants, 1,334, total, 1,604; confirmed, 921; Marriages, 387; burials, 713; Sunday school teachers, 1,178, scholars, 10,064; parish school teachers, 7, scholars, 185; number of families, 6,906; number of confirmed persons, 9,822 (very many of the rectors failed to report this item; so that the number of confirmed persons in the diocese is not nearly ascertained); communicants, present number, 10,369, total of reported offerings, \$221,885.01; total of reported income from endowments or invested funds, \$22,592.94; aggregate of offerings and income, \$244,477.95

LONG ISLAND.

BROOKLYN.—All Saint's church, the Rev. Melville Boyd, rector, is to have a new front costing some \$2,500. The question is also under discussion about adding a guild house which will be done now or in the near future. The church is located in a rapidly growing neighborhood and a new and handsome building is only a question of time. Mr. Boyd is to spend his vacation at Patchogue, L. I.

The Rev. Dr. Darlington, rector of Christ church, E. D., will preach August 7th, at St. John's church, Cape May, this being one of a course of twelve sermons preached by different clergymen. He will spend his vacation at White Sulphur Springs, Va., and at Mount Desert, Me. Christ church and its mission, St. Michael's, will during the summer be in charge of the assistant minister, the Rev. L. S. Russell, and the Rev. W. E. Nies, of St. George's, New York.

The Rev. Dr. Bancroft, rector of Christ church, is spending the summer at the Catskills.

HEMPSTEAD.—The rectory of St. George's parish was struck by lightning on July 6th, and partially destroyed. Other buildings were also injured, but no harm seems to have been done to any of the occupants. The rector of St. George's is the Rev. Dr. W. H. Moore.

WEST HILLS.—On Sunday, July 10th, a service was held at Music Hall, the Rev. Mr. Bonsall officiating. The services are to be continued during the summer.

LOUISIANA.

NEW ORLEANS.—The rector of Trinity parish has, outside of his own large Sunday school, a similar organization for the colored race which is in a most flourishing condition. Last February the rector conceived the idea of organizing this colored work in addition to his other pastoral duties, and now has

the gratification of seeing his effort greatly blessed, at present this school numbers 150 children and 26 teachers. The teachers are white, and are members of the congregation at Trinity church.

For some years the Good Shepherd Mission in Union Settlement has been neglected, but under the laborious care of the clergyman-in-charge, the Rev. S. M. Wiggins, evidences of life are now appearing. The congregation is poor, composed mostly of rice planters whose means are very limited. The Church is growing here however, services are held monthly, a Sunday school is in successful operation and a class awaits the Bishop for Confirmation.

Plaquemines parish is also in charge of the Rev. S. M. Wiggins and is situated between New Orleans and the Gulf of Mexico on the west bank of the Mississippi River. The Church is growing in this neighborhood but slowly, owing to the fact that there are very few American settlers in the parish, and those badly scattered. Services are held in the church once a month, and are well attended.

On Sunday, July 3, Bishop Garrett of Northern Texas, preached in Grace church, the Rev. Wm. C. McCracken, rector, and confirmed a special class of eleven persons. The Bishop preached with his usual force and sweetness and was particularly impressive in his address to the candidates for Confirmation.

PENNSYLVANIA.

PHILADELPHIA.—The 93rd anniversary of St. Thomas' church, the closing service on Sunday, July 10, and the selling of the property which is soon to give place to a large warehouse, call to mind several interesting facts in the history of the parish. In 1787, the demand for sittings in St. George's Methodist house of worship led to the removing of the seats set apart for the colored people to the gallery, this caused much feeling and when carried into operation the colored people departed in a body. By the advice of two prominent persons, Absalom Jones and Richard Allen they formed, themselves into The Free African Society on April 12, 1787. They met in a school house in Willing's Alley. In 1790 it was resolved to join themselves into a religious society. Those influenced by Richard Allen withdrew and formed afterwards in 1794 the African Methodist Episcopal Bethel church, this congregation in the meanwhile worshipping in various places. Those who remained with Absalom Jones were the first to organize. In February, 1792, they purchased the lot upon which the church has since stood. The first congregation was formed some time in that year and called the Elders and Deacons of the African Church. The Free African Society was thereupon dissolved. By dint of perseverance funds were collected, the building was commenced in 1793 and completed by July 17, 1794. Though not in communion with the Church, the congregation expected to come under its control. The opening sermon was preached by the Rev. Dr. Samuel Magraw, the then rector of St. Paul's church, August 12, 1794, the constitution was unanimously ratified on the principles of the Protestant Episcopal Church. On April 1, 1796, the congregation was incorporated under the title of the "Trustees of the African Episcopal church of St. Thomas in the City of Philadelphia." While it was admitted into communion, and a colored man, Absalom Jones, ordained as its rector, race prejudices were so strong that it

was not admitted into union with the convention until 1864, though the vestry had often appealed to that effect and some of the ablest of the clergy and laity had championed the cause of the congregation.

The opening services of St. Mary's church, Ardmore, on the third Sunday after Trinity, saw the real setting-forth in vigorous life of that new parish. The first service was an early Celebration. At the 10:30 service the rector, the Rev. Lawrence Buckley Thomas, read the Lessons from an old Bible that has long been a family heirloom, it was published in 1566. He also preached an appropriate sermon. The music was under the direction of Miss Lylie Lycett, organist, and the singing was by a volunteer choir of 25 voices. The church is on Ardmore avenue. It is built of stone and has already been described in our columns. It is entirely paid for. The furnishings of the church were contributed by various persons: Pews, by Mr. and Mrs. J. M. Rhodes; litany desk and font of Caen stone by Mr. Thomas E. Baird; Caen stone altar and reredos by Mr. Francis C. Yarnall; wrought iron and oak lectern, by Mrs. W. P. Henszey; wrought iron altar rail by Mr. G. L. Rowland; brass altar cross, by Mrs. Elliot Evans; brass altar vases by the Sunday school; brass alms plates, by Miss A. C. Turner and Mr. James Morgan; hammered copper receiving alms basin by Miss Davis, of Baltimore; Communion vessels bought with money collected from the ladies of the congregation by the Misses Smith; chancel books and Bible bought with money collected by the children of Messrs. Allen Evans and Thomas E. Baird; altar cloths and hangings, made by St. Mark's Society, and given by Mrs. Henry Litzenberg; altar linen by Mrs. Thomas E. Baird. The mensa, or table of the altar, was that of the old church of the Redemption, at Haverford. There is shortly to be added a peal of three bells.

The Rev. Herman L. Duhring marked the completion of the 19th year of his incumbency as the rector of All Saints' church on the 10th inst., by preaching an appropriate sermon. In it he drew the attention of his people to the fact that so few rectors remain even a decade with their congregations, largely because of the small remuneration they receive, their necessities compelling them to seek parishes paying larger salaries. He urged with sound reason and much force that the time had come when if All Saints' church was to continue its work among the many poor which are gathered in the many lanes and small streets near by, there must be steps taken to secure an endowment. The parish has been brought up to and maintained at its present efficiency only by the untiring zeal and perseverance of its rector. That a liberal endowment should be made up speedily from without, cannot be questioned; for the parish is for the most part composed of the poor, whose every ability is taxed to meet its needs. During his 19 years as rector, Mr. Duhring has held 3,930 services, delivered 4,250 sermons and addresses, baptized 1,461, buried 1,263, married 887 couples, and presented 551 for Confirmation.

CENTRAL PENNSYLVANIA.

SOUTH BETHLEHEM.—A magnificent memorial has just been donated to the church of the Nativity in the shape of an eagle lectern of very large proportions and wholly of fine brass. The design is similar in almost every respect to those supplied to both Norwich and Chester cathedrals by the same manu-

facturers, Cox Sons, Buckley & Co. The base is composed of a handsome brass centre shaft elaborately moulded, supported by four buttresses, based upon four lions couchant, and capped by the four evangelists, the upper part of the buttress being connected with centre shaft by foliated scroll work. A corona of beautifully wrought foliage connects the shaft with the ball which supports the eagle, the latter being of immense size, weighing about 160 lbs. The total height of the lectern as it stands is 6 ft. 6 inches, and a platform is used to read from. The inscription on the ball runs as follows:

To the glory of God and in grateful filial memory of the teachings and example of William Haysham Sayre, born May 17, 1794, died May 29, 1872, and his wife, Elizabeth Kent Sayre, born May 17, 1796, died Jan 10, 1849.

TENNESSEE.

PULASKI—Thursday, July 7th, was noteworthy in the history of this town by the laying of the corner stone of the memorial church of the Messiah to be erected "to the greater glory of God, and in memory of Daisy Brown, the second daughter of Ex-Governor Jno. C. Brown, who died Aug. 10th, 1885."

The services began Tuesday night with a sermon by the Rev. Rowland Hale. Wednesday morning, the Rev. J. T. Hargrave preached and in the afternoon the Rev. Wm. C. Gray read a carefully prepared essay on "Reverence," and he was followed in a pointed and strong speech by Bishop Pierce. Wednesday night, a sermon was delivered by the Rev. C. M. Gray, after which the Dean, Dr. Howard, delivered an address of welcome to the bishops, and a felicitous response was made by Bishop Garrett. Thursday, being corner stone day, there was an early celebration of the Holy Communion at 6 A. M., the Rev. Thos. F. Gailor, celebrant. At 9 o'clock the Holy Communion was again celebrated, by Bishop Garrett. At 11 A. M. there was a choral Celebration in which all the clergymen participated. This service was attended by Gov. Taylor and members of his staff and by Stonewall Lodge No. 12, Knights of Pythias, in uniform. Just before the services concluded and the hour came to march to the new building to lay the stone, a terrific thunder-storm burst and the rain came in torrents. It was at once apparent that the out-door ceremonies could not be proceeded with, and the necessity to postpone became imperative, so Bishop Garrett responded to an invitation and addressed the congregation in one of his delightful happy impromptu addresses, and the Rev. Thomas Gailor, Professor of Ecclesiastical History, University of the South, delivered an elaborate essay that was highly eulogized for its learning and for the logical and eloquent manner of its make-up and delivery. The laying of the stone was postponed till 6 o'clock. Promptly at that hour, a large audience having in the meantime assembled about the foundation, the procession started from the old church, headed by the Knights of Pythias in full dress. The vestry followed, then the choir, the clergy and the bishops. The procession having marched up on the platform, the Knights formed a hollow square, and within this the ceremonies took place. The service was sung by choir and clergy. The rector, the Rev. Mr. Thompson, declared the list of deposits and Bishop Garrett formally laid the stone. He then made an address and again delighted the large concourse of people by his flow of eloquence. The venerable Bishop of Arkansas then dismissed them with his blessing. Thursday night, Bishop Garrett

preached to an immense audience at the Opera House upon the subject, "What is Man?" Friday was devoted to convocational business, after services at 6 and 9. In the afternoon much interest was evoked in the discussion of "The Diocesan Spirit, vs. the Parochial Spirit," led by the Rev. J. T. Hargrave, and participated in by the Rev. T. F. Martin, the Rev. W. C. Gray, and Bishop Garrett, the convocation being presided over by the Rev. Dr. Howard, dean. Friday night at the Opera House, Bishop Pierce preached a logical sermon on "Christian Unity." The convocation adjourned Friday, and the clergymen dispersed to their homes, leaving Bishop Garrett, who preached in the church in the morning upon the subject: "I am the Bread of Life." At night he again appeared before a large audience at the Opera House and preached a masterly sermon on "Christ the Mediator."

NEWARK.

ARLINGTON.—The new chapel of Trinity mission was opened Sunday, July 3. There were four services during the day and, considering the excessive heat, they were more than fairly well attended. There was an early celebration of the Holy Communion at 8 A. M., without music, the celebrant being the missionary priest-in-charge. Morning Prayer was said at 11 o'clock by the Rev. John Keller, M. A., the present incumbent, and the Bishop celebrated the Holy Communion and preached a sermon from Heb. viii: 2, defining the Christian doctrine of the priesthood and pleading for the observance of the sanctity of the new church building. He exhorted the congregation to work in unity, shoulder to shoulder, and congratulated them on the beauty of design and finish of the building. The music was admirably rendered by a choir of twelve voices. At 4 P. M. Evening Prayer was said by the Bishop assisted by the Rev. Mr. Keller. The Bishop then addressed the Sunday school which was present. There was no music at this service other than four hymns, which were creditably sung by the children. At 7:45 P. M. Evensong was sung by the missionary, who afterwards made an address on "The Choral Worship of the Church in all Ages," basing his remarks on II Chronicles v: 11, 12, 13, and 14.

IOWA.

SIBLEY.—The first service in the new St. John's church was held Sunday, 3d inst., the Rev. Philip McKim, of Bunker Hill, Ills., officiating. After Morning Prayer, the Holy Communion was celebrated, and five children were baptized. The new church is a model of neatness and taste, being built after the design of the church near the Orleans, at Spirit Lake. The seating capacity is 200.

MISSOURI.

KANSAS CITY.—The Rev. Charles E. Cummings, the faithful and efficient colored missionary at St. Augustine's Mission, died on Friday, July 8. His burial took place Sunday, the 10th. Mr. Cummings had been doing good work among his people here, and he will be greatly missed by it, and his friends. We hope he may soon have an efficient successor.

The Rev. Chas. G. Davis, of Ogden, Utah, took charge July 15, of an important field in the south-eastern part of this diocese, comprising Ironton, De Soto, Crystal City and Irondale. A workman had been long needed in this field.

CALIFORNIA.

NATIONAL CITY.—Sunday, July 3, St. Matthew's church was opened for divine service. Punctually at 3:30 o'clock the surpliced choir of 20 voices, entered the church singing the processional hymn, "The Church's One Foundation," followed by the Rev. H. B. Restarick, of San Diego, and the Rev. H. Hume Wilcox, who has accepted a call to take charge of this parish. The former preached the sermon upon I. Timothy iii: 15, "The Church of the Living God." The hymns, "Pleasant are Thy courts above," and "All Hail the power of Jesus' Name," were exceedingly well rendered, and reflect much credit upon the training and tuition of Mr. Waldo Chase. The recessional hymn, "Oft in danger, oft in woe," was sung as the ministers and choir slowly wended their way down the spacious aisle, and thus ended the services.

