

The Living Church.

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

VOL. X. No. 15.

CHICAGO, SATURDAY, JULY 9, 1887.

WHOLE No. 453.

OGONTZ SCHOOL FOR YOUNG LADIES. Removed in 1883 from Chestnut St., Philadelphia, to Ogontz, the spacious country seat of Jay Cooke, will begin its thirty-eighth year, Wednesday, Sept. 28th. For circulars, apply to Principals, Ogontz, Montgomery County, Pa.

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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."

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."

"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 Silvertown, 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,

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.

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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."

GIVEN UP TO DIE.

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

WASTED TO A SKELETON.

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."

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."

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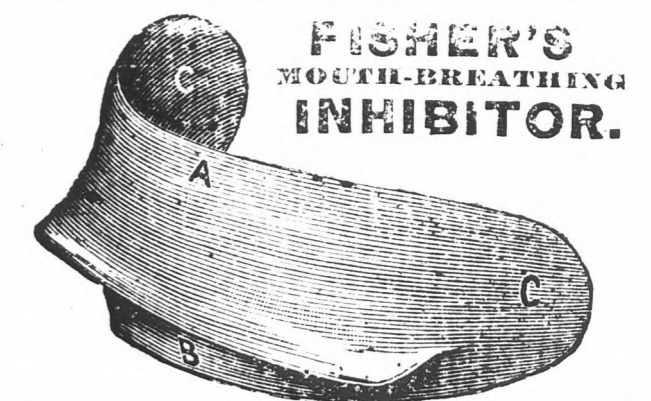
Mrs. Mary Montgomery, of Boston, writes: "For years, I was compelled to wear a dress cap to conceal a bald spot on the crown of my head; but now I gladly lay the cap aside, for your Hair Vigor is bringing out a new growth. I could hardly trust my senses when I first found my hair growing; but there it is, and I am delighted. I look ten years younger."

A similar result attended the use of Ayer's Hair Vigor by Mrs. O. O. Prescott, of Charlestown, Mass., Miss Bessie H. Bedloe, of Burlington, Vt., Mrs. J. J. Burton, of Bangor, Me., and numerous others.

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HIGH ART. We offer to the reader of this paper an opportunity to purchase at a ridiculously 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 9, 1887.

NEWS AND NOTES.

It is stated that Canon Hale has declined the bishopric of Nova Scotia.

ALL the copies of "Churchman's Reasons" which we were able to offer at a reduced rate, have been disposed of. We shall be glad to supply our readers at the regular price, \$1.10 post-paid, which is a very low price for such a book. Every Churchman ought to have two copies, one to keep and one to lend.

THE Dean and Chapter of St. Paul's have presented the Rev. Robert Eden, for many years curate of St. Andrew's, Wells street, and who afterwards served as domestic chaplain and private secretary to his father, the late Bishop Eden, Primus of Scotland, to the vicarage of old St. Pancras.

LIVINGSTONE'S faithful servant, Susi, who, with Chuma, brought the body of their leader half way across Africa, that it might rest in his native land, has recently been baptized by a member of the Universities Mission. Susi received the name of David in Baptism in memory of his old master.

AN appeal is made for funds to secure the construction of a boat built of steel, to be named the *James Hannington*, in memory of the martyred Bishop of Uganda. The boat is to be placed on the Victoria Nyanza, to be used as a means of communication between the C. M. S. stations.

JUBILEES of one kind and another are popular just now. The Hon. and Rev. Canon F. R. Grey, having completed his jubilee year as a clergyman, has been presented by his parishioners at Morpeth, England, with an illuminated address and a silver-gilt and richly-jewelled chalice, with eleven diamonds and six amethysts.

ON June 23 the Bishop of Llandaff held a service in the ruins of Tintern Abbey, where no service has been held since the Reformation. The venerable ruin is known to all visitors to Monmouthshire, who go down the valley of the Wye towards the Windcliffe and Chepstow Castle. It is roofless, but still magnificent, and most picturesquely situated.

FEW more touching announcements have been made in connection with the Jubilee than that a widow's cap was sent to the Queen as a Jubilee gift from the widowed Queen-regent of Spain. It is made of priceless old Spanish lace with an embroidered veil at the back, and a pearl diadem in front, the jewels being embroidered on the lace by Queen Christina herself.

THE death has just occurred at Great Yarmouth of the Rev. Joseph Philip Knight, the composer of many popular songs, including "She Wore a Wreath of Roses," "Rocked in the Cradle of the Deep," and "The Lost Rose," some of which were written more than half a century ago. Mr. Knight was born in 1812, and was ordained to the charge of St. Agnes in the Scilly Isles.

At the recent meeting of the Alumni Association of the General Theological Seminary, the Rev. John H. Hopkins, S. T. D., was nominated to the Board of Trustees as the Alumni Professor of Evidences, to succeed the late Rev. Dr.

Dean who had just completed his term of three years at his lamented death. The nomination will be acted upon at the meeting of the trustees in October.

THE parishioners of Cowley St. John, Oxford, presented a purse of £120 and an address illuminated on vellum and bound in a carved triptych of wainscot oak to the Rev. R. M. Benson, M. A., on resigning the charge of the parish after twenty-six years' work. The presentation was made by Mr. Councilor Thomas, who alluded to the value of Father Benson's labors for the parish, for the Church at large, and for the educational progress of the community.

ON the 4th of May, the day appointed for the assembling of the Church Council of Natal summoned by Archdeacon Colley at St. Peter's cathedral, there was no attendance. The Archdeacon, however, read an address, including a letter from himself to Mr. Westlake, Q. C., asking whether any possibility existed of compelling the Archbishop of Canterbury to consecrate Sir Geo. Cox to the Bishopric of Natal? The reply to this letter was conveyed in the two words, "Coercion impossible."

EASTER Day is getting more and more observed as a great Christian festival by Presbyterian Scotland. Many of the churches were decorated florally this year, and in these there have been Easter anthems, Easter hymns, Easter sermons, "while some, a little, more timid (says the Scottish correspondent of *John Bull*), have only ventured this time on an Easter recital of sacred music on some day immediately following." It would be a strange thing if eventually a revived ritual would be found the great means of uniting Christendom.

THE latest letters from Uganda received at the C. M. S. House in Salisbury Square are dated January 2nd. Mr. Mackay wrote that there was "a sort of respite" from persecution by the king, but "those in prison for the Faith were not yet liberated, nor dared those in hiding venture to come to light." At Christmas he had a little gathering of a hundred or more, viz., the most of our pupils who happened to be at the capital; others had little assemblies in their country homes. The Gospel of St. Matthew has been published and is eagerly bought.

THE Church of England Central Society for Providing Homes for Waifs and Strays has just opened at Meanwood, near Leeds, the fifth of their certified industrial schools for girls rescued from immoral surroundings, under the Industrial Schools Act Amendment Act. It is built from designs approved by the Home Office, and will be called the Beckett Home, after Miss Beckett (sister of Lord Grimthorpe), whose munificence provided the chief cost. This is the twenty-second home of the Society, under whose care are now 730 children coming from all parts of England and Wales.

WHAT is known as the Railway Men's Christian Association in England numbers over 5,000 members and has some 189 stations. It is estimated that there are in the United Kingdom 367,000 railroad employes, and it is claimed that the mission reaches at least 80,000 of that number. The members of the

association are almost to a man teetotalers. Such has been the success of the work generally that appeals have been sent from India and South Africa for missionaries to be sent out to the railroad men in those regions. At a recent meeting of the association, held in Exeter Hall, a letter was read from Mr. Gladstone complimenting the railroad men and wishing the movement success. Speeches were delivered by several delegates, all of them bearing testimony to the good which the missions had done them.

AT the recent anniversary services of St. John's Foundation School, Leatherhead, an institution for the free education and maintenance of the sons of poor clergymen, Archdeacon Farrar declared that Englishmen as a body were strangely ungenerous and callous to the sufferings of the clergy. In his judgment and according to his own positive knowledge, Nonconformists were much less exposed to this charge than members of the national Church. There were hundreds, even thousands of English laymen, who did not contribute a single sixpence towards their own spiritual maintenance. Four thousand of their converts had an average income of only \$700. There were 8,752 livings whose average was under \$1,500. It was a fact, he added, that there were clergymen of the Church of England whose families were literally starving.