The architecture of the church is purely Gothic, and the plans were designed by Mr. Crocker, of Chattanooga, Tenn. Its seating capacity is over 200. Entering the massive doors, we see to the right the baptistry, significant of the fact that through Baptism alone is gained admission to the Church of Christ. A very handsome rood screen divides the chancel from the nave, and upon it towers a gigantic carved cross, symbolical of the fact that we must pass beneath the rod or cross if we would be faithful followers of the Master. Passing beneath the cross, we ascend two steps, and upon each side are arranged two rows of stalls for the accommodation of the choir. Another step higher places us in a passageway, as it were, on the right of which is a narrow door of exit, with a quaint little carved porch above it on the outside, while on the left is the organ chamber, designed for a pipe organ of no small size, to judge from its ample proportions. From the organ chamber is an entrance to the vestry room. From the third step we ascend a fourth, upon which is a beautifully designed altar rail. Within this enclosure is the altar itself, seven feet in length and of massive carved red wood, to which it will be observed, seven steps have led us. These seven steps are, it is thought, symbolical of the seven graces of the Spirit. Behind the altar is the reredos, graceful in design and highly ornamental. A large rose window, seven feet in diameter, in the chancel end of the church, is to be filled with stained cathedral glass, and it is the intention to fill in all the other windows in like manner, from time to time. The church, although now opened for divine worship, is yet far from completion. Services will be held regularly in the future at 11 o'clock A. M., and it is hoped this will become one of the most attractive and popular places of worship in this county. The ladies of St. Paul's Guild, San Diego, have presented a handsome brass altar set, consisting of cross, vases, and book rest.

QUINCY.

WARSAW.—St. Paul's church has a new bell from Meneely Co., Troy, N. Y. On one side of the bell is the inscription:

Sanctus Sanctus
Alleluia
Jesu Mercy.

On the opposite side:

St. Paul's church, Warsaw, June 5th, 1887. Rector, Wm. Bardens.

The bell was purchased by the Sunday school and costs something over \$200.

During the last six months the rector, the Rev. Wm. Bardens, has been giving

St. Cyprian's Mission, Carthage, a weekly service and monthly Eucharist, without remuneration except expenses.

THE ARCHBISHOP'S ASSYRIAN MISSION.

The Archbishop of Canterbury has received the following from Mar Goriel, Bishop of Urmi, and Mar Yonan, Bishop of Superghan, the two Persian dioceses of the Chaldean Church, in which his Grace's mission has begun its labors.

[Translation.]

JAH.

"To his Grace the Chief Shepherd, honorable in virtues, the Archbishop and Metropolitan of all England, and Primate, whose prayers and blessings are besought. After asking prayers and blessings first, we have received a great gift from your Grace in your kind care for us, and especially in your sending these two virtuous, polite, and clever apostles. We rejoice at their coming, and we are strengthened by them, because they are virtuous and self-denying laborers, enduring voluntarily from day to day, both in teaching the boys, in giving lessons to the priests and deacons, and in visiting the villages on Sundays, in visiting the sick and in helping the afflicted; they weary themselves with all their strength in all that is given to them since the day that they came to us till this day, so that it is to be said, 'They do not give sleep to their eyes nor slumber to their eyelids.' Secondly, I that am a receiver of your blessings, who am, by the mercy of God, a Bishop in the country of Urmi, both with my priests and with the chiefs of my diocese, all of us look on them with love and good will. We honor and love them as we would our own Archbishop, and still more. All of us obey and listen to their words; and so also the other diocese, except those few people who have gone out of the old Church to the Church of Rome, or to the congregation of Presbyterians; they contradict, and no wonder if they do the same to your apostles. Thirdly, the harvest truly is great, but the laborers are few; and as mediator between the Lord of the harvest and us, you, our father, are placed. We are in hope that you will not refuse to strengthen our dejected Church, that depends on your care, on whatever comes from your hand, temporal or spiritual.—From him who asks your prayers, JAMES GORIEL, in the mercy of God, Bishop of Urmi. Signed with our hand and signet, in the Eastern month of May, 5th in it, 1887."

JAH.

SUPERGHAN, APRIL 23, 1887.

"To the Reverend, Honorable, and Mighty, Light of all Creation, the Archbishop of Canterbury, Metropolitan, because Christ is our helper in heaven and earth, you are our helper and carer for us.—We, inhabitants of the diocese of the Nestorians, dwelling in Urmi, offer our request to the high presence of our holy Father. Much, very much, we thank you for sending those two reverend apostles, Canon Maclean and Mr. Browne, to help and visit our poor and afflicted nation, raising schools, and rebuilding our churches. Now this is our request to you, our father and brethren which we have in London, the great city. We hope in the Lord that you will not be vexed with us, and will not tire of this good deed that you are doing for us. As the Holy Spirit raised up King Cyrus to rebuild the House of the Lord, even

at Jerusalem; so also God has raised up the gentle spirit of you, our father, to build up the old Church of the Nestorians. Again the harvest is plentiful, and there must be laborers for the harvest. We hope in the Lord the business is growing well in Urmi in the hands of these two apostles spiritual. We hope in the Lord that you will help this poor and lame people. You know the country of Urmi has no trades. That there may be benefit for the poor people, we hope you will send us help for matters of judgment, and will send us money for the churches, schools, etc. Again, if it pleases you, we will send a letter from the congregation of the Nestorians that you may not be deceived by the words of strangers (who say that there are no Nestorians in Urmi, and we all expect your blessed right hand to defend us and protect us and our poor impoverished and oppressed people. The grace of our Lord Jesus Christ, and the love of God our Father, and the fellowship of the Holy Ghost be with us all. Amen.—The Bishop, MAR YONAN, of (the plain of) Urmi, in the country of Hadarbaijan."

THE PROPOSED ADDITIONS TO THE CHURCH CATECHISM.

The following is the text of the report of the Committee of Convocation on additions to the Catechism which was presented to the Lower House at the recent session:

"On 19th February, 1886, a committee of the Lower House was appointed to prepare a few questions and answers on the Church which may be used as supplementary to the Catechism, the answers to be taken, as far as practicable, from the Articles and Prayer Book.' In consequence of the dissolution of Convocation, this committee was re-appointed on the 8th February, 1887. After many meetings it has unanimously agreed to the following questions and answers as desirable to be used in addition to those in the present Church Catechism:

1. Q.—What meanest thou by the Church? A.—I mean the Body of which Jesus Christ is the Head, and of which Part is visible here upon earth, and Part invisible.

2. Q.—What is the office and work of the Church on earth? A.—To maintain and teach everywhere the true Faith of Christ, and to be His instrument for conveying grace to men.

3. Q.—How is the Church described in the creeds? A.—It is described as One, Holy, Catholic, and Apostolic.

4. Q.—What meanest thou by each of these words? A.—I mean that the Church is One, as being one Body under the One Head; Holy, because the Holy Spirit dwells in it, and sanctifies its members; Catholic, because it is for all nations and all times; and Apostolic, because it continues steadfastly in the Apostles' doctrine and fellowship.

5. Q.—How did our Lord provide for the government and continuance of the Church? A.—He gave authority to His Apostles to rule the Church, to minister His Word and Sacraments, and to ordain faithful men for the continuance of this ministry until His coming again.

6. Q.—What orders of ministers have there been in the Church from the Apostles' time? A.—Bishops, priests, and deacons.

7. Q.—What is the office of bishops? A.—To be chief pastors and rulers of the Church; to confer Holy Orders; to

administer Confirmation; and to take the chief part in the ministry of the Word and Sacraments.

8. Q.—What is the office of priests? A.—To preach the Word of God; to baptize; to celebrate the Holy Communion; to pronounce absolution and blessing in God's Name; and each to feed the flock committed by the bishop to his charge.

9. Q.—What is the office of deacons? A.—To assist the priest in divine service, and specially at the Holy Communion; to baptize in his absence; to catechize; to preach, if authorized by the bishop; and to search for the sick and poor.

10. Q.—Why is it our duty to belong to the Church of England? A.—Because it has inherited and retained the doctrine and ministry of the Catholic and Apostolic Church.

11. Q.—What is required of members of the Church? A.—To endeavor, by God's help, to fulfil their baptismal vows; to make full use of the means of grace; to keep the unity of the Spirit in the bond of peace; and to forward the work of the Church at home and abroad.

12. Q.—Will the evil always be mingled with the good in the Church? A.—No; when our Lord comes again He will cast the evil out of His kingdom; will make His faithful servants perfect both in body and soul; and will present His whole Church to Himself without spot and blameless.

It will be remembered that after an exhaustive debate the Lower House carried the first answer in the following form: "I mean the Body of which Jesus Christ is the Head, and of which I was made a member in my Baptism; of this Body Part is militant here in earth and Part at rest in Paradise awaiting the resurrection." The debate on the other answers was adjourned until next session.

A NOBLE MARTYR.

Major-General Sir Robert Phayre, K. C. B., at the recent annual meeting of the Baptist Missionary Society, narrated the following incident of the Indian Mutiny:—"Amongst the noble witnesses for Christ during the fiery trial of the Mutinies, none hold a higher place than the name of the native Christian, Wilayat Ali, an evangelist of the Delhi branch of this society; and as his case affords another valuable instance of the reality of our mission work in India, I quote it to show that while there are those who deny themselves and take up their cross daily in ordinary times, these are at the same time ready, when circumstances require it, to give up their lives for Christ's sake. On the day of his martyrdom, Wilayat Ali was warned by a friend of the near approach of fifty rebel horsemen and urged to flee. His reply was, 'This is no time to flee, except to the Lord in prayer.' His wife tells us that he then called his family to prayer, and in substance prayed as follows:—"O Lord, many of my people have been slain before this by the sword, and burned in the fire for Thy name's sake. Thou didst give them help to hold fast the faith. Now, O Lord, we have fallen into the fiery trial. May it please thee to help us to suffer with firmness. Let us not fall or faint in heart before this sore temptation. Even to the death oh, help us to confess and not to deny Thee, our dear Lord. Oh, help us to bear this cross, that we may, if we die, obtain the crown of glory." Af-

ter prayer, Wilayat Ali's wife goes on to say, he kissed them all and said: 'See that, whatever comes, you do not deny Christ, for if you confide in Him and confess Him, you will be blessed and have a crown of glory. Come what will, don't deny Christ. . .

If the children are killed before your face, oh, then take care you do not deny Him who died for us.' . . . After this, Wilayat Ali went to Mr. Mackay's house to try to save him. His wife followed, and she says that on the way she saw a crowd of the city Mohammedans dragging her husband about on the ground, beating him and saying 'Now preach Christ to us.' Others urged him to forsake Christ and repeat the Kalama. Wilayat Ali refused and said: 'My Saviour took up His cross and went to God. I take up my life as a cross, and will follow him to heaven.'

Shortly after a trooper came up and asked what it was all about. The Mussulmans said, 'Here we have a devil of a Christian who will not recant; do you kill him?' At this the sepoy aimed a blow with his sword, which nearly cut off his head. His last words were, 'Oh, Jesus, receive my soul.' Thus was this faithful servant enabled to glorify God in his death, as he had done in his life. I need scarcely say what an effect this faithful witness for the truth as it is in Jesus had in that day, and will continue to have whenever it is brought forward as an example of the faithfulness of the Lord Jesus to the promises of His most Holy Word."

A SPECIMEN OF CHURCH WORK.

A London clergyman, the Rev. Mr. Goulden, thus tells of his parish work with most laudable pride—pride at which only a Voltaire would sneer.

"Last year a neighboring Nonconformist minister (he doesn't like to be called 'Dissenting minister' criticized my statement that I had five hundred members in one of our Bible classes. I wrote to one of our leading Church papers that I had a record not only of the names and addresses of all the members of every class and mission, but also a record of their attendance. I hope my Nonconformist neighbors will not be more irate this year when I say this same class has now 780 members, and that I do not mean to stand still until I get a thousand; and I should not stop then if the church would hold a greater number. I can count my 400 total abstainers and 500 children in the Band of Hope, 1,200 children in schools and a hundred rough costermongers assembling night after night in our mission hall. Several costers from the last-named mission were confirmed at our Confirmation, and made their first Communion on Easter Day."

We should like to know what means of raising the masses can be set by the side of this? Mr. Goulden's full staff consists of three priests, three lay-helpers, and ten sisters. The church costs £1,000 a year, and another £1,000 a year is needed for the corporal works of mercy which the mission has to undertake.

LIFE force may go into words or it may go into deeds. The power of steam may expend itself through the cylinder or through the whistle. Steady living, under the sweet pressure of genuine love for God, is vastly more eloquent than the most rhetorically sweet sounding declarations by the human voice. There may be a religion without words; there can be none without deeds.

THE FUNERAL.

I was walking in Savannah, past a church decayed and dim,
When there slowly through the window came a plaintive funeral hymn;
And a sympathy awakened, and a wonder quickly grew,
Till I found myself environed in a little negro pew.

Out at front a colored couple sat in sorrow,
nearly wild;
On the altar was a coffin, in the coffin was a child.
I could picture him when living—curly hair, protruding lip—
I had seen perhaps a thousand in my hurried Southern trip.

But no baby ever rested in the soothing arms of death,
That had fanned more flames of sorrow with his little fluttering breath;
And no funeral ever glistened with more sympathy profound
Than was in the chain of teardrops that enclasped those mourners round.

Rose a sad old colored preacher at the little wooden desk—
With a manner grandly awkward, with a countenance grotesque;
With simplicity and shrewdness on his Ethiopian face;
With the ignorance and wisdom of a crushed undying race.

And he said: "Now don' be weepin' for dis pretty bit o' clay---
For de little boy who lived dere, he done gone an' run away!
He was doin' very finely and he 'preciate your love;
But his sure'nuff Father want him in de large house above.

"Now He didn't give you dat baby, by a hundred thousand mile,
He just think you need some sunshine, an' He lent it for awhile!
An' He let you keep an' love it till your heart was bigger grown;
An' dese silver tears you're sheddin's just de interest on de loan.

"Here yere oder pretty chilrun---don't be makin' it appear
Dat your love got sort of 'nopolized by dis little fellow here;
Don't pile up too much sorrow on der little mental shelves,
So's to kind o' set 'em wonderin' if dey'er no account themselves!

"Just you think, you poor dear mounahs, creepin' 'long o'er sorrow's way,
What a blessed little picnic dis yer baby's got to-day!
Your good faders and good moders crowd de little fellow round
In de angel-tended garden of de Big Plantation Ground.

"An' dey ask him, 'Was your feet sore?' an' take off his little shoes,
An' dey wash him, an' dey kiss him, an' dey say, 'Now's what's de news?'
An' de Lawd done cut his tongue loose; den the little fellow say:
'All de folks down in the valley tries to keep de hebbently way.'

"An his eyes dey brightly sparkle at de pretty tings he view:
Den a tear come, an' he whisper: 'But I want my paryents, too!'
But de Angel Chief Musician teach dat boy a little song:
Says: 'If only dey be faithful dey will soon be comin' long.'

"An' he'll get an education dat will properly be worth
Seberal times as much as any you could buy for him on earth;
He'll be in de Lawd's big school-house without no contempt or fear;
While dere's no end to de bad tings might have happened to him here.

"So, my pooh, dejected mounahs, let your hearts wid Jesus rest,
An' don't go to criticisin' dat ar One wa'at knows de best!
He have sent us many comforts—He have right to take away--
To de Lawd be praise an' glory now and ever! Let us pray."

—Will Carleton in Harper's Weekly.

BOOK NOTICES.

THE LIFE OF CHRIST IN THE WORLD. Sermons by the Rev. Arthur Brooks, rector of the church of the Incarnation, New York. New York: Thomas Whittaker. 1887. Price, \$1.50.

A volume of twenty-five sermons. They are simple in a good sense; well adapted for ordinary parish teaching, but seem without any special power to recommend them to general reading.

HYMNAL WITH MUSIC FOR CHILDREN. Words and tunes compiled and arranged by H. S. Hoffman, edited by James A. Moore. Harmonies arranged and revised by Prof. Hugh A. Clarke. Mus. Doc. Philadelphia: W. F. Shaw Co.

There are 257 hymns and carols in the book. The paper is good, the printed page looks neat, and the cover is blue. but there was no need of it, for after looking it through, an old saying is all the impression left on our minds, something about, what is good is not new and what is new is not good.

ZURY; THE MEANEST MAN IN SPRING COUNTY. A Novel of Western life. By Joseph Kirkland. Boston and New York: Houghton, Mifflin & Co. Pp. 535. Price \$1.50.

A vivid picture of pioneer Western life; its hardships, its miseries, its pluck, its failures and its successes. The fearful hold and sordid influence of an inveterate love of money, gained by prodigious toil and painful sacrifices, and resulting in meanness which spoiled a man's life, and that of others, is strikingly manifested. That the possession of money alone, fails to bring happiness is also clearly and powerfully demonstrated.

EXPOSITIONS. By the Rev. Samuel Cox, D. D. author of "Balaam, an Exposition and a Study," "Salvator Mundi," etc., etc. Third Series. New York: Thomas Whittaker. 1887. Pp. 453. Price \$2.25.

The fourth book of Dr. Cox's which we have examined within a brief period, and we may say that one can hardly have enough of such independent and fresh thinking while the author shall continue to furnish forth discourses that are so original and keen in their expositions as we have found all these. His imaginative powers are great, yet he never runs into mere fancifulness. His excursions into theological literature of our own and past days have evidently been extensive, and his acquisitions thence are most happily used to illustrate and fortify the charming distinctiveness and power of his own expositions on some of the more difficult things contained in the sacred letter.

RANDOM RECOLLECTIONS. By Henry B. Stanton. New York: Harper & Bros.; Chicago: A. C. McClurg & Co. 1887. Pp. 298. Price \$1.50.

Although this is the third edition of the "Recollections," it is the first that has been on sale. The author describes events and men from his own personal knowledge, which covered about four-score years, i. e. from 1808 to 1887. The index gives a list of over 600 names that are referred to in these pages, many of them relating to persons who were connected with the political movements of the times. The style is chatty and interesting, and the author has followed a rule which it would be well if all authors would adopt, viz., to try to stop when they are done. In the last three chapters is given a slight outline of American journalism, with some sketches of prominent newspaper men. One is tempted to cite some of the amusing and interesting anecdotes with which the "Recollections" are illustrated, but we will content ourselves with referring the reader to the pages of the book which will help him to while away a few hours in an entertaining manner.

EVOLUTION AND CHRISTIANITY, a Study. By J. C. F. Grumbine. Chicago: Chas. H. Kerr & Co., 175 Dearborn St. 1887. Pp. 75. Price, 50 c.

An attempt has been made in this book of seventy-five small pages to examine the relation of Christianity to Evolution; but as the author seems to

know little about Evolution and still less about Christianity, it is needless to state that the attempt is a failure. When one begins by saying that Revelation is a species of imposition and miracles are charlatanism, and the Incarnation an impossibility, as this author does, it is plain that he is utterly unfitted to write on anything that concerns revealed religion. We doubt, too, if Evolution would like to be held responsible for a civilization in which right is to be done simply because it is expedient, and the injunctions of morality fulfilled "by living, if not as we ought, at least as we must!" We advise the author to study a good while longer and more thoroughly the first principles of both Christianity and Evolution.

WASTELAND WANDERINGS. By Charles C. Abbott, author of Upland and Meadow. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. 12mo. cloth. Price \$1.50.

It is about a year ago that Dr. Abbott gave to the world that charming study of Nature, "Upland and Meadow." Its companion volume from the same pen possesses the same charm and shows the same deep insight into Dame Nature's heart. These books have even a richer charm than those of Thoreau, for there is less of the cynic in this genial naturalist; with Humanity as well as with Nature, he claims kindred. One July morning Dr. Abbott began his wanderings on the Big Pond Creek, a stream which was once the only thoroughfare between Burlington and Philadelphia, and traversing the country known to the Indians as Wasteland. Many days and nights were spent by the author on these waters, studying the life of Nature about him. The record of these wanderings is rich in observations which will delight even the ordinary reader and to the student of Nature every page will give zest to his own pursuits. It is just the book to take on one's summer outing.

CHARLES READE, D. C. L. Dramatist, Novelist, Journalist. A Memoir compiled chiefly from his Literary Remains. By Charles L. Reade and the Rev. Compton Reade. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. 1887. Price, \$1.25.

After some discussion with ourselves we find we must be truthful and honest. We are therefore constrained to say that Charles Reade, both in himself, his books, and now in his biography, is not to our taste. We know the peril we should have run of being knocked down for our temerity if we had ever chanced to meet Mr. Reade after saying such a thing of him. But we are safe now to express our real judgment, and in brief, it is, that the immoral taint in his novels, the vanity of the man, and the puffing of his biographers are all displeasing to us. There can be no question as to the power of Mr. Reade as a writer, but it is beyond dispute that even in his best book, "The Cloister and the Hearth," there are passages which no pure-minded parent could read to his own children. In his other books this objectionable feature is still more prominent. When we add to this the perpetual squabbles which his vanity and irascible temper were getting him into, we have said enough to justify our low opinion, both of the man and his works.

THE ETERNAL SACRIFICE. With other Discourses. By the Rt. Rev. A. C. Garrett, D. D. New York: James Pott & Co. 1887.

Bishop Garrett is one of the most eloquent and able men in the Church. The engrossing labors of our American bishops make rare their appearance in the book world, and for this, as also for the ability usually characteristic, whatever is put forth by them is pretty certain to receive welcome. A book of sermons by one of such wide pulpit reputation as Bishop Garrett, will assur-

edly be read. The sermons now published were delivered upon a variety of occasions, mostly occasions of note. They show some variation in method of treatment, but are not altogether without relation among themselves. The first, which gives title to the book, advances a theory concerning the atoning Sacrifice of Christ, which throws new light upon, without weakening that doctrine. With this subject are associated kindred sermons on the "Continuous Advent" and the "Principle of Meditation." The sermons on the mission and growth of the Church, are especially worthy of attention. Those on the state of the blessed dead, have much of original thought and comforting suggestion. There is a tendency indicated in all of the discourses to an independent, though devout line of thinking. The reader is sure to accord appreciation to the originality and earnestness of the writer.

PRINCIPLES OF ART: Part I. Art in History; Part II. Art in Theory; By John C. VanDyke. New York: Fords, Howard & Hulbert; Chicago: S. A. Maxwell & Co., 1887. Price, \$1.50.

A public which dislikes art books, insipid in style and vague in meaning, will welcome Mr. VanDyke's book as a literary refreshment. The principles are so sharply defined that the dullest mental vision cannot fail to grasp them; and the language in which they are set forth is remarkable for simplicity and directness. The first part of the book is devoted to the principles underlying "Art in History." The author tells us that art is but an index of the age in which it is produced. This is illustrated by dividing art into three stages, each stage advancing upon its predecessor concurrently with the mental evolution of man. The first stage in which art is imitative, decorative or symbolic, is illustrated in the history of primitive man, and of savage life, not only in the past but the present, and in the civilization of ancient Egypt. The second stage in which art is classical and symmetrical, is shown in the civilization of Greece, and the third stage, emotional, intellectual and individual art, is instanced in early Christian times, in the Renaissance and in the Nineteenth Century.

Mr. VanDyke's argument in the first part of the book goes to show the art of to-day to be an individual art expressive of the artist's ideas, feeling or sentiments. Hence, in the second part of the book, in which "Art in Theory" is dealt with, the argument is carried on to show that our art is theoretically consistent with what it is in reality.

There is a wealth of history and art criticism in the book, aside from the argument, which will well repay the reader. The style is simple, direct, intelligible, without complication or inversion, and full of vigor, which bears the reader along in entire freedom from the weariness which is so apt to be a part of theoretical treatises on philosophical subjects.

THE CHIEF PERIODS OF EUROPEAN HISTORY. Six lectures read in the University of Oxford, in Trinity Term, 1885, with an essay on Greek cities under Roman rule. By Edward A. Freeman, M. A., D. C. L. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1886. Price, \$2.50.

All thoughtful readers are thankful for every contribution to the literature of the time which comes from the pen of Mr. Freeman. No man ever deserved the place of a world-wide teacher better than the author of this work. The same qualities of thoroughness which mark all his work are shown in this. The task to which he addresses himself in these six lectures is a peculiarly fascinating one. In his own statement of it, it is,—“Europe before Rome, under Rome, and after

Rome.” Beginning with the rise and spread of Greek influence, he depicts the world as “shaped by Macedonian conquests, a world of kingdoms, federations, and single cities, a busy and intricate system full of the deepest political lessons at every step.” This world was suddenly startled by the invasion of a power from the West, the power whose rise, and “decline, and fall,” constitute pretty much the sum total of European history. Mr. Freeman sketches the steps by which Rome reached this commanding eminence. Then in their order, “the divisions of empire,” and “the survivals of empire,” come in for their share of attention. The popes, the crusades, pass in review until the world “Romeless” is reached. All through there are traces of the same master hand. The language is always vigorous and the thoughts worthy of the author.

THE RECENT PAST from a Southern Standpoint. Reminiscences of a Grandfather. *Forsan et haec olim meminisse juvabit.* By Richard H. Wilmer, Bishop of Alabama. New York: Thomas Whittaker. Pp. 281. Price \$2.00.

Bishop Wilmer in a preliminary, states his fancy that few will read what he has herein written, save those who sympathize with his (Southern) views. Plainly, we regard his supposition as a modest error. The godly, loving and upright character of the man will attract many others to these pages that they may see what such an eminent Christian “rebel” has to say for the integrity of those who struggled on that side in the last cause of separation. Is it not well that we should all know the real heart of our brothers who sought to fight themselves out of national union with us? The Bishop of Alabama says he cannot endure to think that his “grandsons shall be set down to read histories which tell them that their ancestors were ‘tyrants to their servants,’ ‘rebels against their government,’ and ‘traitors to their country.’” “I have a special fear,” he says, “that our young people, as they recede farther and farther from our times, will gather their views of the recent past from partisan histories, rather than from sacredly preserved traditions. The school-books and histories of our times are, as a general rule, from Northern sources; their authors naturally look at all these matters with other eyes than ours.” Here in this volume is preserved what the good Bishop thinks upon all these matters, and those who know Dr. Wilmer's lovely, candid and most humorous disposition may expect to find in his book—upon a difficult subject for general reading—traces everywhere of the admirable and pleasing traits that adorn his life. It is a most entertaining book, by one of the best of men, on a great variety of subjects, besides the merely sectional. The post-bellum reminiscences form a very valuable part of it. The writer's introspection into the condition of mind of himself and brothers at the proceedings for the “re-union of the Churches North and South,” as well as his “Reply to Bishop Hopkin's Circular Letter to the Southern Bishops” at that period, are full of mournful, yet tender interest in the present happier times.

MISS CHARLOTTE M. YONGE's new historical story is a tale of the times of the Cavaliers and Roundheads and has for its title, “Under the Storm or Standfast's Charge”. Thomas Whittaker issues it uniform with the library edition of her other novels and tales.

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

THE American organs of the Bishop of Rome are much given to sneering. Some of them have lately sneered at the proposed cathedral in New York. They are evidently concerned about it. Of one thing they may be assured, if it is undertaken in earnest, it will be paid for without charging admittance to the consecration service. In 1879, we think it was, at the blessing of the Roman cathedral, a penny was turned by such a charge. Front seats were sold at a premium.

WE read in a religious paper an article which begins thus: "The pulpit is a sacred place. It is the altar of God." We presume not one of our readers but will be struck at once, as we were, with the incongruity of the expression. Evidently the writer fails to apprehend a distinction as fundamental as Christianity is old. He might have said: The altar is a sacred place; it is the pulpit of God, for at the altar God teaches us the profoundest wisdom. But to call the pulpit the altar is about as reasonable as to call the sail of a ship its compass.

The Interior, among its recent ragings and rantings about our bishops and their declaration on the subject of Church Unity, said that "they deny that our (Presbyterian) Baptism is valid." The Interior is misinformed upon this point, as also about our bishops holding that Presbyterian meeting-houses are nothing more than "pagan conventicles." Such petulant remarks indicate that the editor is bilious and needs a vacation. Let him go a-fishing and soothe his perturbed spirit by some mountain stream. There is nothing so composing to the temper as waiting for a bite.

The Christian Intelligencer says that there is no more possibility of carrying over the (Dutch) Reform-

ed Church to the Presbyterians "than there is of removing the State of New Jersey to the Mississippi Valley." The tenacity with which men cling to small differences, which after all are merely matters of preference and not of principle, is something marvellous. Those who hold that "one Church is as good as another" ought to be willing to do away with sectarianism, but they are not disposed to do anything of the kind. This is the most discouraging factor in the situation; not that men stand firm for what they consider essential to Church, but that they resist every proposition to abandon sect differences which they admit are unimportant.

The Southern Churchman seems to be unduly agitated, of late, about what it calls "Roman Catholic teaching" in the Church. It is especially troubled about Wisconsin "from Bishop Welles down," and most of the worry has grown out of some pamphlets written by our learned friend, Dr. Jewell. "Something must be done," says our excited contemporary; "Do you wish to see an exodus from the Church? Do you wish to see dioceses withdrawing from the General Convention and forming another organization on the basis of truth," etc., and all because some Churchmen are not "Southern Churchmen." It is the old puritan spirit which is intolerant of all difference and set upon making every one after its own pattern. It has been the breeder of schism from the beginning. Our good Virginia editor ought to come out West and expand his vision on the prairies and the great lakes. Cool off, brother! cool off! Look after the flock in Virginia and let Wisconsin take care of itself!

It is some relief to the editors, and may possibly be to the readers, of our Church papers to have done, for the most part, with reports of diocesan conventions for the year. They are not very entertaining reading, but it is of great importance to the Church that the actions of our annual conventions should be known and discussed by Churchmen everywhere. The real life and progress of the Church are indicated by these representative bodies. Appreciating this fact, THE LIVING CHURCH has made and will hereafter make special effort to be prompt, full, accurate, and impartial in these reports. During the past season, out of 44 reports of conventions given in these columns, 18 have been in advance of the most enterprising of our contemporaries, while only five have been behind. We have a net gain of 13 reports ahead, and nearly all the reports published were written specially for this journal. We do not refer to this in any boastful spirit, but as an indication to our

readers that we are doing the best we can for them and that the low price of the paper does not mean news at second-hand or cheap work in any department.