THERE is an authentic story of a sexton who refused to set the church clock right by the sundial, holding with laudable pride that "the sun and the moon might go wrong, but the kirk clock he was sure would never go wrong." Still better, if not truer, is the story that a rustic parishioner in one of the home counties recently called on his vicar as a delegate from his village to propose a Jubilee memorial by the loyal parishioners. They had consulted, he said, and were of opinion that a clock for the old church-tower would be an appropriate memorial. Through the open window of the vicar's study the church was visible, and the delegate, waxing eloquent, pointing to the tower with outstretched arm, wound up by saying, "And then, sir, we shall be independent of Greenwich time!"

ACCORDING to the *Pall Mall Gazette*, Mr. Talmage has been heard of on the subject of the alleged appropriation of his sermon by Canon Fleming. The Doctor says the Canon is "a friendly, genial, glorious man, and I certainly would be exceedingly loath to charge him with anything that was out of the way. I remember distinctly the kind and genial manner with which the Canon entertained me, and I am of the impression that he presided at the services at which I preached. I simply can't account for it." Dr. Talmage adds—"The President of the Wesleyan Conference of Australia informed me a couple of years ago that a minister had been dismissed from the conference for preaching one of my sermons—not because it was a sermon of mine, but because he had claimed it as one of his own." There is a pleasing suggestiveness about the remark which Canon Fleming will no doubt appreciate.

IN a letter referring to the death of the Rev. J. R. Conor, late incumbent of St. Simon's, Liverpool, the Rev. Dr.

Spencer, vicar of St. Matthew's, Marylebone, says that it was to the loyalty, energy, and bravery of Mr. Conor's father, then a young officer quartered in Gibraltar, that the Duke of Kent (the Queen's father) was indebted for his life. In 1802-3, whilst quartered with the 54th regiment, Major Conor checked a body of mutineers marching towards the officers' camp with the object of taking the duke's life. The Duke of Kent took steps to secure the Rev. J. R. Conor's promotion, but no results followed, and the doctor indignantly says: "Shame on the bishops, shame on the Government, who, deaf to the claims of one whose father had made the nation his debtor by his heroic daring on that occasion, left him to fight an uphill battle in the slums of Liverpool."

The *Pall Mall Gazette* says that ordinations were held on Trinity Sunday by the Archbishops of Canterbury and York, and 26 suffragans, when 238 candidates were admitted to deacon's orders, and 252 deacons were advanced to the priesthood. Of these 151 were graduates of Oxford, 150 of Cambridge, 25 of London, 20 of Dublin, 15 of Durham, 5 of Lampeter, 2 of Aberdeen, 2 of Glasgow, and 1 of Edinburgh and 1 of St. Andrew's, Universities. The remaining ordinands were, independent of literates, educated as follows: 16 at Bees, 12 at Lincoln, 11 at Birkenhead, 7 at Lichfield, 7 at Truro, 9 at the London College of Divinity, 6 at Islington, 5 at Gloucester, 5 at Chichester, 2 at Queen's College, Birmingham, and one each at Cuddesdon, Wells, Warminster, and Cumbrae. At Canterbury, London, Oxford, Ely, and Peterborough, nearly all who were ordained were graduates of Oxford or Cambridge. In most of the northern dioceses, except Liverpool, the proportion of graduates ordained exceeded the average. The Bishop of Rochester held an ordination on St. Barnabas' Day at Clapham, when he ordained 18 deacons and 24 priests, all of whom but three were graduates.

CHICAGO.

Bishop Burgess visited the mission in De Kalb on Monday evening, June 27, and confirmed five persons. The following day he visited St. Peter's, Sycamore. At 3 P. M. he addressed the Woman's Auxiliary. In the evening he confirmed eight persons. This is the second Confirmation within nine months held in the parish. St. Peter's Day, the Bishop administered the Holy Communion at 6:30 A. M.

The Bishop expressed much interest and pleasure in the services of the two places, in both surpliced choirs and choral services are successfully instituted. The people were delighted and encouraged by the kind words and genial manner of the Bishop, and both places realized great good from his visit. Sycamore and De Kalb are under the charge of the Rev. B. F. Cooley, who feels much cheered and strengthened by the loyal hearts of the good Churchmen to whom he ministers.

CITY.—The new church of the Ascension, as mentioned in our last issue was formally opened the 25th of June by the Rt. Rev. the Bishop of Springfield. The building stands to the west of the old chapel, the chancel being at the east end. It is a substantial

structure of Gothic design, the outside of Joliet limestone with trimmings of Bedford stone. The roof forms a prominent feature of the interior, being constructed throughout of Georgia yellow pine, while the inside walls are lined throughout with pressed brick, so that lathing and plastering are entirely dispensed with throughout the building. The chancel arch—constructed entirely of pressed brick—has a span of 26 feet, and rises to a height of 32 feet above the floor. The whole design is intended to express down to the smallest detail a perfect sincerity of construction, constructive features being emphasized and made as far as possible decorative as well. The church has three main entrances at the west front, besides others at the east end, the main vestibule on La Salle Avenue having a baptistry and confessional upon its north and south sides. The choir occupies the east bay of the nave, immediately west of the chancel arch, and contains stalls for 35 men and boys. The altar is of oak, while all the altar furniture is made of polished brass, from special designs by the architect, Mr. J. N. Tilton. As it is ultimately intended to place memorial windows in the church, the stained glass at present in the windows has been kept down in plain surfaces of pale blue bordered with brown, harmonizing well with the red tone of the brick walls, and yellow woods of the interior. The idea of grouping features in threes, has been carried out throughout the church.

NEW YORK

CITY.—A meeting of the trustees of the cathedral was held on Thursday at the office of Mr. Cornelius Vanderbilt. It was stated that a site for the cathedral had not as yet been fixed upon, largely because so many land owners and heads of corporations were out of town. A site, however, would be fixed upon with as little delay as need be.

An association has recently been organized under the name of "The Church Association for the Advancement of the Interests of Labor." It is composed largely or wholly of the clergy of the diocese, of whom some 20 were present, the Rev. Dr. B. F. De Costa acting as chairman. The meeting began with a short service as set forth by authority of the Bishop, when addresses were made by the Rev. Dr. Rylance, rector of St. Mark's church, and the Rev. Dr. Rainsford, of St. George's. An address was also made by Master Workman J. E. Quinn, who spoke at length on the troubles and grievances of laboring men. In the course of the meeting, a resolution was passed to the effect that in the judgment of the conference, the clergy of the Church should become personally interested in the questions now being agitated by workmen; should inform themselves of the nature of the issues presented, and should be prepared to act as the necessity of the day may demand.

On June 15th, a sister was received into the Sisterhood of the Good Shepherd by Bishop Watson, of East Carolina, who acted in the place of the Bishop of the diocese. He was assisted in the service by the Rev. Dr. Gallaudet, chaplain of the Sisterhood, and by the Rev. Dr. Beach, rector of St. Peter's. The Bishop followed with an address.

On Thursday afternoon, June 30th, the Rev. Edmund Guilbert, rector of the church of the Holy Spirit, was married to Miss Isabel Moss. The cere-

mony took place at St. Andrew's church, New Berlin, N. Y., a special train conveying thither a large number of friends and parishioners from this city. The church was tastefully decorated with flowers, and at the conclusion of the ceremony, the newly-wedded party received many congratulations.

The Rev. Dr. Van De Water's acceptance of the rectorship of St. Andrew's church at 127th St. and Lexington Ave. has been announced from the pulpit.

BEECHWOOD.—On June 14, St. Mary's church was consecrated by the Bishop of the diocese, being assisted by the Rev. Dr. Gibson, dean of the Southern Convocation, the Rev. Dr. J. S. Spencer of Tarrytown, the Rev. F. B. Van Kleeck, of White Plains, the Rev. A. B. Jennings, and others. The Bishop followed with a sermon, and at the close of the services the clergy were entertained at a lunch by Mr. B. F. Church. By the will of the late Dr. William Creighton, the church and grounds, and \$5,000 in money were left in trust to the diocese for the congregation worshipping in St. Mary's.

TARRYTOWN.—On Tuesday, June 28, at a meeting of the clergy and laity of the diocese, Bishop Potter, (the clergy concurring,) appointed the Rev. F. B. Van Kleeck, rector of Grace church, White Plains, to be Archdeacon of the Southern Convocation, including the counties of Putnam, Rockland, and Westchester. His duties will be to have the general oversight of the missionary work in this section of the diocese. The Rev. C. E. Canedy, of New Rochelle, was appointed secretary, and the Rev. T. H. Mead, of Tarrytown, treasurer.