DON'T! No, don't do it! What? Fill that child's basket with cake, preserves and sweetmeats. The child needs muscle, nerve and brain. Put in something to make these. What then? Put in some hard Graham crackers, some oatmeal unleavened cakes, some apples, nuts, dates, and a can of peaches if you please; but if you wish the child to have good brains, do not stuff it with sweet cakes. No, no! do not do it.—*Exchange.*

And when you send a child away to school, do not provide her with a fortnight's rations of knick-knacks to "munch, and munch, and munch," to the detriment of health, and to the undoing of those habits of eating at regular hours which it has been the aim of those in charge of her to establish. We are supposing that you have been wise enough to select a school where the laws of health are understood and enforced. There is a school we wot of where boxes of all eatables, except fruits, are forbidden; and the reasons for such prohibition are explained in a printed circular which is sent to each of the patrons of the school. No effort is spared to provide a wholesome, generous, and attractive table; yet after Christmas—so runs the story—my ladies' chambers are exaggerated pantries, furnished forth with cakes, candies, doughnuts, pickles, sardines, ham—pies—and things. Results: head-aches, colds, bad lessons, absences from recitations. And all this when the fond mammas know that eating between meals and at night is injurious, and that their daughters had come home plump and rosy because the home pantry was inaccessible.

THE TROUBLE IN SHANGHAI.

We published last week the remarkable correspondence on "ritualism" in China, and made brief reference to the matter in another column. If it were merely a matter of difference between a bishop and some of his clergy, it might be passed by without further comment. It is much more than that. It is the unmasking of a policy which has long been suspected, in the management of our foreign missions, which has made mere puppets of the clergy assigned to duty in foreign fields. We have before called attention to some indications of this tendency in the Bible House. It was boldly intimated on the floor of the House of Deputies last October. At the same time we have felt extremely reluctant to arraign the management of our missions lest an injustice might be done, or a good work might possibly be hindered. Our missionaries must be supported, and the men

in power are the agency appointed to collect and disburse the funds. They should do this and stop with this. But they do not stop with this. They assume control of the missionaries as well as the funds. No one can read the correspondence referred to without seeing that this is just what is going on at the Bible House. Does any one who knows Bishop Boone suppose that he would write such a letter as that *ex animo*? No; he did it after "conferring with those of position." Mr. Thompson's complaining letter was delayed at the Bible House, (though addressed to a gentleman in Philadelphia), in order that a special committee might "confer with Bishop Boone" and instruct him. There is more than one missionary bishop who can testify that advice from the Bible House is equivalent to orders.

Now what is this venerable, senior, presiding complainant, Thomson, vexing his righteous soul about? Over what is he stirring up the Philadelphia wing of the Bible House, and making poor Bishop Boone to shake in his boots? At what enormities of doctrine and worship is he with elongated visage and querulous tone complaining? It is not worth while to enumerate here the petty objections he makes, as to the use of colored stoles, the size of the pieces of bread in the Eucharist, the length of the surplice, etc., on account of which he considers it his duty to send out his wail half around the globe, and set all the old ladies in Philadelphia to quaking. The usages which he objects to are wide-spread and harmless; most of them are to be found in every diocese in the land; some of them (as mixing water with the Communion wine), are definitely authorized. The old Protestant minister, as he calls himself, from long residence in China seems to have imbibed the obstructive spirit of the Chinaman. He seems to think that every surplice must be made after the pattern of the one he has worn for a score of years perhaps. He is doubtless sincere, and has a perfect right to take up his parable and mourn over what he considers the "buds of a great sacerdotal system."

But what shall we say for the committee and the Bishop who have made this querulous letter the basis of a solemn admonition to the faithful missionaries who are doing only what they would be allowed to do at home; who represent the spirit and usage of the Church whose servants they are, much more nearly than the "old Protestant minister" does? Their action is a pitiful display of narrowness and partisanship. They ought to know that they have no right to forbid the usages and ceremonies complained of; that such a policy of arbitrary interference with the rights of our

clergy in the foreign field is simply outrageous and intolerable; and that a persistence in such despotic and unreasonable demands will end in disaster to the missions for which they are responsible to Christ and His Church. Bishop Boone says, "We represent the whole Church at home," and proceeds to put forth what he calls a "ruling," a "godly admonition," in which, we venture to say, he would not be sustained by one-fourth of either House of the General Convention. The senior member of the Chinese Committee threatens that he will never again commune in St. John's College church, and straightway the Bishop inhibits the clergy to whom the work there is entrusted, from every usage which is distasteful to the "old Protestant minister!" If he expects to strengthen his work there by such a policy of repression, he makes a great mistake. Such petty interference with details of work and worship, if persisted in, can only have the effect of driving from the field every missionary priest who has any spirit of self-respect, and must bring our missionary work into contempt. If the clergy cannot be allowed to regulate the length of their surplices and the size of the sacramental bread, they ought to be sent to an asylum for the feeble-minded, instead of being salaried in St. John's College, Shanghai.

We have written this in all kindness to Bishop Boone, for whom, personally, we entertain only feelings of respect. We believe that if he were free to act without reference "to those in position," and without considering the source of supplies, he would administer his work wisely and well.

VITUPERATION.

BY Q. J.

The *animus* of the Church press in general is just now anything but such as is calculated to fill the souls of men with thoughts of peace. With the exception of the papers which uphold the cause of Catholic reform and can afford to be calm and gentle, mindful of the promise, "In quietness and confidence shall be your strength," the press is at present characterized by uncharitableness. When a "leading Church paper" praises lawlessness in the clergy of other Churches, and fulminates its anathemas against the authorities of those Churches for seeking to maintain discipline, it is an unpleasant sign. That paper commends "the priest McGlynn," apparently in sweet and happy unconsciousness that it is handling a boomerang. The *Southern Churchman* is more vituperative than ever; and its methods of controversy are calculated to give out a strange idea of Southern courtesy and chivalry. The *Standard of the Cross*, which was wont to be the model of newspaper gentlemanliness and thoughtful argument, has lapsed into a bad habit of calling names and snarling. Let us hope that since its marriage, its temper will improve.

"Hard words break no bones," it is

true. But they are not among the things which are calculated to make for peace; and no man, however much he may strive to cultivate patience, can have any kindlier feelings towards one who calls him "traitor," "liar," and "scoundrel."

This hurling of epithets is not confined to the "irresponsible press." Even from high places the wordy shells are dropped to burst on the devoted heads of earnest priests. One bishop stigmatizes the representation of his Lord and Master's death, as an "abominable thing," and calmly advises one of his priests to commit the deadly sins of heresy and schism. Another in his official assembly and acting in his official capacity, calls one of his priests an "unmitigated liar." To all such papers or bishops we offer the suggestion, that to be in a rage is a sure sign of a failing cause. It is generally the man who is losing the game who loses his temper. Meantime, we can afford to be patient and gentle, knowing that in due time the truth will be manifest before the eyes of all men. The day is fairly within sight when the Church in England and America will have succeeded in getting her wheels out of the Protestant ruts, into which they fell during the days of indifference and ignorance, and will once more be known by all as the Catholic Church of the English-speaking races.

CHANGE OF NAME.

BY THE BISHOP OF ALBANY.

The gist of the debate upon the question of the name turned chiefly upon the insufficiency of our existing name to express what the Church really is. Protestant, of course, against all errors on either hand, yet her chief function is the proclamation of truth, and not the contradiction of error. Since ever the Church was, she has said always: "I believe," and never "I do not believe." She has met error, not by anathemas, but by assertion of the truth when some denied. And the growth of creeds witnesses to this as the true attitude of the Church. In the same way it goes without the saying that the Church, whose creed is, "I believe in one Catholic and Apostolic Church," must be Episcopal. As a distinctive name, then the corporate title is insufficient and unsatisfactory. Adopted against the counsel of wise men at the time, and merely as a substitute for the unnational title of the Church of England in America, it cannot be for all time, nor probably for a long time, the true description or the ecclesiastical designation of the Church. But meanwhile the question of what name to take is difficult to decide. The traditional feeling of affection on the part of the older clergy and laity is strong, and not lightly to be offended; and while the discussion in the house plainly showed a great advance in the movement which began nine years ago, it showed as plainly that the time was not yet fully come. Besides this, it is to be remembered that in the ratification of the Book of Common Prayer, by far the most important official utterance, the name does not appear; that the easy solution of the difficulty seems to be to conform the title-page of the Prayer Book to the language of the ratification; that we have no narrow and local name in our Creed as they have, who at Trent declared their belief in the Holy Roman Church; that in the common language of everybody we are known as Churchmen and Churchwomen, and not as Protestant Episco-

pals; and that the widely accepted description of our liturgy is simply "the Prayer Book." And through such atmospheric recognitions of our true position we shall pass in God's good time to a titular description, not forced by a legislative assembly upon Church people, but demanded by the people from the General Convention.—*Convention Address, 1886.*

THE CRUISE OF THE ARGO.

II.

SOUTH MANITOU, July 3rd.

DEAR LIVING CHURCH:—

Delays are dangerous, in yachting as in other pursuits. In Milwaukee we lost six hours of fine breeze, waiting for a wash tub (laundry), and it has taken all day and part of the night to run the fifty miles thus lost. We set sail at 10 A.M. and shaped our course for Point Betsy, thence to the South Manitou Island, one hundred and seventy miles, N. E. by N., with the wind almost abeam. Every sail was set, and the staunch little schooner, stretching out her neck and spreading her wings like a flying bird, made her nine knots (ten miles) an hour for six hours. There was enough sea up to make the motion exciting and to give a fine effect of foam and surge as the bow plunged through the swells. The lee rail was near the water, the sheets were as stiff as wire cables, the sails as hard as drum-heads. The anchor on the lee bow tore a great hole in every wave that dared to rise a little higher than its fellows, as if to say: "Stand off!" The flags at fore and main and peak were quivering in straight lines of many colors, the sun flashed golden fire from the brass tips of the rigging, and the binnacle blazed and glowed, as much as to say: "Here I am, you can trust me?" And much need we have of thee, thou silent guide in fog and storm and darkness, faithful pointer to the pole! Thou art, the mariner's last, best friend, when nothing else on earth can help him. Thou art to him as the finger of God, and the mystery of the Divine Presence is in thy slowly revolving card.

At 4 P.M. we were in the middle of the great lake, our course in crossing being diagonal. The sky was lowering. Storms seemed to be gathering and making ready for battle on every side. The accumulated winds and vapors of a period of calm and drought seemed to be preparing to avenge themselves of their long restraint. The sea became sullen and gloomy; no more gay crinkles and dancing crests, but dull, heavy wrathful rolls, breaking with a heavy thud against the weather bow, and falling off to leeward with a hushing sound. Away on the western horizon was a long line of steel-blue clouds fringed with a gray, rolling mist, and rising in a great arch of gloom.

"Call the captain," said the sailor at wheel.

The captain had turned in, but was on deck in a minute.

"Isn't it time to shorten sail for that squall?" I asked; "it will be on us soon."

"Hang on to them a little longer, Sir," he said, surveying the arch of tumultuous vapor. A sailor does not like to part with a favorable breeze, but the breeze was evidently blowing out to make way for the blizzard.

"Stand by to reef the mainsail!" came the order, and none too soon. The calm came with ominous silence. The roll of the sea, when the pressure of wind was off the sails, was startling, though the yacht was still on her course and not broadside to the waves. The

blue-black arch had overspread half the heavens. The tossing, writhing, vanguard of vapor seemed to be reaching out its arms to find some victim and to tear in pieces whatever might stand in the path of the storm. It came on like an army with banners. We heard the roar of the wind's chariot wheels, we saw the smoke of the vapor curling below and seething above, the waters lashed into foam and flung up in fountains of spray. As the yacht swung and rolled in the heavy sea she seemed to groan in apprehension of the impending struggle.

I had taken the wheel, in order to leave the captain and men free to handle the sails. It was evident that we were to encounter no ordinary "squall" but a roaring tempest. One after another the sails came down, gaff-topsail, main top-staysail, jib topsail, and flying jib, and the mainsail was already reefed.

"Drop the mainsail, quick as you can!" shouted the captain. "Down jib! Settle the foresail! Keep her before the wind!"

As the gale struck us we fell off into the trough of the sea; a blundering wave tumbled over the rail and rolled ankle-deep into the cock-pit, quite out of place and not at all agreeable!

Close the companion way, make fast the gaff of the mainsail! There goes a hat! Look out there! the sky light has started, and is dancing on the house preparatory to leaping over board; but the captain has saved it.

Soon the rain came down, drove down aslant as if fired from a battery, stinging, drenching, almost drowning those on deck. The celestial batteries also sent forth lightning and thunder, as we tore our way through the angry sea, staggering and rolling before the gale under a "squatted" foresail. We had plenty of sea-room, and after the first burst of the gale had no anxiety. The Argo had met the enemy and had run away, living to fight another day! She had acted the better part of valor and was safe.

The gale rapidly subsided, but left us to pass a night of threatening storm and continuous rain and gloom. For twenty-nine hours, we had continuous fog or rain, and were sounding the fog-horn almost every minute. The sound of the South Manitou steam fog-whistle was most welcome, heard when we were nearly twenty miles distant; and no music was ever sweeter to mariners' ears than that melancholy wail of eight seconds a minute. JASON.

"EPISCOPACY"

FROM THE CHARGE OF THE BISHOP OF ARGYLL, 1886.

Mere Episcopacy! What is it worth? If it be only a better form of Church government, I would as soon contend for a better style of Church architecture. I care little or nothing for the Apostolic Succession, unless it means a real bond of connection with the chosen Twelve, and with the Lord Jesus himself.

If I could know that the Blessed Sacrament of His Body and Blood is to be had through the exercise of any other ministry than that which depends on the transmission of apostolic authority, I would say, let us now and forever have done with our attempts at opposition to the form of religion at present established by the law of this land. It is only for the sake of Jesus Christ in His Blessed Sacrament, that it is really worth keeping up our present divisions. If there be no essential difference between us and those near and dear to us

who regard "Episcopacy" as a thing indifferent, as a mere form of Church government, let us make an end of those cruel separations, which divide us one from another.

Surely there has been, and still is, enough half-hearted Churchmanship. Surely we need not compass sea and land, we need not lower teaching and relax discipline, in order to have an increased number of mere proselytes to a form of Church government, in order to gain converts whose attachment is a matter of outward form, not of real conviction, or who at any rate seek to unite themselves with us through fancy or inclination, rather than from a solemn sense of duty.

There is a danger in depending too much upon numerical statistics. I always rejoice to hear that large numbers of infants have been brought to Christ in Baptism, that Church schools are well attended, and that multitudes come to hear the Word of God preached.

I think there are few who would deny, that in past times, the Church has suffered grievously through the ordination of so many untried men to the sacred ministry. History and experience combine to show what havoc has been made of the flock by pastors who have received Holy Orders, and yet who have never known the love of Christ in their hearts, or a real devotion to His service.

THINGS WORTH KNOWING.

COMPILED BY A. E. G.

It was Bishop Wordsworth (Lincoln) who declared that the strength of Rome lies in the schisms of Protestants.

There are no canons which directly regulate the hour at which the Eucharist may be celebrated, except an English one of 1322, ordering that no parish priest shall say mass till he have recited Matins, Lauds, Prime and Terce.

The first Prayer Book provides that at the open Celebration in church the priest shall reserve so much of the Sacrament of the Body and Blood as shall serve the sick person, and proceed to communicate him at the close of the service.

At the ritual commission, Archbishop Longley said that any attempt to prohibit the Eastward position would cause exasperation among the clergy.

Standing during the Psalms, was one of Archbishop Laud's well-meant innovations.

In 1851, the great Bishop Wilberforce inhibited Dr. Pusey; in 1883, the present Bishop of Oxford urged his people to raise a memorial to the memory of a man inhibited by his predecessor.

"If you are right," says Dean Church, "in taking so much trouble to put Ritualists down, it must be because they are important, and it is natural that we should fight for them."

There are scarcely any instances discoverable of non-Episcopalian ministers having been suffered to officiate in the Church of England—only about four can be authenticated, and even these were contrary to the law then and ever since.

Churchwardens are not and never were ecclesiastical officers; they are merely temporal officers, chosen by the laymen of the parish to take charge of things of temporal estate.

"There is a gradual progress in translation," says Dr. Philip Schaff, in The Expositor "going hand in hand with the progress of the understanding of the Bible. A future generation will make a still nearer approach to the original text in its purity and integrity.

"Sorrow may endure for a joy" so an Irish clergyman is reported to have read with utmost feeling; "but night cometh in the morning."

A Chinese physician prescribes a decoction of three scorpions for a child struck down with fever. Toad's paws, wolves' eyes, vulture's claws, human skin and fat comprise a Chinese pharmacopoeia

Many points of Ritual for the retaining of which the English clergy have to bear the odium of reviving Roman practices, such as the mixed chalice, unleavened bread, the use of lights and of costly materials in celebrating the Eucharistic service, were expressly ordered by the Church of the second and third centuries.—(The Rev. A. F. Northcote, A. M.)

Confirmation in the West began to be separated from Baptism in the ninth century and the distinction became general in the eleventh.

"No one obeys the Canons," said John Wesley in his vigorous appeal, when he was attacked for violating Church order.

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.

Table listing various periodicals and their prices, including The Living Church, The Art Amateur, Harper's Monthly, etc.

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

PERSONAL MENTION.

Miss Margaretta Scott arrived in the barque "Monrovia" from her missionary work in Africa, and will remain in the United States for several months.

The Rev. David Claiborne Garrett, rector of Trinity church, Davenport, will spend his summer vacation in Chicago, and will officiate five Sundays, commencing July 31st, at Trinity church, Michigan Ave. and 26th Sts.

The Rev. Sydney G. Jeffords, assistant rector of Christ church, St. Paul, Minn., sailed for Europe on July 9th. His address till August 15th will be care of the Rev. E. H. P. Carter, 145 Bayham St., Camden Town, London, N. W., England.

The Rev. W. F. Watkins, Jr., has accepted a unanimous call to the rectorship of Trinity church, Shamokin, Central Penn., and will enter upon his duties August 1st. Please address accordingly.

The Rev. Edwin B. Russell has returned from Europe, and may be addressed at Paterson, N. J.

The Rev. William G. Farrington, D. D., has retired from the editorship of The Church Almanac, after twenty years' service.

The Rev. Carroll E. Harding has resigned the missions at Thomaston and Rockland, Maine, and accepted the charge of the church of the Holy Evangelists, Baltimore. Address 3101 Elliott St.

ORDINATIONS.

The Bishop of Alabama held a special ordination in St. John's church, Montgomery, July 7th, at which time Mr. Louis L. Williams, a member of the parish, was admitted to the diaconate.

On the 5th Sunday after Trinity, July 10, 1887, in St. Mark's church, Lima, Indiana, Bishop Knickerbocker ordained to the diaconate Mr. William Gillis Woolford, a graduate of the General Theological Seminary, and lately transferred from the diocese of Easton.

TO CORRESPONDENTS.

N. F. R.—The subject has been sufficiently discussed in these columns, we think, and we cannot therefore give any further space to it.

REV. J. F. HAMILTON.—Yes. Address the Rev. L. W. Applegate, 5 Hamilton Block, cor. Van Buren and Clark Sts., Chicago.

F. K. C.—1. Another reason for limiting discussion on some points is that the discussion is not likely to settle anything, but is likely to vex a good many readers who take no interest in it.

MRS. E. W. B. PHELPS.—We do not give space to book criticisms from other papers. We review such works as may be sent to us, and express our opinion of them in our columns under the head of "Book Notices."

D. W. D.—The "Feast of the Transfiguration" occurs in the Calendar of the Sarum Missal, as a "Lesser Double;" and, as such, it had its proper Epistle and Gospel. Its day of observance was August 6th. It occurs in the Prayer Book of the Church of England under that date, only as a "black letter day," and consequently no Collect, Epistle, and Gospel are provided for it.

MARRIED.

EDWARDS—STARKWEATHER.—At St. Luke's church, Scranton, Pa., July 6, 1887, by the Rev. C. L. Sleight, Mrs. Celina Edwards, of Scranton, to the Rev. C. S. Starkweather, B. D., of Meridian, Miss. No cards.

STEEL—RIDDEL.—On Wednesday morning, July 13, 1887, at St. Timothy's church, Roxborough, Phila., by the Rev. H. O. Riddel, brother of the bride, assisted by the Rev. R. E. Dennison, Florence Louise, eldest daughter of T. Ewing Riddel, Esq., to the Rev. Charles Leighton Steel, of Covington, Tennessee.

OBITUARY.

ALLIS.—At his residence near Waverly, Ill., Stephen M. G. Allis, senior churchwarden of Christ church, Waverly.

PERRY.—At the family residence, Hopkinsville, Ky., July 14, 1887, in her 81st year, Abby Brown, relict of the Rev. Gideon B. Perry, D. D., LL. D., and mother of Willis G., and Emily B. Perry, and of the Rev. Henry G. Perry, of the Chicago city clergy.

EMERY.—At Quincy, Ill., Effie S., wife of Joseph W. Emery, and daughter of the late Bryson Stillwell of Hannibal. Funeral from the church of the Good Shepherd. "Grant her, O Lord, eternal rest, and may light perpetual shine upon her."

CANNON.—Entered into rest, July 8th, 1887, at his late residence, Norristown, Pa., Thomas B. Cannon, formerly of Philadelphia. Service and interment at St. Peter's church, Philadelphia.

HOFFMAN.—At Meyersdale, diocese of Pittsburgh, July 13, 1887, in the 30th year of his age, Richard Francis Hoffman, late of Baltimore.

APPEALS.

ALL the readers of this journal are hereby asked to contribute 25 cts. towards restoring a very much dilapidated church in the southern part of the

State of Illinois. Questions cheerfully answered and acknowledgements and receipts sent by RECTOR, care THE LIVING CHURCH, Chicago. The Bishop says: "I strongly endorse this appeal for help."

APPEAL FOR THE CHURCH AT WEST POINT, MISS.

By the Bishop's consent, the Rev. W. P. Browne asks aid to complete the church in West Point, Miss. Offerings may be sent to BISHOP THOMPSON, or to the missionary-in-charge, West Point, Miss. April 15, 1887.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

22 Bible House, New York. Supports 13 Bishops at home and 4 Bishops abroad, and supports or aids 700 clerical and lay missionaries in 50 Dioceses and Jurisdictions. All Church people are members of this Society and should help its work.

THE SEABURY DIVINITY SCHOOL.

A full theological course. Special students received. A preparatory department. Tuition and rooms free. Endowments needed. For all information apply to the REV. F. D. HOSKINS, Warden, Fairbault, Minn.

MISCELLANEOUS.

AN Engineer of Mines, class of 1887, Columbia College, a communicant of the Church, wishes a position as teacher in a school where he will have facilities for pursuing a course of classical study. Address E. M., LIVING CHURCH Office.

WANTED.—An unmarried man (clerical or lay) to teach Latin and German in a Church school for boys. Address HEAD MASTER, care of LIVING CHURCH.

WANTED, at Selwyn Hall, Reading, Pa., a young unmarried clergyman as chaplain and instructor in the classics. Communicate immediately with the Head Master.

WANTED.—A middle-aged lady desires a position as matron or general manager, or female superintendent in Church school or institute, etc. Good references. Address "D," care of THE LIVING CHURCH.

A LADY with experience in teaching, and her daughter, desire to find a pleasant location where they can open a first-class private school for children from 5 to 9. Unexceptional reference. Address MRS. WILLARD, 449 Franklin St., Buffalo, N. Y.

THE principal of a flourishing Church school, an A. M., and a graduate of the General Theological Seminary, desires parish work in a Southern or Western diocese, or the chair of Mental and Moral Philosophy in a Church college. Address B. X. LIVING CHURCH Office.

WANTED.—A position by a lady. Office or other work. Has acted as Librarian, and Secretary to the President of the Nashotah House for the last five years, and had charge of an extensive correspondence. Address Box 91, Nashotah, Wisconsin, or "A," care Bank of Montreal, Brockville, Canada.

MISSES CARPENTER AND WELLARD embroider Vestments, Frontals, Banners, Figures, etc., to order. 57 Chelsea Gardens, Chelsea Bridge, London, England.

A SUBSCRIBER offers to send her copy of The Spirit of Missions, to any missionary who may care to have it, and will send his name and address to this office. Another offers The Church Eclectic, past volumes, some broken, some complete.

We have several applications from missionaries for copies of The Church Review, Eclectic, etc. Those who are willing to forward such periodicals after reading, may learn from us the address of clergymen desiring them.

FOR RENT.—A good residence adjoining St. Mary's School, Knoxville, Ill. A good opportunity for a family with daughters to educate. House nearly new, ten rooms. Near R. R. station, post office, stores, etc., with all the advantages of country life. A remarkably healthy location. Address the rector of the school.

THE DANVILLE SANATORIUM.

The editor of The Christian at Work, of whose family several members have been our patients at different times, recently said: "We have frequently received letters of inquiry about The Sanatorium at Danville, N. Y., under the management of Drs. Jackson and Leffingwell. There is no better institution of the kind in the land, and we have so much confidence in it as a place of rest, good medical advice and recuperation, that we can conscientiously recommend it to our friends, and should be only too glad to spend a few weeks there ourselves."—The Christian at Work, Feb. 10, 1887.

An Unconscious Epitome.

A recent contributor to the Chicago Herald has written as follows:

"For thoroughness of equipment, precision of time, attention to the comfort of the passenger there is no road so satisfactory as the Burlington. Run on its line; a station and a time-card tell the hour. It shows everywhere the effect of masterful, practical management."

Had the writer added: Through trains, equipped with dining cars, through sleepers and attractive coaches, are run over its lines between Chicago, Peoria, or St. Louis and Denver, Lincoln, Omaha, Council Bluffs, Kansas City, Atchison, St. Joseph, St. Paul and Minneapolis,—had this one sentence been added to those above quoted, the writer would have unconsciously given a complete epitome of the reasons why the Burlington Route, C. B. & Q. R. R. is so extensively patronized by all classes of travel not only to the points mentioned, but via its line, to the Rocky Mountains, the resorts of Colorado California, and the Pacific coast, as well as to the City of Mexico, Manitoba, Portland, and Puget Sound, points

The Household.

CALENDAR—JULY, 1887.

24. 7th Sunday after Trinity. Green
 25. ST. JAMES, Apostle. Red.
 31. 8th Sunday after Trinity. Green.

JULY 25.—ST. JAMES THE APOSTLE.—This was James the Great, brother of St. John the Divine, son of Zebedee. These brothers were called Boanerges, and with St. Peter, seem to have stood first in the confidence and love of the Lord. St. James was the first of the Apostles to suffer martyrdom, Acts xii, 2. He is the patron saint of Spain, as St. George is of England.

THE BEAUTIFUL GATE.

BY AUGUSTUS CURREY.

"And all the people saw him walking and praising God, and they knew that it was he which sat for a time at the Beautiful gate of the temple, and they were filled with wonder and amazement, at that which had happened unto him."

Acts iii: 9, 10.

There's a beautiful gate which is open wide,

To the youth of the round world sorely tried,

Where love in passing, stoops low to bless
 The lame who are waiting that tenderness;
 Which bids them walk in the paths that were trod,

By a loving Christ, to the home of God.

O youths of the world! how lame you are,
 Ascending the hills, from the stony jar,
 How sore with sin, as you walk along
 The ways of pleasure with laughing song,
 Where gibe and jest, and the merry peal,
 But transiently cover the pains you feel.

And yet, you but sit, at the beautiful gate
 Which opens to all on a rich estate—
 A manhood so perfect—a second birth,
 Which giveth a glory unknown to earth,
 As duty fulfilled to each lame one says,
 "Arise thee and follow, with songs of praise."

We are all of us lame, and each knows where

Some sorrowful weakness demandeth care;
 Whose pain if not stayed, we must long endure,

Since earth can present us no hope of cure,
 So simply in trust, do we calmly wait,
 The words which heal at the beautiful gate,

The beautiful gate to the nobler life,
 In hopes that the Saviour with goodness rife

May whisper "Arise and follow thou me,
 Made whole in thine heart, and from lameness free."

For such is the soul, be it early or late,
 It lamely must come to the beautiful gate,

Must seek for the One who is free of sin,
 Assured if it follows, it enters in,
 The happy possessions the lame may earn,
 By walking the paths that the worldly spurn,

And healed by the touch that alone makes great,

Reach home through Christ, at the beautiful gate.

FROM 1872 to 1882 only one new Presbyterian church was organized in New York City, and that in the last-named year. During the same year two churches were disbanded.

The *Expositor* declares that the significance which Dr. Phillips Brooks sees in Baptism is very different from that which doctrinal theology requires, or from that which Philip the Evangelist seems to have perceived.

WHILE the Reformed Episcopalians are discussing the use of the surplice in church, one of their ministers in England, the head of a college near Preston, Lancashire, wears a cassock, and a conspicuous cross upon his breast; with his closely-shaven face he bears a very priestly appearance.

THERE are two sects of clerics in Thibet distinguished by and classed under the names of Yellow Caps and

Red Caps. In times of old there were violent disputes between them, in which the Yellow Caps got the victory, as well by the assistance of the Tartars as by their superior sanctity.

THE Japanese are extremely superstitious, and have innumerable signs and tokens by which to regulate their conduct and beliefs. At a marriage ceremony neither the bride nor bridegroom wears any clothing of a purple color, lest their marriage tie be soon loosed, as purple is the color most liable to fade.