CENTRAL NEW YORK

MANLIUS.—The school year at St. John's Military School came to an end on June 16th. After the examination and before the closing, the cadets enjoyed an outing together in their camp at the head of Cazenovia Lake. Four days were thus spent pleasantly on this beautiful spot under an almost cloudless sky. On the closing day a special train from Syracuse brought a goodly number of guests, including Bishop Huntington and many of the clergy. Senator Hiscock delivered the annual address taking as his theme, "The Practical Value of an Education." After the honors and prizes won during the year had been announced, the cadets gave an exhibition of their skill in a battalion drill followed by dress parade. The exercises were fitly closed by the gathering of the school household in the chapel, where the parting hymn was sung and the Bishop pronounced the final word of blessing.

MAINE

The past year has been a most successful one in the history of St. Mark's church, in the beautiful and busy town of Waterville. On the evening of June 8th, the little church was literally filled inside and outside. The Bishop and quite a number of clergy who were present, were greatly impressed by the heartiness and reverence of the service. The Bishop preached and confirmed a class of 13 presented by the priest-in-charge, the Rev. Medville McLaughlin. This makes 29 confirmed in this mission in about a year. The girls and women of the class were dressed in white. On the day following, the church was consecrated under the title of St. Mark's. The sermon preached by the Rev. Alexander J. Miller of Philadelphia, was full of truth, force and beauty, from the

text: "My House shall be called an house of prayer." The Rev. Mr. McLaughlin deserves much credit for the zeal and enthusiasm with which he has labored since he took charge of this work about a year and a half ago. This work derives special importance from the fact that Waterville is the seat of a large and flourishing college of the Baptist denomination.

Thursday, June 16, was Commencement day at St. Catharine's Hall, the diocesan school for girls in Augusta. On Wednesday evening, the school attended in a body the beautiful new parish church. Many outsiders were present, and the church was well filled. Evensong which was fully choral, was rendered superbly by the surpliced choir. The Bishop and about a dozen priests were present. The sermon was preached by the Rev. Dr. Richey, professor of Church History in the General Theological Seminary, from St. Matthew vi: 26, 28 and 29. The sermon which was delivered without notes, was certainly a grand discourse. The Commencement exercises the day following, were of more than usual interest. Seven young ladies were graduated, and received their diplomas from the Bishop, who delivered a brief and appropriate address. There has been great improvement in the music of the school. The examining committee report that the school was never in so satisfactory a condition. The faithful management of the principal, the Rev. Wm. D. Martin, is bearing fruit. A commodious chapel is being built for the use of the school. Additional funds are needed to complete it.

LOUISIANA

NEW ORLEANS.—St. Paul's church, the Rev. H. H. Waters, M. A., rector, has been undergoing repairs and adornment for some little time. Through the munificence of Mr. Harry Howard, it has been much beautified, and is now one of the finest churches in this city. Its exterior with its towers and turrets is most Churchly and imposing, and within, its graceful columns and high vaulted roof strike the eye most pleasingly. Gothic decorations with florid and appropriate designs in soft rich colors have been added to columns, walls and chancel. The walls are of a soft shade of brown, with designs of a deeper shade and color about the windows and ceiling. For a border the artists have placed a deep and striking set of Gothic figures in a variety of colors, pale pink, green, brown, red, and gold, being most conspicuous. The chancel is particularly pleasing, covered as it is with a rich tapestry-like design of Gothic painting in gold and other bright colors. On each side of it are two large rooms, one a robing room for the rector, and the other the rector's study and vestry meeting room; this last room is most comfortably furnished with desk, chairs, sofa, wardrobe, etc., while the walls are shelved and filled with rare and valuable Church literature. In this room the rector may be found between certain hours of each day.

PATTERSONVILLE.—The Bishop's missionary visited this parish the latter part of last month and was greeted with a large congregation, the church being full of people. There is still a debt on the church edifice of \$950, which the people are earnestly endeavoring to pay. On the afternoon of the same day the missionary visited and addressed a colored congregation in a little chapel on Boy Blue Plantation. Mr. and Mrs. J. H. Oglesby generously provided this chapel for the use of a colored Sunday

school and church, and Mrs. Oglesby herself gives freely of her time to this noble work. In view of the fact that at the last diocesan council, the rector of Trinity church, the Rev. Dr. McKim, introduced the following resolution, which was unanimously adopted:

That it be recommended to the rectors in the diocese to establish Sunday schools for the instruction of the children of the negro race in the Bible and Prayer Book, under white teachers, at such places as in the judgment of the several rectors and vestries, may be suitable.

It is hoped that the Church in this diocese will establish everywhere such chapels as that at Boy Blue Plantation.

UTAH

In the afternoon of the 2nd Sunday after Trinity, Bishop Tuttle, the Rev. Messrs. Miller, Davis and Unsworth, drove ten miles to Plain City where a class of four was confirmed, one of them a little while ago the Bishop of the Josephites, the sect of the Mormons who follow the leadership of Joseph Smith, Jr. In the evening at the church of the Good Shepherd, a class of 17 was confirmed. At Kay's Creek, a little farming village, 15 miles from Ogden, on the road to Salt Lake City, Mr. Unsworth is building a little brick chapel 40x25. He hopes with God's blessing, beside beginning the Church's services and a Sunday school at once, to open a day school in September. There are 30 or 40 families of "apostates" in the village, and hitherto they have had no school, no service. There are 112 children belonging to these families, between three and thirteen years of age, who never go to Sunday school. Mr. Unsworth was deeply touched by those many sad evidences of spiritual destitution, and a simple narration of them in letters to Christian brethren East has already brought him almost enough money to pay for his building. But he needs about ten scholarships of \$40 each to support a day school, or rather to supplement such support as he can get from tuition. The work he can do, and is glad to do, the money he cannot give; but others, he hopes, will seize the opportunity and so work with, and through, and by him a work which must be as much more than usually blessed as the need is more than usually great and importunate.

WESTERN NEW YORK

MAYVILLE.—The Bishop visited this parish on St. Peter's eve, and confirmed 25 in St. Paul's church in the evening, and 14 at St. George's mission chapel, at Hartfield, two miles away, in the afternoon. The chapel was filled, and the church crowded, uncomfortably, at the services. The Bishop expressed himself as being highly pleased with the great advance made in the condition and prospects of parish and mission, since the return of the Rev. P. Macfarlane to the rectorship, on January 1st, 1887, after an absence of four years.

INDIANA

Within 20 days from the date of the 50th diocesan convention, the journal of its proceedings lies upon our table. From it we take the following summary of statistics:

Clergy. 36. Ordinations—Priests, 1; candidates for Holy Orders, 2; lay readers licensed, 27; churches consecrated, 1; parishes, 41; organized missions, 9; churches and chapels, 51. Baptisms—adult, 216, infant, 442; total, 658. Marriages, 123; burials, 237; Confirmations, 499; confirmed persons, 5,337; families, 1,756; communicants, 4,928; Sunday school teachers, 444, scholars, 3,742. Value of property—churches, \$492,900; rectories, \$76,800; total, \$569,700.

TENNESSEE.

The journal of the 55th annual convention gives the following summary of statistics: Number of clergy, 44; candidates for Orders, 2; number of parishes in union with convention, 30; number of organized missions, 37; Baptisms for year 1886-87—adults, 102, infants, 432, total, 534; Confirmations, 347; Sunday school teachers, 203, pupils, 2,494; communicants, 3,713; total of contributions, \$72,364.84.

MILWAUKEE.

The Commencement of Nashotah House occurred on St. Peter's Day, as usual; the occasion was particularly eventful, by reason of the installation of President Carter, which occurred at the opening of the service, after the procession of choir, clergy and bishops, preceded by crucifer, had marched up to the chancel, singing the processionals. Bishop Welles presided at the installation, after which the degree of B. D. was conferred on the graduating class, consisting of Messrs. Edward S. Welles, O. R. D. Crittenton, J. Oliver Ferris, R. R. Upjohn, A. A. Cairns, and W. J. Clarke Agnew. The first three, belonging to the diocese of Milwaukee, received their diplomas from the hands of Bishop Welles, while the three latter from the diocese of Fond du Lac, received them from Bishop Brown. The Holy Communion was then celebrated by the Bishop of Fond du Lac, assisted by the Bishops of Springfield and Western Michigan. The service was full choral, being sung by the Bishop and choir of students. The *Benedictus* and *Agnus Dei* were sung as tenor solos by the Rev. R. R. Upjohn, assisted by Mr. E. L. Jenner and the full chorus. They were from Cooke's service, and were well rendered. Mr. Titcomb of the class of '89, was organist. The sermon was preached by the Rev. Father Hall, S. S. J. E., and was an able address, mainly to the clergy and students. The academic hood which has been adopted by the board, as the mark of the degree, was conferred with the diplomas. In the evening, the benediction service of the new residence of Prof. Adams, was conducted by Bishop Welles, after which Dr. and Mrs. Adams were "at home" to the visitors in the full meaning of the words. The house is very tastily and comfortably arranged, and is an ornamental no less than a useful addition to the seminary property.

A few days previously, were held the Commencement exercises of St. John's Military Academy, Delafield, of which the Rev. S. T. Smythe is head-master. This preparatory school has proved as successful as it is efficient. There were a number of visitors present.

The diocesan branch of the Woman's Auxiliary was recently in session at St. Paul's church, Milwaukee. It opened with the Holy Communion, celebrated by Bishop Welles, assisted by the Rev. Dr. Delafield, of Chicago. After a bountiful lunch served by the ladies of the parish, reports were presented from the various parochial organizations of women throughout the diocese, and addresses of value and interest were made by the Rev. John McKim, on missionary work in Japan, and Miss Sybil Carter, who has been visiting schools and missions to the Indians and Mormons. The reports showed that the work had doubled in the past year.

Commencement Day at Kemper Hall passed off quietly, but happily, the diplomas being conferred by Bishop Welles. The sisters-in-charge have declined to increase the accommodations, believing that a large school would be

less effective. It is understood that the full quota of pupils for next year, was completed before Commencement Day, necessitating the rejection of a large number of applications.

The Standing Committee has organized by the election of the Rev. Dr. Clarke as president, and the Rev. Dean Mallory as secretary.

WYOMING AND IDAHO.

BISHOP TALBOT'S APPOINTMENTS.

JULY.	
10. Cheyenne.	24. Rawlins.
17. Laramie.	31. Evanston.
AUGUST.	
7. Boise City.	19. Idaho City.
14. Emmett.	21. Boise City.
17. Placerville.	28. Silver City.
SEPTEMBER.	
1. Mountain Home.	11. Bellevue.
4. Rocky Bar.	18. Hailey.
6. Shoshone.	25. Ketchum.
OCTOBER.	
2. Challis.	16. Pocatillo.
9. Salmon City.	20. Caldwell.
12. Camas.	23. Weiser.
13. Eagle Rock.	30. Lewiston.
14. Blackfoot.	
NOVEMBER.	
2. Mt. Idaho.	13. Fort Sherman.
3. Grangeville.	18. Eagle City.
6. Lewiston.	20. Murray.
8. Moscow.	27. Cheyenne.
10. Rathdrum.	

CONNECTICUT.

HARTFORD.—On Sunday evening, June 26, Bishop Williams preached the baccalaureate sermon for Trinity College at Christ church. The text was from I Cor. xvi: 13, "Watch ye, stand fast in the faith, quit you like men, be strong." The Bishop closed with an earnest appeal to the seniors to follow these four virtues, watchfulness, steadfastness, manliness, and strength, in their own lives.

On Tuesday afternoon the class day exercises were held on the beautiful campus in front of Northam Towers. In the evening, the class day reception was given in the new gymnasium which was beautifully lighted and decorated. Wednesday was alumni day. Prayers were read in the chapel in the morning and then the business meeting of the alumni was held in the Latin room. A communication was received from the trustees announcing that the canvass of the votes of the alumni, showed that they had elected Dr. W. A. M. Wainwright '64, of Hartford, to be trustee for three years, and that the trustees had chosen E. Winslow Williams '53 of Norwich, to be a permanent trustee. The committee on the publication of a history of the college, reported that although a sufficient number of subscriptions had been received, it had been impossible to secure the services of the writers who were desired, and the committee was discharged with special thanks to Dr. W. A. M. Wainwright, '64, Mr. S. G. Fisher, '79, and the Rev. J. H. Barbour, '73. The Rev. Dr. Hart made an extended report on the work of the college in its several departments. The alumni passed a vote of grateful acknowledgement of the recent gifts to the college, and especially of those for the erection and endowment of the scientific building. At one o'clock the exercises of breaking of ground for the new science building took place. The procession was formed in front of Northam Towers, and marched to the site of the new building on the campus. On reaching the site the procession divided and surrounded the limits of the new building. The chancellor began the exercises with prayers. President Smith then made a brief address, expressing thanks for the generous gift thus bestowed and stated that the trustees had voted to call the building the Jarvis Hall of Science, in honor of Mr. George A. Jarvis, of Brooklyn, who made this munificent

gift to the college. Bishop Williams then taking the spade, said: "In the name of the Father and of the Son and of the Holy Ghost, the Holy and Undivided Trinity, I begin this work." After the Bishop, the President, Mr. Jarvis, and others, removed sods making the east line of the building. The doxology was then sung and the Bishop pronounced the benediction.

Thursday was the sixty-first Commencement day of Trinity College. The Senatus Academicus met for prayers at Christ church at 10:30 o'clock, and from thence went in procession to the opera house which is close at hand. The President occupied Bishop Berkeley's chair in the centre of the stage and among the distinguished persons present also upon the stage were Bishops Niles of New Hampshire and Paddock of Massachusetts, Mr. J. Pierpont Morgan, of New York and Mr. Geo. A. Jarvis of Brooklyn, donor of the new scientific building. The valedictorian was Mr. Orin Arnold Sands of New York, and the salutatorian was Mr. William Agur Beardsley of Connecticut. All the orations were good and thoughtful and remarkably well delivered. Honorary degrees were conferred as follows: *Master of Arts*—The Rev. H. A. Adams, New York; the Rev. J. A. Bradin, Hartford; Geo. E. Elwell, Bloomsburg, Pa. *Doctor of Laws*—Hon. Geo. F. Edmunds, U. S. Senator, Burlington, Vt. *Doctor in Divinity*—The Rev. J. P. Taylor, Plainfield, N. J. The exercises closed with the doxology, and the benediction by the chancellor.

The Commencement dinner was served at the Allyn House. President Smith presided and about 200 alumni and guests were present. After dinner many interesting speeches were made. In the evening President Smith gave a reception at his residence to all the friends of the college present in Hartford.

PITTSBURGH.

The Bishop has just completed his visitations in the northern portion of the diocese where the work is more flourishing and promising than in the southern portion. He visited the new chapel of the Good Shepherd, Ashcroft, on the third Sunday after Trinity, catechizing the children in the morning and in the afternoon confirming six persons. In the evening he proceeded to St. Saviour's mission, Decatur, which has shown remarkable growth during the past year. The interior has been kalsomined, repainted, carpeted, and new chandeliers have been put in. Here the Rev. F. C. Cowper presented a class of 13 for Confirmation. On Monday the Bishop proceeded to Clearfield. St. Andrew's was beautifully decorated with natural flowers, a large congregation was in attendance and five were confirmed. On Tuesday the Bishop and the clergymen with him proceeded to Houtzdale. In the morning six were confirmed in the church, presented by the Rev. A. S. R. Richards, and one in private. The Holy Communion was afterwards administered, 40 communicating. This is a mission among the miners, all of whom are poor, but all active in good works; one lady, Mrs. John Charlton, alone raised over \$200 to help pay off the debt. In the afternoon the Bishop consecrated the beautiful edifice, which was tastefully adorned, Mr. D. St. George Frazer reading the instrument of donation, and the Rev. Mr. Cowper the letter of consecration. Addresses were delivered by the Rev. Messrs. Fleming, Woodle, Kelly, Bragdon, and the Bishop. A beautiful reredos, has

been put in the church, the handiwork of D. St. George Frazer. In the evening a reception was tendered the Bishop at the latter gentleman's residence. On Wednesday, the Bishop with Messrs. Cowper and Fleming, proceeded to St. Alban's, Peale, where six were confirmed, making a total for the circle of missions of 37.

BROOKVILLE.—The mission at Brookville, which is hereafter to be known as Trinity church, is developing more vigorous life than any mission in the diocese. A series of pre-Confirmation services were commenced on the 2nd Sunday after Trinity, by the general missionary, the Rev. C. B. Bragdon, assisted by the Rev. H. Cruikshank, M. D., the Rev. Edmund A. Angell and the Rev. Samuel P. Kelly. Four adults and two infants were baptised. Thursday evening was the crowning service of the mission when Confirmation was for the first time administered in the old and flourishing town. The Lutheran building, which is rented regularly, was beautifully decorated for the occasion. The Bishop was present and preached on the subject of Confirmation with special reference to the reasons therefor. The building was crowded to its utmost capacity with an interested and attentive congregation. Mr. Bragdon then presented a class of 22—11 ladies and 11 men—for Confirmation and the Bishop addressed them. Ten of the number were heads of families. The work was commenced on the 1st Sunday in Lent and most of the success of the work is due to Mrs. George W. Stewart who was one of those confirmed. Services are held every two weeks and a church building is in contemplation.