"No doubt," says Dean Church, "to a person accustomed all his life to the old-fashioned English surplice, the proposal to put on a cope or chasuble must have seemed at first extravagantly ludicrous. He would first ridicule it as preposterous. People forget the wise saying that all ceremonies appear ridiculous to those who are out of sympathy with what they imply. Public sarcasm has not always spared lawn sleeves and judges' wigs."

A WELL known passage in the "Anabasis" tells us that on a certain occasion all the soldiers escaped unhurt, "but one man on the left wing was said to be shot." The translator by transposing the words said, "one was said to be shot on the left wing;" on which a sharp boy aptly remarked, "He must have been a goose." This recalls to the writer's mind another ready remark in class. The master asked the gender of *lepus*; a Welsh boy said it was neuter, on which the master observed: "I don't know what hares may be called in Wales, but the Romans call them masculine." "Please, sir," quickly remarked a neighboring boy, "he's thinking of a Welsh rabbit." These jesters were about 10 years old; it is fearful to think what they may become.

WE have heard of a speaker on one occasion quoting the Latin commonplace, *Amicus Socrates, Amicus Plato, sed major veritas*;—which, for the benefit of readers who share the reporter's ignorance of Latin, we may translate, "I love Socrates and I love Plato, but I love truth more than either." However, the speaker was no doubt gratified on the following morning to find himself reported in the newspaper as having said: "I may cuss Socrates, I may cuss Plato, said major Veritas." In like manner Lord Carnarvon once remarked on the public platform that a clergyman now-a-days needed to combine the learning of a Barrow with the piety of a Jeremy Taylor. The reporter's ear was not familiar with the names of these eminent divines, and he therefore reported the noble earl as having demanded from every clergyman the learning of a barrow and the piety of a journeyman tailor.

THE inhabitants of Patmos half worship the monks of their monastery, and believe them entirely devoid of the failings to which other flesh is heir. When a monk passes by or enters a house it is customary for the people to touch the ground with their fingers, and then to kiss the hand which the holy man proffers. A Patmote mother's highest ambition is to see her son introduced as a "reader" into the monastic church, with the prospect of being eventually admitted as a monk when the days of his probation are over. All the monks are now of Patmote origin. This was not the case in former days, when many came from afar. But of late years many things have been altered. The old-fashioned common life has been aban-

doned, and the handsome common room with its frescoed walls, is rapidly falling into decay. Visitors have stolen most of the old tiles which once adorned the common table, the superior's throne is now tottering on three legs, and the fine baronial kitchen, which adjoins the common room, is now used only as a depository for that hateful lime with which they love to besmear everything that is architecturally beautiful.

THE death of Herr Krupp, the German gunmaker, whose fame is world-wide, has been announced. Alfred Krupp was the proprietor of the enormous manufactory at Essen, in Rhenish Prussia, originally established by his father in 1827. Herr Krupp manufactured a large number of articles used for peaceful purposes, but his name is more particularly associated with the gigantic steel siege guns which the Germans used with such terrible effect against the city of Paris. In 1864 the king of Prussia offered him letters of nobility, which he declined to accept. In traveling through the district of Essen, on the Ruhr, may be seen the largest iron and gun foundry in the world. Over sixty-five thousand people are supported through the works, twenty thousand of these finding employment therein. It is the largest business establishment in the world dependent on and through the instrumentality of one individual. The great Krupp works cover more than five hundred acres. With the growth and success of the works Mr. Krupp erected small colonies, stores, hospitals, churches, schools, etc., for his employes. The Krupp gun is world-famed. There was a splendid exhibition of Krupp guns and cannon at the American Centennial exposition in Philadelphia in 1876. As a rule Mr. Krupp allowed no visitors to his works, and it was only an exceptional case where one secured permission to enter. When Emperor William visited the works, in 1877, Mr. Krupp had the productions of the day set before him for inspection, which amounted to 1,800 rails, 160 wheel tires, 120 axles, 160 wheels, 430 railway wedges, and 1,000 bomb-shells.

THE SEVENTH SUNDAY AFTER TRINITY.

BY E. O. P.

Our collect comes to us through Saram from St. Gelasius' sacramentary and the rendering is Cranmer's. Long ago this was named the Sunday of Nutrition, and our collect petition for nourishment taken in connection with the day's Gospel narrative of the miraculous feeding of a fasting multitude, would easily suggest the title. We note the loaves and fishes of the repast as symbolizing respectively, spiritual food and drink, whilst the fishes recall also that the letters of the Greek word for fish, are initials of the words, Jesus Christ our Saviour, a fact well known as accounting for the fish engraved emblematically upon the seals worn by the early Christians.

From first to last, to-day's collect is remarkably rich in suggestiveness of helpful ideas. Observe the invocation which so forcibly presents to us the fact that Jesus, He to whom we pray, is Creator and Giver of all good and perfect gifts and is at once and forever able and powerful to do for his children "exceeding abundantly above all that we ask or think." Then the petition which is for the graft of love for God's holy Name, reminds us that no one of himself has love for the Name which in

holy Baptism is stamped upon his soul, it is that which by nature he cannot have. The further request for increase in us of true religion, evidently presupposes already some gift of it in those who thus pray, and looking into the word's root meaning to find out what is this religion, it is disclosed as that which binds the soul again or back to God. *Again*, because in Adam all have sinned and so have broken away from the Creator, and only as any soul by redeeming grace is made partaker of the Divine Nature, can it now be united or bound back to God. The seed of this nature is implanted in the soul by the Holy Ghost in Baptism and thus being the seed of God's gift of eternal life, we are to ask its increase in us.

But the petition goes on and praying that we be nourished with all goodness, there is much to arouse awe in thought of our having such nourishment and to make one go softly all his years as he notes but a few of the countless ways and forms by which it comes to God's children. If one's food seems ashes and though plenteousness of tears be his bread yet we know that God means every thing and that which the Father sends cannot but be the bread which is best suited to his child. Penitence, suffering, bereavement, care or whatever trouble comes to any soul, is a special channel of goodness to it. Persecution brings ever the nourishment our collect asks, to souls who accept it as a sacrament. Does one compass perhaps both land and sea to minister unto one of Christ's members in some dark hour and yet receive but false censures, insulting demands, perhaps even foul aspersions of his motives in serving? Thy Lord, oh smitten Christian soul, went about doing good even to his enemies and these said of Him: "He hath a devil." Endure therefore, until God open for thee some door of escape from these tribulations, for suffering is ever the law of the holy cross, and through thy very burden, thy Lord will nourish thee and it shall one day bring thee its special beatitude. They who like their dear Lord endure their cross, in it are nourished by His own Passion that so they may be brought unto the glory of His Resurrection.

Our daily bread comes in an infinite number of ways that we think not of as channels to us of God's grace, but as all may know, it is chiefly through His own written Word and in the Sacrament of His Church that our Father nourishes us with His goodness. The second Advent collect puts feeding upon the Holy Scriptures in a strong, helpful way in its petition that we "inwardly digest them." But with Him Who is Goodness is the soul nourished in the altar Feast of His love. In the Blessed Sacrament of the Eucharist is perpetual feast of heavenly grace. It is the divinely appointed nourishment by which of His great mercy God keeps poor erring human souls who penitently seek Him there. Our Lord's own solemn words: "Except ye eat My Flesh and drink My Blood ye have no life in you" call all to whom those words shall reach. The pauper, the prisoner, the bedridden, all, even the utter sinner, are alike bidden and none can be exempt who would at last come "unto a perfect man, unto the measure of the stature of the fulness of Christ."

Are all the circumstances of one's daily life a nutrition of ashes and tears and scorn and persecution, in the Sacrament of the altar he sits in heavenly places where the yet earthly veils lie often light and thin, and with his Beloved he there "feedeth among lilies."

**PASSAGES FROM THE DIARY
OF ELLEN GOODNOUGH
OF THE ONEIDA MISSION.**

EDITED BY SUSAN FENIMORE COOPER.

June 2d, 1866. We close the school to-day on account of the small-pox which has raged fearfully about us through the winter and spring. Our nearest neighbors have it now, and we are quite surrounded by it. When it first broke out the people were very careless indeed, many thinking it was the measles. Nearly twenty families had it before we knew what it really was. My husband sent to Green Bay for a physician, and had all the school children vaccinated before he dismissed them. People say that the Indians always have this disease worse than the whites. Among the Prairie tribes in 1837, ten thousand are said to have died in one year, the families of one thousand lodges among the Blackfeet, Chickarees, and Mandans were swept away. It broke out among the Mandans July 15th, and in a few weeks out of 1600 people only 30 were left, so say the books. Prepared a basket of food this morning for a large family who are all ill. Arthur, my oldest boy, carried the basket near the house, shouted, and the man taking care of the family came out, Arthur put the basket down and ran home. This is the way adopted to help the sufferers. Provisions and medicines are furnished by the chiefs and friends, and carried near the houses, when the nurses come out and take what is left, but they never leave the sick ones until all danger of spreading the disease is over. A woman and her babe died last night and were buried in the woods. Thirteen have died lately. I look around upon my own five children with dread. Margaret died last night of consumption—it has been a long illness and her husband has watched over her most tenderly, day and night. She leaves two little children to whom their father will be very good. The Indians are very fond of their children. When a woman dies, it is generally her own mother or sister who take her children, and they are almost always kindly treated. The Indians do not consider relationship on the father's side as a strong tie, they count relationship on the mother's side almost entirely.

June 22, Friday. To-day has been set apart by the missionary as a day of prayer and fasting on account of the small-pox which has not yet left the Reservation, though it is hoped the worse is over. Vaccination, and the care now taken to prevent the disease from spreading, are having a very good effect.

June 23. The interpreter was here to-day, he lives on his farm about five miles from us. He is a most excellent man, a truly devoted Christian. He had just come from Green Bay, where a white man, a lawyer, tried hard to make him swear a false oath; at last the lawyer offered him a bribe of three dollars to induce him to take the oath. He little knew the true uprightness of our Christian brother, Sa-wa-tis, who was quite amazed at this conduct of a man he had looked up to, as learned in the law, and a gentleman. "He ought to know what is right a great deal better than an Indian," was the comment of Sa-wa-tis. Although the missionary understands Oneida, can speak it, and reads it well, and performs the service with ease, he never preaches in it, fearing to make some mistake. The interpreter always translates the sermon. The language though soft and musical, in many of its sounds, is harsh in others

and is very hard to learn to speak perfectly. Children acquire it easily, our little ones speak it better than English; but the Oneidas say no grown person ever speaks it without mistakes.

Sunday. The little church was full to-day. Three children were baptized. Indian babies seem to take pleasure in being christened; they really behave remarkably well, often looking up intently in the minister's face, and smiling sweetly. They seldom cry. A lady visiting the mission for the service, said to me afterwards: "The Baptism of those Indian babes was the most beautiful sight I ever saw." After the Baptism a hymn was sung. Then a young couple came forward to be married. The bride is about fourteen; probably these young people had never spoken to each other previous to the ceremony which united them for life. The relations generally settle the marriages in their families, but the consent of both parties is of course always obtained before the ceremony. The young bride was very pleasing and modest in appearance. The Oneida girls are generally very pleasing and modest, in look and manner.

Monday. When we rose this morning we found a number of our people standing outside around the house, waiting to see their "father" in order to get some money. They often bring him their money for safe-keeping, and draw it out as they need it. Sometimes they lend little sums to each other, the missionary keeping the accounts, and casting up the interest which is never usurious. There is a death-feast to-day. This one of the old heathen customs they will keep up and cling to. They believe that when a person dies the spirit stays in the house ten days. On the tenth day the relations of the deceased make a feast in the house of mourning, and all partake of it in profound silence, not a word is spoken, excepting by the one appointed to speak of the departed, and to call to remembrance any little incidents of the individual's life, dwelling on the good qualities. They say if this ceremony is omitted, the departed one is sad and hungry. A woman told me her sister-in-law was very fond of candy; she died and the day before the death-feast her husband put some candy in the room where she died; in the morning all the candy was found broken up, and finely powdered by the spirit!

Tuesday. Six women came to spend the afternoon with me, bringing their sewing. We had a very pleasant visit indeed. They were nicely dressed and very neat. These do not use tobacco, but some of the old women smoke and chew dreadfully. My visitors could not speak much English, and I cannot converse freely in Oneida, though I understand it pretty well. We talked about a new altar for our church. It is greatly needed, I am very hopeful that this improvement may be brought about. Peggy-Tko, Big Peggy, brought me a basket of summer squashes, from her own garden. She says her garden is very good this year. The Oneida women generally are beginning to take much pride in their gardens. They raise all the common vegetables. They have flower-borders too, and seem especially to delight in a great variety of gay poppies. Morning-glories and scarlet-runners are often trained over the windows of the log cabins. They seem to have no distinctive name for different flowers, but call them all "O-jee-jees."

Saturday. This morning I called a few girls into my kitchen to teach them the art of making yeast and bread.

Many of the Indian families now use wheat flour. Ten years ago they only used it on great occasions, and at their feasts. Their own common bread is very hard to make, and indigestible for those who are not accustomed to it. It is made of white maize. The corn is shelled, boiled for a few minutes in strong lye, then washed thoroughly in cold water until the hulls all come off. They have a wooden mortar in each house made by burning a hollow in a hard wood log, about three feet long; the maize freed from its hulls is then pounded into flour by a wooden or a stone pestle. It is afterwards sifted through a sieve made of very fine strands of bark. It is then mixed with boiling water and kneaded into round flat cakes which are baked in the ashes of the fire-place, or boiled like dumplings for an hour or more. Whole beans or dried berries are considered an improvement. The Indians declare this bread of theirs will sustain life longer than any other article of food. Evening. This is mail-day. The missionary being post-master and post-man brings the mail himself from Green Bay. Twelve years ago the Saturday evenings and nights were times of terror to me, owing to the riotous conduct of the people returning from trading at the Bay; but the people are now quiet and orderly. They make their little purchases, and come home sober. There is only an occasional case of drunkenness and no general uproar.

September 13. At an early hour this morning the Indians began to gather at the mission. They are to clear some new land for a mission pasture. The first to appear was Johnny Wys-to-te—Snowbird. The children are all glad to see him. He is a good fellow, has been baptized, but not confirmed, because occasionally he will go on a spree. He is more than forty, but has neither wife nor child. Johnny is very lazy and slow and it even seems an effort to him to speak. Strange to say, he is one of the swiftest runners in the tribe. There are three runners, public officials. They are employed in case of a council or for accidents, or any matter requiring immediate public attention. If a person is killed, drowned, or frozen to death, instead of tolling a bell these runners go through the settlement, shouting the "Death-Whoop," a peculiar unearthly sound, familiar to every Indian, and once heard by a white person never forgotten. The runners start from one end of the settlement in a line, one behind another, about six paces apart. The first gives the "Death-Whoop," then after a few seconds the next one, then the third—thus they run at the swiftest pace through the whole settlement. It is a sound that makes one shudder. However distant, this fearful cry is immediately recognized by the people. They run to the road-side with anxious hearts, fearing that the dead one may be a relation or a friend. I have heard this "Death-Whoop" a few times, but hope never to hear it again.