On his way to Brookville the Bishop visited Lawsonham in the morning and administered the Holy Communion. In the evening with the Rev. Mr. Barber he visited Fairmount City, baptized two children and confirmed a class of eleven. This is an entirely new work, the first service being held on July 11th. These services are held every other Sunday, eleven families have been gathered in, and there are good prospects.

CALIFORNIA.

RIVERSIDE.—On St. John Baptist's Day the corner-stone of All Saints' church was laid with full Masonic honors. It was quite a gala day in Riverside, and American and English flags were flying from every flag-post. A covered platform was erected on the church lot on which were placed the choir and the officers of the Masonic fraternity. The stone is of granite and bears the inscription "All Saints' church" on one face and the date on the other. When completed the edifice will be one of the handsomest churches in the Convocation of Southern California.

The prospects for the future of the parish are excellent. Since the advent of the present incumbent, the Rev. B. R. Taylor, the church has become a flourishing one. A greater spiritual life has been manifested, the hatchet of past animosities has been buried, and all seem anxious to work for the advancement of the Church which is the blessed Master's kingdom upon earth. There are about eighty communicants, and two guilds have been established with very satisfactory results. When completed the new church will cost about \$8,500 and will have a seating capacity of 500. The architects are Crocker & Smith, Chattanooga, Tennessee, whose plans are unequalled for beauty and design and excellence of

finish. The church will probably be completed by All Saints' Day.

QUINCY.

PREEMPTION.—The Bishop visited this parish June 21st, and remained the guest of the rector, the Rev. Wm. Westover, for five days. He found the parish in a prosperous state, the parishioners having built an addition to the rectory and having otherwise improved the church property. The Ladies' Guild especially have been very active in giving incentive to the work. They were the means of procuring a very beautiful altar cloth and chair for St. John's church.

On June 24th, being the festival of St. John Baptist, the Bishop consecrated the church under the name of St. John. A large congregation was present and the Bishop preached the sermon. After the consecration service a large number of the people partook of a bountiful dinner, given by the ladies of the church, for the benefit of the rectory fund. The people then again returned to the church and the rector baptized a child, the first one in the consecrated church. The Bishop rendered a short service and called upon the clergy present to deliver addresses upon the subjects assigned them; the Rev. E. H. Rudd, chaplain of St. Mary's school, Knoxville, on "Christian Education;" the Rev. C. J. Shrimpton, of Galesburg, on "The Historic Church;" the Rev. Geo. Moore, of Cambridge, on "The Duty and Manner of Giving towards the Support of the Church." All three discourses were listened to with marked attention and interest.

On Sunday morning, June 26th, the Bishop consecrated Grace church, Bowling, which the rector of Preemption has also under his charge. There was a large congregation and the services and sermon by the Bishop were highly appreciated by the people. Sunday evening, there was a Confirmation service at St. John's church, at which there were seven candidates confirmed. The congregation was one of the largest ever seen in the church and the Bishop preached eloquently and fervently.

MISSOURI.

KANSAS CITY.—The corner-stone of the new Trinity church building was laid June 20th, by the Rev. Ethelbert Talbot, D. D., Bishop of Idaho and Wyoming, the brother of the rector, the Rev. Robt. Talbot. The clergy and choir going in procession to the spot, there was placed in the stone a box containing copies of the local and Church papers, a history of the parish, constitutions and canons of Missouri, U. S. coins and other articles, and it was lowered to its place. Bishop Talbot, assisted by the rector and neighboring clergy, conducted the service according to the customary form, and delivered a suitable and interesting address, congratulating rector and people, and setting forth very forcibly the worth and purpose of such beautiful structures as Trinity is to be, in the embodiment of moral and religious ideals, and their manifold usefulness to the community. The rector gave a history of the parish. It was organized in April, 1883, and has grown rapidly. The first edifice planned, of which the basement was first used, was found too small in plan for the present and prospective needs of the parish, and the present building was then determined on. There are already over 300 communicants in the parish. The corner-stone bears the inscription: "Trinity church, A. D. 1887. To the glory of

God, and for the good of man." The building is to be in the early Norman Gothic style, and built of Lake Superior stone and red brick, with terra cotta and copper trimmings. It will seat 700 and will cost complete \$80,000. The organ, which is building in Boston, is to cost \$6,500. The church is expected to be completed by Jan. 1, 1888. The other clergy present and making addresses, were the Rev. Messrs. Mann, Sword, and Dunn of Kansas City, and the Rev. Mr. Bennett of Wyandotte, Kas.

MINNESOTA.

HASTINGS.—St. Luke's church, the Rev. Edward Moyses, rector, has enjoyed a red letter day. A few years ago the church building was entirely destroyed by fire. Immediate action was taken, and a beautiful brick church was built without delay. At length the debt was all paid, and the church was consecrated on Tuesday, June 28. The Assistant Bishop, the Rev. Dr. Gilbert, officiated for the Bishop of the diocese, who was detained at home by sickness in his family. The regret which all felt for his absence was somewhat lessened by the reception of a beautiful and characteristic letter from him, which was read to the congregation by the rector. At the same time with the church a beautiful brass eagle lectern, in memory of the Rev. Timothy Wilcox, was consecrated. Bishop Gilbert won all hearts by his stirring and eloquent sermon. There were also present and assisting in the service the Rev. Messrs. W. C. Pope, Charles D. Andrews, Mr. Edwin Johnson, lay reader, and the Rev. Prof. Wilson. Over 100 received at the Holy Communion, among them a number of Sioux Indians resident in the neighborhood. After the conclusion of the service, the entire congregation remained and partook of a bountiful dinner, spread on a large cruciform table under the trees in the churchyard. This was a gathering of old and young, of the rich and the poor. After several hours spent in most enjoyable social intercourse, the people gradually dispersed, all very happy and very much encouraged. The hope was expressed by many that it might not be a great while before a similar company might assemble at the opening of the rectory, that yet remains to be built on the grounds.

CENTRAL PENNSYLVANIA.

PITTSBURGH.—The Rev. George D. Stroud, rector of St. James' church, died June 29 after a short illness. Mr. Stroud was born in Philadelphia in 1840, being a son of the late Judge Stroud, and studied law with Lewis D. Vail, Esq., being admitted to the bar in 1863. He practiced his profession there until the latter part of 1875, when he removed to Tonawanda, Pa., where he continued his practice for a short time and then studied for the ministry. He was ordained by Bishop Howe in 1878, and for a short time was rector of St. Peter's church, at Tunckhannock, but was obliged to relinquish the charge on account of ill health. He subsequently returned to this city, and about a year ago became rector of St. James' church, this place, where he continued until his death.

LONG ISLAND.

ROSLYN.—By appointment of the Bishop, the Rev. Dr. Wm. A. Matson has become rector of Trinity church, with the arrangement, it is understood, that he shall preach at the cathedral, as often as the Bishop may desire. Dr. Matson has been for some time rector

of the church of the Resurrection at Richmond Hill.

GARDEN CITY.—By invitation of the Bishop, the Rev. James B. Neis, in charge of Christ church chapel, preached in the cathedral on Sunday, July 3. Mr. Neis is a graduate of the General Theological Seminary, where he took the highest prizes for an essay. He is also a graduate of Columbia College, where he lately received the degree of M. A., after passing a severe examination in philosophy, ethics, etc. In this connection, it may be noted that the Rev. F. L. Humphreys, precentor of the cathedral, has gone to Europe for the summer.

BROOKLYN.—The Sunday school rooms of the church of the Redeemer, the Rev. Charles R. Treat, rector, are to be enlarged and improved. The chapel organ has been sold, while the organ in the main auditory is to be revoiced. The Rev. Mr. Simonson, recently assistant at St. James' under the Rev. C. W. Homer, has become connected with the church. Mr. Treat is to give a part of his time until October to St. Thomas' church, New York, in the absence of the rector, the Rev. Dr. Morgan. The rumor that he had resigned from the church of the Redeemer is incorrect.

The Rev. Louis De Cormis, assistant-minister at St. Ann's, is to take the services for the five Sundays in July, in Calvary church, Summit, N. J. He is expected to officiate in St. Ann's morning and evening in August and September.