(To be continued)

**THE LIBERTIES OF THE
GALLICAN CHURCH.**

BY A. G. B.

III.

But I must hasten on after this long introduction to the story of the "Liberties" in the 17th century. Edmund Richer, born in 1560, of poor parentage, became at the close of the 16th century, principal of the College of Le Moine. In January, 1608, he was elected to the responsible position of Syndic of the Sorbonne, and here he soon became

known as the stern opponent of the Jesuits and a fearless upholder of the ancient constitution of the Church of France. He was requested by the president of the Parliament to draw up a statement of the Gallican views with regard to the authority of the Pope. This he did in a book called "Treatise on Ecclesiastical and Political Power," in consequence of which he suffered persecutions from the papal party for about twenty years, *i. e.*, until his death, and is counted a martyr to the cause of the "Gallican Liberties." He lays down in this treatise the principle that the Church *as a body* is alone infallible; individual bishops, even the Pope himself, being liable to error; that Jesus Christ himself is sovereign pastor of souls, the Pope being only a ministerial head; that the bulls of the Pope are only obligatory if they are in accordance with the canons of the Church; that the Pope cannot "impose any doctrine or discipline upon the Church without its consent." Richer also affirms that the Church has no temporal jurisdiction and cannot use the weapon of personal constraint, much less depose a sovereign from the throne. Richer was a man of deep learning and gifted in the use of language, and although a perfect tempest of indignation was raised by this book, his enemies were not able to find the man who could compete with him in argument, and so he was the means of crushing him. Crushed, however, he must be, and as soon as possible he must be deposed from the Syndicate. The machinations of his enemies were at last successful, and Richer, in 1612, after a powerful speech in defence of his principles, retired from the Faculty and devoted himself contentedly to study and the production of literary works which were not published until after his death.

He was not however left to pursue his studies in peace, but the persecutions of his enemies followed him during the remainder of his life. At one time he was seized and committed to the prison of St. Victor, by order of the Duke of Epernon, who intended, it is said, to deliver him over to the Inquisition at Rome. The University of Paris, however, and the Parliament, interfered, and obtained his release.

A dark story is told of the intrigues of his enemies to cause him to retract from the doctrines he so firmly held. It is said that Cardinal Richelieu, anxious at that time to oblige the Pope, determined to compel Richer to sign a retraction. At his instigation, Le Pere Joseph, so the story goes, invited Richer to dinner. He found at the house an apostolic notary sent expressly from Rome. At the conclusion of the meal, four armed men suddenly appeared in the room and declared to Richer that he must die or retract. The old man was overwhelmed with surprise, the fear of death overcame him, and he signed the paper without having time given him to recover his presence of mind or even to read the document which he subscribed. The shock of this violence and the deep feeling of remorse caused by what he had done, brought on a severe illness from which he never recovered, though he lived long enough to make perfectly clear to the world that he was still as ever a staunch defender of the Gallican Liberties against the papal encroachments. He died in November, 1631, at the age of 84 years.

A favorable opportunity seemed to be given to the French clergy to make another stand for the rights of the Na-

tional Church of France, when in 1681 Louis XIV was engaged in a fierce dispute with the Pope concerning the *droit de regale*. It would now be for Louis' own interest to support them. The "régale" meant the claim of the king to the revenues of a benefice when vacant, and included also the power of the king to nominate to benefices, a claim likely to be abused if the king wanted money, since he had only to leave a see vacant to hold its income at his own disposition. One would think this claim as destructive to true Gallican liberty as the pretensions of the Pope, and it is not to be doubted that the clergy of this period were too subservient to the will of their monarch. At the request of the Assembly of Clergy, Louis convoked a General Assembly of all the clergy of the kingdom for the first of October, 1681. Bossuet was appointed to preach the sermon at the opening of the council. The subject of this sermon was "The Unity of the Church," and it is said to be the finest that Bossuet ever delivered. While it favored strongly the authority of the Pope within certain limits, it upheld boldly the Gallican liberties as embodied in the Pragmatic Sanction of St. Louis.

The first matter before the Assembly was that of the "régale" which was settled by a compromise. This made Pope Innocent XI very indignant with the clergy, and he waited a long time before sending any reply to the notification sent him of the decision. Meanwhile the Assembly had adopted the celebrated "Declaration of the Clergy of France concerning the Ecclesiastical Power." Bossuet and the Bishop of Tournay were chosen to draw up the proposed statute, but owing to a disagreement between the two with regard to the infallibility of the Holy See, the Bishop of Tournay retired and Bossuet alone drew up the Four Articles with their preamble. Four different sets of Articles were presented by Bossuet. The one adopted by the Assembly on the 19th of March, 1682, after prolonged discussion, has been from that day to this "the authorized resumé of Gallican tradition" on the subject of the independence of the temporal power and the limitations of the Pope's authority.

(To be continued.)

LETTERS TO THE EDITOR.

THE EASTON ELECTION.

To the Editor of The Living Church:

The election of Bishop Adams to the Episcopate of Easton, suggests the question as to his eligibility. Canon 15, Title One, provides for the election of a missionary bishop to the jurisdiction of an organized diocese, but forbids a bishop who has resigned his diocese from the acceptance of an election to another. Bishop Adams resigned the missionary jurisdiction of New Mexico and Arizona in 1875, and since that time has been the rector of a parish. Is he a missionary bishop? If not, then he is clearly not eligible to an election to any diocese as the bishop thereof. In fact, it is a serious question whether the House of Bishops could even grant him jurisdiction again in a missionary field.

Will not some one "learned in the law," give us an opinion on this subject. It would be very mortifying to him, as well as to the diocese, to find that he was illegally exercising the duties of a bishop in Easton or anywhere else. This is not written to throw any slight upon Bishop Adams, but to get at an interpretation of the law. It is known to the writer, that some of the ablest bishops do call this

election of Bishop Adams in question. Let us have the law on the subject.

EASTON.

HAS THE COLORED MAN A SOUL?
To the Editor of The Living Church:

Your correspondent "Adam," is of opinion that negroes, Indians, and Chinese, are not men having souls, and bases his view on Gen x, and I Chron. i: ii.

Sir W. Jones traces the origin of all the people of the earth to the three roots, Shem, Ham, and Japhet, an account of whom is given in Gen. x. The same writer shows that three early branches of the original one tongue are enough to explain every variety of tongue now existing on the face of the earth. And as the whole earth was of one language and of one speech, and is now of very many, so the whole family of man, at the first of one blood and kind, and no doubt color, is now of a great many sorts and shades.

Says Buffon: "Man, though white in Europe, black in Africa, yellow in Asia, and red in America, is still the same animal, tinged only with the color of the climate. Where the heat is excessive, the people are extremely black; where less excessive, less black; where more temperate, brown; where mild, they are fair." And Buffon was a skeptic.

In Guinea, the people are jet; in Arabia, brown; in Barbary, Shaw the traveller, found a tribe living in the mountains south of Algiers, who were "fair and ruddy," instead of dark as the Moors all around them, their hair being yellow, instead of black. They lived so high in the mountains that they had bleached out partly in the course of many generations. The same may be seen in the case of the Western Armenians and the Eastern Cashmere people; these two Asiatic peoples occupy high lands, and are fairer than the surrounding lowlanders.

As a sample, now, of the reverse effect of climate, there is the well-known colony of Hebrews, at Cochin, off Malabar. Originally a fair Palestine people—not marrying with the nations but only among themselves, according to the traditions of their fathers, yet they have become, from climate and long residence, as black as the Malabar people all around them, and these are about as dark as the ace of spades, or a Guinea importation.

At Ceylon, goes on the same authority, some Portuguese, who a few centuries ago came there, have turned even blacker than the natives about them.

The Jew, as those of the coast of Malabar, may stay Jew; the Portuguese at Ceylon, Roman Catholic, century in and century out, but while religions may unchange, skins must and do.

Of course, climate cannot account for everything, but it goes a great way, *nisi me fallit*, in showing unity of origin. If all are of one origin and family, and only climates have made the skin-difference (brains, skulls, hair and other things differing, be it remembered, in all the races, and therefore not entering into this discussion), then all have souls, or none have. If Brother preacher Black, Brown, or Nebo, has no soul, then, we might conclude that Brother correspondent "Adam" is destitute of "an immortal spirit" also—the which we do not conclude, and therefore infer and conclude not the same of the man of the sable skin and curly wig.

R. W. L.

PREJUDICE.

To the Editor of The Living Church:

Writing from a Southern outlook, it must be confessed that it is with sur-

prise that one reads the letter of your correspondent "Adam" in THE LIVING CHURCH of June 25.

The genealogies given in Gen. x. 1, Chron. 1: 11, are supposed by him to disprove the negro's origin as a man. He must, then deny that Ethiopia is one of the great kingdoms of Africa mentioned in Scripture; certainly the prophets speak of him and his country. Churchmen are familiar with the words of the Psalmist: "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God," Psalm lxxviii:31, see also Zeph. iii, 10 and 12. He is no doubt familiar with the aid that Eben-melech, the Ethiopian, rendered to Jeremiah in the dungeon, Jer. xxxviii: 11. He will cavil at his being a descendant of Ham, which name means "burnt, swarthy, black." Ham was a son of Noah, the father of Cush, Mizraim, Phut and Canaan, etc. and Arabians, Ethiopians, Egyptians and Africans in general, Gen. x: 6, 20. Mizraim was the father of various African races, Gen. x: 6, but particularly of the Egyptians to whom the name was given, Jer. xxxix:16. God bids Jeremiah speak to Eben-melech, the Ethiopian, and say to him that he should not fall by the sword "because he had put his trust in Him;" and one of the first acts of Philip, the deacon, was to preach unto the Ethiopian eunuch "Jesus," and to baptize him who was one of great authority under Candace, the Queen of the Ethiopians, who had charge of all her treasures and had come to Jerusalem for to worship, Acts viii:27,29; and lastly we see Simeon that was called Niger, which means black, called in contempt "nigger," one of the prophets and teachers in the church at Antioch, Acts xiii. 1. Here were two, one baptized under the guidance of the Holy Spirit, the other a baptized Christian and teacher in the Church, on whom the Spirit had been poured out at Pentecost; were they without immortal spirits? As for the Indian, he is descended from the lost tribes of Israel. Celebrated writers on this subject, such as Dr. Buchanan, Dr. Layard, Mr. Forster and others have written largely upon this subject. Among these writers it has been sought to discover these lost tribes among the Afghans, the Tartars, the Chinese and the North American Indians. There are many references to migrations from the Assyrian and Median Provinces into India, China, Tartary, and even across Behring's Strait into America. The latter, some think, reads rather chimerical. There are according to these writers black Jews of Cochin-China, who are believed by Dr. Buchanan and Mr. Forster to have been descended from the tribes of Israel. The black Jews are believed to have arrived in India long before the white Jews. It is not my wish to write up a history. "God has made of one blood all nations of men," and man cannot undo the fact, Acts xvii: 26.

It would not do to close without reference to Simon, of Cyrene, a city of Lybia. He was an African, and a black—the father of Rufus and Alexander, who were afterwards distinguished in the Church,—who bore the Saviour's cross to Calvary, thus figuring as a helping hand in the Saviour's sufferings, as Eben-melech did before him to God's suffering prophet; both appearing in the last extremity. Not a man! Not an immortal soul! indeed! St. Luke xxiii:36. It would be harder to perceive the Christian in the utterance of the writer of these cruel sentences, than to prove either that the negro or the Chinaman has a soul.

ACHATES.

A RED MAN VERSUS THE BLACK, COPPER-COLORED AND YELLOW.

To the Editor of The Living Church:

I did not suppose that a man could be found having "a business and social standing" among your "constituency," or even among decent people anywhere, who at this age of the world, would deliberately deny that the negro is a man, or that he has "an immortal spirit," unless at the dictum of the materialistic philosophy which denies immortality to all human beings alike. I lived five years in a slave State before the war, and during that time, conversed freely with all classes of intelligent people in regard to the status, capacity and inherent rights of the negro; yet, in all those years I never heard it denied that he is a human being. His enslavement was commonly justified on the ground of the low type of his humanity; but that he is really human was not to my knowledge denied. And all religious denominations, without exception, admitted the moral accountability and the spiritual and immortal nature of colored people, by teaching them Christianity and administering to them its sacraments. I myself more than once received the Holy Communion along with colored Christians, while living at the South.

Judge, therefore, of my surprise on reading the letter signed "Adam," which was published in your issue of June 25, and the spirit of which you properly characterize as "unqualified inhumanity." You might with equal propriety have added, "profanity," for if, as Revelation declares, "God has made of one blood all nations of men, to dwell on all the face of the earth," what can be more profane or a greater insult to God, than to declare one's belief that a part of those nations are mere brute animals?

And "Adam" with all of the "old Adam's" power of subterfuge, cannot get out of this dilemma by denying that the people of whom he was speaking are "nations." The Indian tribes are nations, in the scriptural sense of that term. But if "Adam" denies this, he will hardly deny that the term may properly be applied to the government (or governments) established in the Indian Territory. And besides, there can be no doubt that the North American Indians and the Aztecs in Mexico were of common origin. But were not the Aztecs a nation?

The Chinese are the oldest nation in existence, with a highly organized government holding treaty relations with our own and nearly all the other great nations of the earth. It supplies the world with some of its most important articles of commerce. Its language is the oldest spoken or written; its literature one of the most extensive that ever existed; and its history abounds in names of world-wide celebrity. Did "Adam" ever hear of Jenghis Khan or Confucius? And does he really think that they were not men "possessed of an immortal spirit?" But if they were gifted with immortality, the same endowment cannot be denied to the poorest Chinaman in our country to-day.

And what of the negroes or black men? The genealogy in Gen. x., which "Adam" strangely enough considers as a proof that "they cannot be of Adamic origin," proves conclusively that they are the descendants of Ham, who was the tenth in descent from our great progenitor. Cush the son of Ham, was the founder of the Cushite or Ethiopian nation which figures so largely in ancient history, and a distinguished officer of which was one of the earliest con-

verts to Christianity. That the Ethiopians were black nobody will deny; and that they were of the same race with our negroes, the apologists of slavery have always maintained, since that institution was justified scripturally on the ground of the curse of servitude pronounced by Noah upon the descendants of Ham.

But there are existing nations, composed wholly or in part of negroes or their mixed descendants, which prove conclusively that these people, no less than the whites, are endowed with the faculty of self-government. To say nothing of the tribal governments, some of them very powerful, of Central Africa, there are the three black republics of Hayti, Dominica, and Liberia—all now apparently well established and holding diplomatic relations with governments of the first class. But, what is of much greater importance, more than one-eighth of the sixty millions that make up the population of the United States at the present time, are negroes or their descendants; all of them invested with civil and political rights equally with their white fellow-citizens, rights solemnly guaranteed by constitutional enactments which have been sanctioned by the legislature of every Southern State!