The new church at Bath Beach was opened on Sunday, July 3d. It has a seating capacity of 300, and will cost \$8,000.

MICHIGAN.

The graduates of the Michigan Institution for Deaf Mutes held their first re-union at Flint, June 22d and 23rd. Over 100 were present from all over the State. The Rev. Mr. Mann was present, and held two services. At the last service he baptized two children of deaf-mute parents.

FLINT.—The character of the services of St. Paul's church have lately been much improved by the introduction of a vested choir of 20 boys and ten men. To accommodate this choir the chancel platform was extended into the transepts about ten feet, which, with its handsome choir stalls, prie-dieu, lectern and pulpit of oiled butternut, give the east end of the church a dignity which it has hitherto lacked, and now making this one of the finest churches in this diocese. The choir made its first appearance at the afternoon service on the 2nd Sunday after Trinity, vested in cassock and cotta. The procession was headed by cross bearer, bearing upon a staff of oak a beautiful cross of polished brass, of exquisite design and workmanship, given by Mrs. M. H. Card in loving memory of her little daughter Marguerite, who died two years ago. The psalter, *Magnificat* and *Nunc Dimittis*, were sung to simple Anglican chants, and Stainer's grand "Alpha and Omega" as the anthem after the third collect, was well sung. The soprano solo was well rendered by George Muma, one of the boys. Whitney's Alleluia anthem was sung at the presentation of the alms. The new interest awakened in the parish has been testified by the crowded congregations at this service.

MASSACHUSETTS.

CAMBRIDGEPORT.—A new chapel—called St. Philip's church—of the old

mother parish of S. Peter's, the Rev. E. M. Gushee, rector, has recently been completed. The new structure stands near the junction of Allston and Brookline streets, in the section of Cambridgeport bounded by the great southerly sweep of the Charles river, a district largely filled with neatly kept wooden dwellings, but containing also at least two large manufactories. St. Philip's is a frame building about 50x33 feet externally, sheathed with shingles in place of siding, stained dark red, with blue trimmings, and built to seat about 200. The seats are not pews but chairs of approved pattern, having foot rests for use of persons next behind in kneeling. The altar, which is the principal object in the interior, is separated from the body of the church by a screen made of cypress; it is of oak, finished light, after a design by Mr. Slack, the architect, of New Bedford. Services are to be an early Celebration monthly, and Evensong with sermon by Mr. Gushee Sunday afternoons.

OHIO.

CLEVELAND.—The new house of worship for All Saints' church, the Rev. J. W. Keeble, rector, was opened Sunday, June 26. The exterior is attractive and imposing, the interior airy, bright and beautiful. The church is furnished with taste and will seat comfortably about 450 people. The Rev. Dr. Bates, rector of St. Paul's and dean of the Cleveland Convocation, preached the opening sermon, followed by appropriate addresses from the Rev. Y. Peyton Morgan, the Rev. Mr. Nicholas and others. The music was by a chorus choir.

SPRINGFIELD.

HAVANA.—A pair of handsome brass Eucharistic candlesticks were blessed and placed upon the altar of St. Barnabas' church, on the third Sunday after Trinity. On each was the inscription: "In memoriam, John Brazier Draper, Priest, R. I. P." Havana was Mr. Draper's first mission. This memorial gift was made by a number of his friends here and in the East.

DECATUR.—Bishop Seymour visited St. John's, the Rev. A. Kinney, Hall rector, on Sunday, July 3rd, confirming a class of eight, making the third class confirmed in this church during the last four months. He confirmed one person at night in Grace chapel, the Rev. Thomas White, priest-in-charge.

"THE UNITED ORIGINAL SECEDERS."

The history of the evolution of the "United Original Seceders" of Scotland is one of great interest. The name clearly indicates evolutionary processes. It is manifest that no sane body of men originating a new denomination would give it such a complex designation. They might call it the Original Church, or Seceding Church, or United Church; and each of these titles would carry a special significance. Original would mean that other bodies were claiming to be the first and only original organization; Seceding would mean withdrawal from some other body; and United would indicate the coming together of two or more bodies. But how did the complex title, "United Original Seceders" come into existence; and which was the original name, "Original," "Seceders," or "United?" Did the Originals secede, or the Seceders originate? Did the Seceders secede, or the Originals unite? Did the United originate or did they simply secede?

We cannot answer these perplexing questions satisfactorily by resorting to hypothesis. History alone can guide us through the maze.

According to history the Cameronians were the first seceders. Were they? Was not the Church of Scotland the seceding body, rather? Did not the Cameronians simply remain true to the anti-Erastian principles of the Reformed Church of Scotland, while the majority surrendered those principles? If so the original secession of the seceders was from the seceding Church of Scotland. However this may be the body first called Secession Church originated in the deposition, in 1733, of Erskine and several associates, for protesting against the right given to heritors and elders to "elect and call," instead of "name and propose" pastors to "the whole congregation to be approved or disapproved." Deposition is hardly secession, but doubtless deposition was followed by secession and the Associate Presbytery was formed. Let this be considered the starting point of the original secession.

This body of seceders soon got into controversy over the form of oath administered to burghers, and a secession of seceders took place, one body calling itself the Associate Synod, and the other the General Associate Synod, otherwise known as Burghers and Anti-Burghers. The Burgher and Anti-Burgher seceders lived on side by side for seventy years before they again became active as seceders. Then the question of the province of civil magistrates in religion furnished occasion for differences, and each synod divided, and the seceders called themselves the Original Seceders. In 1820 the two main bodies united and took the name of United Seceders.

Five years after the Burgher division another secession from the Church of Scotland occurred, growing out of the deposition of Minister Gillespie for refusing to assist in installing a minister over a church against the will of the people. This body of Relief Presbyterians united with the United Original Seceders in 1847, and by the process the words "Original Seceders" were eliminated, and the United Presbyterian Church was the resultant.

This union, however, did not dispose of all the Seceders, Original, United, or otherwise. There still remained some calling themselves Original Seceders who had not entered into the union of 1820. Part of these entered the Free Church in 1852, and part seceded and have continued the United Original title to this day. This highly historic body, called the "Synod of the United Original Seceders," has four presbyteries and thirty churches, quite enough for another secession should another scheme of union be carried out.

Is this a bit of isolated history? Nay, verily. "Are we not all a lot of split P.'s," said a member of the Pan-Presbyterian Council across the water? "Split P.'s" also stands for Split Protestants.—*The Independent*.

Bishop Paret's diocesan paper, the *Maryland Churchman*, contained in a recent number, an article on "Funeral Reform," most excellent and greatly needed. It ought to be scattered broadcast over the land. He says truly that the bereaved go for help and advice in their affliction neither to pastor nor friends, but—to the undertaker! and he orders all things after his own pleasure, making the show and sham of an average funeral "something inexpressibly sad," "not a Christian burial, but

an undertaker's advertisement." Among the particulars in which reform is needed are specified:

1. Consulting the pastor instead of the undertaker as to details of service.
2. Abolishing funeral sermons.
3. Making all leave-taking of the dead private, as far as possible; no opening of the coffin and "viewing the corpse" as part of the ceremony. Of these two particulars we are happily rid in Western New York churches.
4. Avoiding all unnecessary cost and display.
5. No Sunday funerals.
6. Reform in the wearing of mourning.

A WAITING WELCOME.

BY O. W. R.

Through winter storms and summer calm
Methinks I see it stand—
The cottage near the hill-side farm,
With outlook fair and grand.

In perfect peace and tenderest cheer
It waits the exiled hearts
Who left it in the waning year;
Yet from it ne'er departs

Their love and longing once again
To see its humble door,
The loitering sun-beam on its pane,
To step its threshold o'er.

It stands like faithful warder there,
Far from earth's care and strife,
And parts the eager mountain air,
That chills all lowland life.

Yet like the sweet and earnest will
Of those who love it best,
It shows upon that sturdy hill
No token of unrest,

But waits the coming of its own,
As day awaits the sun;
Or as the night its starry crown,
When garish day is done.

Like fate it stands and bides the hour
When folk shall come and go,
When silence shall be reft of power,
And loneliness of woe.

And when again its own shall be
Safe sheltered in its fold,
What grateful cheer, what revery,
Shall they therein oft hold!

With flower and bird it waits, I ween,
Sweet welcome all to fill,
Who languish for its charm serene—
This cottage on the hill

BOOK NOTICES.