Surely these facts ought to be sufficient to convince "Adam," or any "son of Adam," that the negro is part and parcel of those "nations of men" whom "God hath made of one blood, for to dwell on all the face of the earth."

The "unqualified inhumanity" of "Adam's" brief communication is an outgrowth and culmination of that prejudice against color which, although we find traces of it all along the track of history, probably never attained such virulence anywhere else as in our own country which, strange to say, is the only one that ever adopted as the corner stone of its government, the declaration "that all men are created equal." By denying that the negroes are men, "Adam" casts a slur upon the distinguished Southerner who penned that immortal declaration, and whose writings abundantly prove that he regarded that "self-evident" truth as including the African race.

By enumerating the Indian in his category of "inhumanity," "Adam" also casts a slur upon some of the first families of Virginia, who have always considered it an honor that the blood of Pocahontas flowed in their veins. And, what is more if not worse, he casts a slur upon the great progenitor of the human race who, from the well-known signification of his name, was obviously a red man, and called Adam because he was created from *adamah* or red earth. Nay, by adopting that appellation for himself, "Adam" unwittingly, but with a sort of poetic justice, includes himself in the number of those to whom he denies the possession of an immortal spirit! Well might the Indian exclaim: "I thank thee, Jew, for teaching me that word!"

I fear, Mr. Editor, that I am occupying too much of your valuable space; and therefore I will bring this communication to a close by propounding to "Adam" two leading questions:

1. What is his opinion in regard to the immortality of the mixed races? Does it depend upon the proportion of white blood in the mixture? If so, how long have the Virginia families alluded to above, been possessed of immortal spirits? The answer to this question might have some interest to them, if not to the rest of the world.

2. How would he like to have his theory subjected to a scientific test? There certainly must be some criterion of an intellectual or psychological nature, by which it could be accurately determined whether or not a claim to the possession of an immortal spirit, in any individual case, were well-founded. While residing at the South, I knew more than one negro slave of whom it was popularly said: "He's a heap smarter than his master." But if "Adam" thinks that such a test as that is too vulgar to have any scientific value, I make to him this proposition: Let him select 13 men from the faculties of as many Southern colleges, to sit as a committee, each man being chosen on account of the known profundity of his researches in the allied sciences of anthropology and psychology. Let them appoint as their president and chief examiner, that one of their number whom a majority of his

colleagues may regard as the most learned in the sciences named; and let them sit at an appointed time, either at Birmingham, Ala., or at Washington, D. C., as "Adam" may prefer. Then let him and the Rev. Dr. Crummell, of Washington, appear before that committee and submit to the most thorough competitive examination which they can devise, with the understanding that, when their work is done, they shall publish a report of their decision as to which of the candidates gave the most satisfactory evidence of being "a man possessed of an immortal spirit."

But if (again) as is most likely, "Adam" would shrink from such an ordeal as that, then let me with all earnestness and sincerity, advise him to procure and read, carefully and prayerfully, the published volume of sermons by the distinguished African-American clergyman above alluded to. And when he has faithfully performed this task, let him seriously ask himself before God and his own conscience, whether he really believes that the depth of theological learning, the warmth of piety and Christian zeal, and the clearness of insight into spiritual things, embodied in that book, could all have emanated from a brute animal, or from any being not "possessed of an immortal spirit."

I am not without hope, Mr. Editor, that if "Adam" would take this advice in the same spirit in which it is offered, he would come out from following it, thoroughly penitent for the insult to man and impiety towards God of which he was guilty. (Let us hope unintentionally) in that truly inhuman letter; and, compelled like St. Peter to acknowledge "that God is no respecter of persons," he would like the same Apostle, divest himself at once of his cruel prejudice of race, and resolve that henceforth, he too would "call no man common or unclean."

C. S. PERCIVAL.

Waterloo, Iowa.

OPINIONS OF THE PRESS.

The Churchman.

THE CATHEDRAL.—A very short-sighted critic in a Toronto paper finds fault with the proposed cathedral in New York, on the ground that "the expenditure of millions" on such an object is "criminal," when it might be "given to the poor." A moment's reflection should satisfy this possibly somewhat envious brother, first, that the six million dollars more or less, that will be drawn chiefly out of rich men's pockets by the building of this cathedral, would not possibly be drawn out by any direct appeal for either missions or charities to the poor, and secondly, that all this money will go to the poor of New York, by a wiser and more helpful distribution—in return that is for honest labor—than any that could be effected by the most careful charity organizations. The result at the end of the building may be summed up thus: 1. Comparatively rich men will have given away, say six million dollars, that they otherwise would not have done, to the great benefit of their souls' health. 2. The working classes of New York will have received six million dollars in return for honest labor. 3. The city will be richer by six million dollars of labor converted into permanent and most useful capital, and the poor of New York will have a place where the Gospel will always be freely preached to them.

The Irish Ecclesiastical Gazette.

THE QUEEN AND THE CHURCH OF IRELAND.—There is enough of common sense in the loyalty of Irish Churchmen to enable them to distinguish between the personal acts of the Sovereign, and those she is advised to by her responsible Ministers. At the same time we cannot ignore the fact that in more ways than one Her Majesty has shown that she does not care overmuch for the "mere Irish." We learned from the press last week that the Queen was advised not to increase the number of those bodies who had the privilege of addressing the Sovereign on the throne and that this was made the excuse for not receiving in person the loyal address of the General Synod of the Church of Ireland on the occasion of the Jubilee. But the same papers also informed us of the fact that "the Sovereign on the throne" had graciously accepted addresses from the English Quakers and

the English Presbyterians, both communities being small in numbers, as well as from other religious bodies in England, but no place could be found for the representatives of the Church of Ireland. Had the disloyal prelates of the Church of Rome in Ireland vouchsafed for once an expression of allegiance to Queen Victoria, what bowings and scrapings there would have been! but the loyal Church of Ireland gets the snub.

The Church Times.

CHURCH UNITY MOVEMENT.—The foolish American movement in the direction of reunion seems likely to lead to many deplorable false steps. Our transatlantic brethren who have taken up this fad—for in their case it is no more—ought to have remembered the Scriptural question, "Can two walk together except they be agreed?" To ask people outside the Church to unite is equivalent to one of two things—begging them to accept our order and doctrine, or ourselves accepting theirs. No third term is compatible with anything deserving the name of union; and, as far as we can see, there are Churchmen in the West who are willing to betray the trust committed to them. The Presbyterians seem to have domestic broils of their own to occupy their thoughts; but the Bishops must needs make overtures to them; and the General Assembly at its recent meeting at Omaha appointed a commission consisting of eight ministers and seven "ruling elders" to meet an Episcopal commission "with the sincere desire that the conference asked for may lead, if not to a formal oneness of organization, yet to such a vital and essential unity of faith and spirit and co-operation as shall bring all the followers of our common Lord into hearty fellowship, and to mutual recognition and affection, and ministerial reciprocity, as members of the one visible Church of Christ, and workers together with Him in advancing His kingdom upon earth." But how can there be "vital and essential unity" between a Church with valid orders and sacraments, and sects which have no sacrament but Baptism—unless, indeed, the Church is willing to give up her belief in the necessity of both sacraments to salvation. In Japan the missionaries of the English and the American Churches have been sending round a circular to other bodies suggesting "the establishment of a Christian Church, which, by imposing no non-essential conditions of communion, shall include as many as possible of the Christians" of the country. If this is an invitation to the sects to adopt the Catholic faith and offer themselves as candidates for Holy Orders, well and good; if not, it is dictated by an idle or an unfaithful spirit.

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Unlike poets, swimmers are not born but made, as man appears to be the only warm-blooded animal that cannot swim naturally. Probably the parents of Panurge, who, in the storm at sea, offered 1,000 leagues of sea for one yard of dry land, were of that careful kind who decided that their son should not enter the water until he could swim. Considering the dangers of learning to swim in the open lake, without any supervision, it is not to be wondered at that when careful mammas find the shirts of their offspring have been mysteriously turned inside out, a la dark seance, when they have been ostensibly to the Sunday school, they immediately think of swimming, and ever afterwards feel anxious when the boys are out of their sight. As all admit that swimming is a useful, healthful, pleasant recreation, parents will be glad to find that there is in the city an establishment which possesses all the advantages of country bathing, combined with constant supervision and instruction. We allude to the North Side Natatorium, 406 and 408 North Clark Street. The swimming bath is 115 feet long, 30 feet wide, and is an inclined plane, with a depth of from 2 to 11 feet. The water is kept constantly at a temperature of 78 degrees and freshened by a steady flow of lake water, and the bath is also emptied and cleaned thoroughly every week. No persons are allowed to swim before having bathed, and no one morally or physically objectionable is admitted. Young lads are not allowed to injure themselves by remaining too long in the water, and separate dressing rooms are provided. A competent instructor is always on duty, thus rendering accidents impossible. Special hours are also set apart for young ladies and misses, with a lady instructor in charge.

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RASPBERRY SNOW.—One pint red raspberries, whites of four eggs, half package of gelatine soaked in half a cup of cold water, one cup powdered sugar, one cup boiling water, one pint whipped cream. Add to the soaked gelatine the sugar and boiling water, strain and set aside to cool. Beat the whites of the eggs stiff and when the jelly is nearly firm, whip this into the frothed whites. Stir in the berries just before pouring the mixture into a melon-shaped mould. Heap the whipped cream about it, after turning it out.

CRYSTALLIZING GRASSES.—Put into an earthen vessel or porcelain kettle, one pound of alum in small lumps, pour nearly a gallon of water upon it, and let it boil; tie up the grasses in very small bunches, and then shake the heads apart; pour the alum water into an open jar, place sticks across the top from which suspend the grasses into the liquid. Set the jar in a cool place, let remain twenty-four hours. Remove the grasses very carefully, hang them up separately until thoroughly dry, before putting them in vases.

PRESERVED LEMON RINDS.—Soak the lemon skins in cold water, changing every third day. Drops of oil will often be found floating on the water. Remove these and put them in a bottle, as they are the pure oil of lemons. When the lemon rinds have soaked for about two weeks the inside or white part of the rind will be so soft that you can scrape it out with a spoon. Do this, carefully removing every bit, leaving only the clear yellow rind. Now weigh the rinds and preserve them in sugar, allowing a pound of sugar to a pound of rinds.

COFFEE ICE CREAM.—Take half a cup of coffee, grind it to a fine powder, put it in a French coffee pot, or if you have none, use a small bag of cotton cloth stretched across the edge of an ordinary coffee-pot. Pour over the coffee, very slowly, a pint and a half of boiling water. When this has filtered through, pour it into a saucepan and add a pint of sugar. Boil this twenty-five minutes rapidly; as soon as this time is up, remove the saucepan from the fire and stir in quickly the beaten yolks of four eggs. Beat rapidly three minutes, then add half a pint of rich cream and when thoroughly cool, a pint and a half more cream. Put in the freezer and when frozen, cover with ice and salt and set away for three or four hours or till ready to serve.

PINEAPPLE MARMALADE.—Choose thoroughly ripe fruit. Remove the skin, eyes and heart, weigh carefully, allow three-quarters of a pound of sugar to every pound of fruit. Mix the fruit with the sugar and let it stand over night in a cool place. In the morning put it in a porcelain kettle and boil steadily for one hour, stirring often. Remove from the stove, strain through a coarse sieve, pressing through as much as you can with a potato masher. There should be very little left in the sieve. Return to the fire, cook from half an hour to an hour longer or till you find it curls before your finger when a little is taken out and the finger is thrust clear through it. It should be of a clear, golden hue and should be put up in little jars or in bowls, so it will turn out in a mould when served on the tea table.

CHILD'S CROCHET COLLAR.—Use No. 30 thread, chain 163 stitches, then turn, and into every 4th st make 3 d c, separated by 3 ch. Turn, ch 4, make another row like this, except you put the 3 d c in the 3 ch. 3d row like 1st and 2d, only put 4 d c in the 3 ch. Make 12 or 15 more rows same way, and finish the edge with a scollop of 8 d c, and on the edge of that, put an edge by 3 ch put in every 2d st, and fastened with s c. To finish the neck, tie your thread at one corner, ch 9, and put treble crochet into same stitch you put 3 d c; ch 3; and t c again, and so on across; turn, and 5 d c in every second space. Run a ribbon in the row of t c.

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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.

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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.

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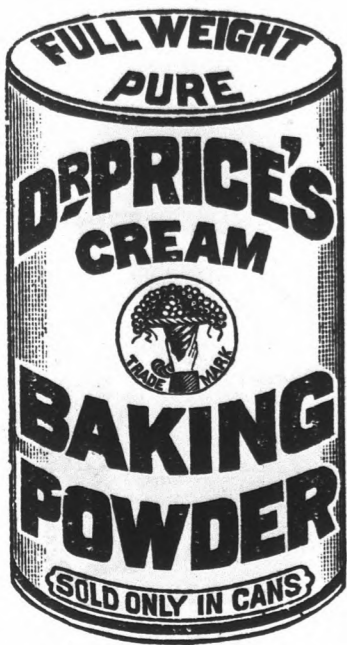
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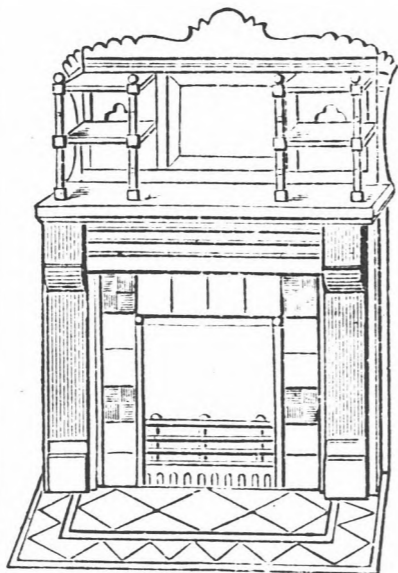
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Wonderful Soap. The Best Labor-Saving Soap Made. Used two ways: By boiling and no rubbing; No boiling, using warm water. We will guarantee that one-half of the labor expended in the old way of washing clothes (with soap made of materials which cannot 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 12c. to pay postage on sample bar and a large chromo.

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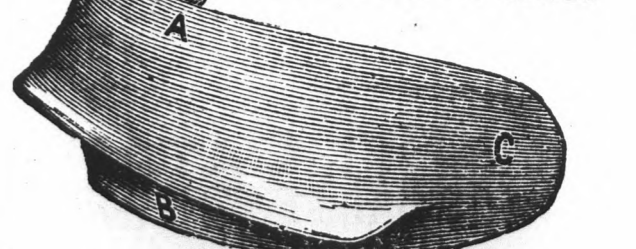
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The snorer, who not only suffers personally, but becomes a general disturber, is a mouth-breather, and nothing but closing the mouth during sleep, and forcing into use the natural breathing organs, will redeem him and abate the nuisance. With the above 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.