THE LIVES OF THE PRESIDENTS. John Adams and Thomas Jefferson. By William O. Stoddard. New York: White, Stokes & Allen; Chicago: S. A. Maxwell & Co. 1887. Price, \$1.25.

Another volume of this admirable series finds hearty welcome in home and school. No better reading can be recommended for interesting our people in our public men and national history. The books of this series are clear in typography and handsomely bound.

CUORE. An Italian School Boy's Journal. A Book for Boys. By Edmondo De Amicis. Translated from the Thirty-ninth Italian Edition, by Isabel F. Hapgood. New York: Thomas Y. Crowell & Co. Pp. 326.

The great success of this charming book in the country where it was written, gives assurance of its substantial worth. Boys young and old, and girls as well, will follow its fascinating pages with increasing interest, from first to last. Not the least readable portions of it are the clever "monthly stories," of which there are nine.

CREED AND CHARACTER SERMONS. By the Rev. H. S. Holland, M. A. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1887. Price, \$1.50.

Canon Holland is well known as the author of "Logic and Life." His writing abounds in original thought and does credit to the best learning of the age. These impressive sermons are classified under the following heads: Apostolic Witness, The Church in the Gospels, Conversion, Newness of Life, The Christian Life Here on Earth. Both for style and thought these sermons are worthy of careful study.

PROVERBS FROM PLYMOUTH PULPIT. Selected from the Writings and Sayings of Henry Ward Beecher. By William Drysdale. Revised in part by Mr. Beecher, and under revision by him at the time of his death. New York: D. Appleton & Co.; Chicago: S. A. Maxwell & Co. 1887. Price, \$1.00.

This unique compilation was begun some years ago under Mr. Beecher's direction, and was undergoing his revision at the time of his death. The brief and brilliant sayings are classified under such heads as Business, Character, Wealth, Education, Truth, Religion, &c. Though the book is only a collection of fragments, it is full of bright thoughts and is rich in suggestive observations. It flashes on every page like the scintillations of an electric generator.

ENGLISH WRITERS. By Henry Morley, LL. D. Vol. I. Introduction, Origins, Old Celtic Literature, Beowulf. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. 1887. Price \$1.50.

An attempt towards a history of English history is the modest sub-title of the initial volume. The introduction which occupies a third of the book, is an able treatise on the four periods of English literature. The remainder is concerned with origins, old Celtic literature and Beowulf. The succeeding volumes are to appear half yearly, through, perhaps, 20 volumes. With a project so vast, we do not wonder that he chooses the word, attempt, to characterize his undertaking. No one can doubt the author's fitness for the task of telling the "long story of English literature regarded as the expression of a nation's history throughout the sequence of its thought."

PHILIP HAZELBROOK; or, the Junior Curate. A story of English Clerical and Social Life. By Henry Faulkner Darnell. Buffalo: C. L. Sherrill & Co., publishers. 1887. 16mo. pp. 587. Price, cloth \$1.

This pleasant and wholesome Church novel, giving some phases of English clerical and social life, is written by a rural rector, who designs faithfully to portray the work of the Church of England, and the class of men by whom she is accomplishing it. The scene of the labors of the three clergymen, rector, senior, and junior curate, is laid in the poverty-stricken parish of St. Swithin's, in the East of London. The story presents us with the character of the work done in such localities, the relations and fortunes of the three parsons, and with just enough of the thread of love interwoven to keep up the interest of the reader and to develop the character of Philip. The book is bright, entertaining, and vigorously written, although it lacks that order and presentation of incidents which a skillful novelist knows how to handle so effectively. It is a pity that it is not printed in a little larger, clearer type, and that the appearance of the page is not more attractive. It is a safe and pleasant book to put on the shelves of parish libraries.

CORRESPONDENCE BETWEEN GOETHE AND CARLYLE. Edited by Charles Eliot Norton. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1887. Price \$2.00.

This latest addition to "Carlylianna" is exciting great interest in literary circles. Here we have Carlyle, not in his familiar role of Snubber-General, but sitting meekly at the feet of a revered master, ecstatically happy over the arrival of a box from Weimar "with books and letters and verses for me, and beautiful trinkets—a bracelet, and the prettiest breastpin—for Jane"—"a box the very packing and arrangement of which we found to be poetic and a study." Mrs. Carlyle seems to have shared her husband's admiration for Goethe, though Carlyle does confess, in a letter to his brother John, that "Jane wavers" in her faith in the "World's Wonder." Carlyle's letters, by the way, reveal some pleasant glimpses of the home life at Craigenputtock—that

home, the master of which, as all the world believes, was "ill to live with." Goethe's letters are full of kindly recognition of Carlyle as a fellow worker, and as of service in rousing in England an interest in German literature. Naturally, these expressions were invaluable to Carlyle, who then needed what he certainly had in abundance afterwards—faith in himself. When the natural curiosity to know what Goethe and Carlyle had to say to each, is gratified, few readers will, we think, regard the "Correspondence" as the "ætherial and quasi celestial thing" which it was to the Carlyles. "His Letters," writes Carlyle later, "are carefully repositied among my *pretiosa*; but for many years past I know not where" (!). An odd comment this, on hero-worship.

The *Fortnightly Review* has an excellent article on "Victorian Literature." This is a jubilee number and has articles on "Science," "Thought," "Music," "Material Growth of the United Kingdom," etc., for the past fifty years. Americans will read with avidity the article, "Our Great Competitor" in this month's *Nineteenth Century*. In *The Contemporary*, "Literary Plagiarism" is surely an opportune article when writers are doubting over Canon Fleming's action. "Faith Healing and Fear Killing" deals some hard blows against such theorists as Mrs. Eddy, whose book by the way, has reached its ninth edition. Vivisection is no favorite of the writer's and the recent experiments upon hydrophobia patients by Pasteur is much criticised. (Leonard Scott Publishing Co., 1104 Walnut St., Philadelphia, Pa.)

Littell's Living Age. This excellent periodical, always happy in its selections, appears to us to have been even more so than usual during the past year. The articles on the state and political prospects of the various European nations are most valuable to those who are watching the signs of the times; and in healthy and thoroughly interesting fiction, it would not be easy to excel "Richard Cable," and "Major and Minor." The shorter articles, too, which it would be libelous to term *padding*, are generally of exceptional interest.

A NEW magazine, *Spelling*, took the field in May, under the auspices of the Spelling Reform Association. It is devoted to the simplification of English orthography. Such names as Prof. Harris, President Barnard, Joseph Medill, and Howard Crosby, appear as patrons of the reform. [Published by the Literary Bureau, Boston, \$1.00 a year.]

THE *London Illustrated News* is now printed in New York, from duplicate plates, under the title of *Illustrated Foreign News*. We can now buy this finest illustrated paper in the world for ten cents a copy. Office, 237 Potter Building, New York City.

THE July number of *The Forum* is full of interest. Two papers will attract public attention; that by Prof. Harris, upon "Henry George's Mistake about Land," and Fr. Huntington's startling picture of "Tenement-house Morality."

THE current number of *The American Magazine* is bright and interesting. This publication is one of the best of our magazines, of varied contents and interesting matter. It is welcomed in thousands of families.

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Editor and Proprietor.

A Rector in Indiana writes: "Thank God for THE LIVING CHURCH. I shall do all in my power for it, and wish it were taken in every Church family in America. It is the best parish helper I ever had."

THE late Gen. Dix's estate included some sixty-five acres in the vicinity of South Park, Chicago, and an index of the man's character was evinced in a correspondence carried on between his agents there and himself, in connection with the lease of a building in that locality. One letter from the General explains all, and is as follows:

I am very glad you have allowed the Woodlawn House to remain vacant instead of renting it for the sale of spirituous liquors. I would rather let it remain vacant to the end of time than to have it rented for such a purpose. I consider rum the cause of nine-tenths of all the murder, poverty and crime in the country, and no earthly consideration would induce me to contribute in the remotest manner to its sale.

"SERMONS," says Dean Comber, "can never do good upon an uncatechised congregation." The ignorance that largely prevails among those who profess and call themselves Christians, is incredible. It is not ignorance of abstruse points of theology, but ignorance concerning Christ, His Church and His Sacraments. There is constant need of instruction, such as is drawn out by questions and answers. "The catechiser," says George Herbert, "will draw out of silly souls even the dark and deep points of religion." The good catechiser will not introduce trivial things, merely to amuse; he will instruct, and grown up people will come with delight to hear good catechising.

A BISHOP requests his clergy to specify the ages of their candidates for Confirmation, and to give special reasons if any are presented under fifteen years of age. Why fifteen? Why not wait till they are of age? They surely will not need the grace

of Confirmation and of the Holy Communion after fifteen more than they do before. They begin to be responsible and subject to temptation years before that. Can the grace of God enter where Satan can? Must evil be allowed the first opportunity? We hope that no usage or tradition will grow up in the American Church that will hinder children from coming to Confirmation. Bishop Bissell well said: "The period of life between 14 and 16 or 17 years of age is ordinarily full of peril to the souls of the young. There is needed, then, for this period of life the special influence and help which Confirmation is designed to supply. Many a Christian, now mature in age, has reason to thank God that for him the perils of that period were anticipated and guarded against by his early reception into the full communion of the Church. The time has been with him perhaps, when he was feeling the restraint of his Confirmation vows a little impatiently. But the very impatience showed the necessity of that restraint, and its blessings also; that it was keeping him in the strait and narrow way. The experience of the Church is therefore in favor of an earlier age for candidates for Confirmation than was formerly the custom."

THE mission of this paper is to promote the cause of charity, forbearance and good will among Churchmen of all kinds of views and sympathies. We believe that our differences are less serious than many presume. As our brethren of the Protestant denominations see things, a black gown is as much a rag of popery as a chasuble, while prayers read out of a book are no less "a mark of the beast" than prayers intoned; and we think they are right, while of course they are also wholly wrong. They are right in assuming that one is as bad as the other; they are wrong in pronouncing either of Roman tendency. But right or wrong they cannot appreciate our quarrels over matters that seem to them equally bad; as the LIVING CHURCH confesses it fails to appreciate the disposition to wrangle over things that are equally good or equally indifferent. There is a great work for us to do in this new world. God has sent us forth on a campaign against the enemies of the soul, and He commands us to "quit us like men." A great many of us fail to fight well because the next regiment wears a different uniform, or because that body of cavalry charges contrary to the old tactics of ever so many years ago, or because hardly any will fight just as we want them to. Let us have a *truce within the lines*, and a general advance against the world, the flesh and the devil. The eyes that are turned on the enemy will not see any one else.

SHALL I GO TO CHURCH.

I do not like the minister; he makes me nervous; he does me no good; shall I go to church?

Are you not a Churchman? Do you not believe in the reality and duty of worship? Do you not believe in the sacred obligations of your religious vows? Do you not desire to be a Catholic Christian? Why then of course you will go to church whenever and wherever you are able. It is not your minister that you go to meet, but your God. It is not your minister that you slight in staying away, but your Saviour. It is not the ability or fitness or fidelity of your minister that is the chief condition of your spiritual improvement at church, but the preparation and desire of your own heart.

We know of a parish where quite a number, who would feel hurt at not being considered Catholic Churchmen, are staying away from church because of some dissatisfaction or parochial contention. If they could see how unchurchly and inconsistent it looks, even from the standpoint of their exaggerated feelings, it seems to us that they would not continue it.

There are Christian bodies around us who assert their individualism without seeming to be so inconsistent, because it is a part of their order for every one to be a rule unto himself, in the exercise of a self-government; but this is not Catholicity, it is not the spirit of a Catholic Churchman. Catholicity believes, sectarianism denies; Catholicity propounds, sectarianism protests; Catholicity does duty to the Church under all conditions, sectarianism does things when it feels like it. Now which would you prefer to be, a Catholic Churchman or a sectarian? If the former, then let no one ever hear you say that you will go to church only when you like the minister. Would you refuse to draw your pay at the end of the week because of a personal dislike to the paying-clerk?

LAY HELP IN THE CHURCH.

When we say that the body of the Church includes the members, the obvious and necessary inference is that everything that each and all of the several members can contribute to the general welfare of the body is involved in their relation to it. The care and sustenance of the body of Christ's Church cannot depend exclusively upon the clergy any more than the head can dispense with the hands or the feet in providing for the wants of the physical body. There is a large sense in which this is already admitted. No one thinks of questioning that the laity should attend to the temporalities of the Church. Their financial sagacity and business habits are

everywhere recognized as fittingly employed in managing the Church in all her secular relations. It is not merely the fact that a clergyman's duties lead him away from business, but by a natural intellectual and moral effect they unfit him for business. If the worldly side of religion is to be attended to with any success, it must be by those who have the requisite training for it. All this is understood. But there are many laymen whose abilities are not confined to business. There is a continually increasing volume of talent among the laity which rises to the loftier planes of intellectual and spiritual life. And there is no reason why, without in the least trenching upon the proper functions of the clergy, this body of talent cannot be pressed into the service of the Church. Why may not the intellectual force, the persuasive tongue, the skill in argument of the Christian lawyer, be used with effect in the instruction of a congregation? In the absence of the clergymen in a fully equipped parish, and still more in the conduct of mission stations, there is room for the abilities of that large class of men who love the Church and who would be delighted to serve her if they had the chance. In view of the increasing demand for services which the clerical force is wholly inadequate to meet, it is a question of the utmost urgency, why not set our godly laity at work? If any fear that erroneous doctrine might be taught, let their fears be quieted. Of course the precaution would be taken to commission none but those of known character. And this precaution being taken, there is not a whit more reason for supposing that the average layman would teach error than that the average clergyman should do so. We entertain the conviction that the type of men we have in mind are in a high degree distinguished for their fidelity to Church principles. They represent the spirit of the rank and file of the body. They would be under no temptation to deviate from the line of teaching prescribed by the liturgy of the Church. They would not be likely to feel the spur of that bane of clerical soundness, "pulpit competition."

We have no specific plan to propose by which this end can be reached. That rests with those who are in authority. But that something of the kind is demanded, is plain as the day. It is demanded in all parts of the land but especially in the West. After every appeal, the bishops find it impossible to meet the call for clergy. Parishes are weak, stipends are low, social and educational conditions are many times uninviting, and the clergy do not always feel the call to work whether they get paid or not. If now there could be a few men in a

diocese willing under the bishop's direction, to occupy these waste places, read the service, to make the Church's teaching for the day the basis for a brief instruction, a stimulus would immediately be given to the life of that "body" which we all love so much. Where the relief is to come from unless in some such way it is impossible to see. The bishop and the clergy together cannot be ubiquitous, many bye places and small vacant parishes will inevitably go without attention unless there can be organized an additional working force, ready to go where it is sent, not dependent upon such work for support, and loving the labor for the Church's sake.

CHATAUQUA ECCLESIASTICAL POLEMICS.

BY THE REV. CHAS. HOLLAND KIDDER.

The Chatauqua Literary and Scientific Circle is doing, in many of its departments, a great and good work. Its general plan is highly commendable. It is no slight contribution toward the welfare of the community to set thousands, and tens of thousands, of people at work on a course of useful and entertaining study, in an age when the average girl or boy "of the period" is inclined to prefer trashy novels to anything that has literary merit. The mere fact that people who have an interest in mental and moral cultivation are thus brought together and are able to exchange views and opinions—to throw, so to speak, their attainments into a common stock, for the benefit of all, is a sufficient recommendation of the value and utility of this organization.

It is of the greatest importance that a society thus constituted should be as catholic as possible in its aims, its methods and its administration. Composed of persons of every shade of opinion, religious, political, and economical, the use of this institution for the propagation of any narrow or one-sided set of views is a virtual breach of trust. There are many subjects concerning which there is room for honest differences of opinion, yet of such a nature that they cannot be omitted even in a brief conspectus. In such a case there is only one fair way wherein to present the mooted points. Both sides ought to be stated, as fairly as possible, leaving the decision to the reader, or at least the latter should be left with the impression that there has been an attempt at impartiality, and that his own preconceived opinion has been neither slighted nor ignored. The textbook on political economy is framed in accordance with this plan. While the author is apparently in favor of a protective tariff, free-traders cannot complain that their position has not been honestly stated. The "Walks and Talks in the Geological Field," by Dr. Winchell, contains just as little of the evolutionary theory as could possibly come from the pen of a person holding his views. He is also so guarded in his manner of advancing it, that no one, however opposed he may be to the view of the evolutionist, can justly take offence thereat. It would be well if the "Short History of the Early Church," by John F. Hurst, D. D., were equally guarded where the question of Church polity is treated. Dr.

Hurst is a man of fine scholarship and great literary ability. His "History of Rationalism" is a very valuable book. To some readers it may appear that he has over-estimated the permanent value and effect of the work of Spenser and other Pietists, but there is no conscious or wilful exaggeration of their merits,—nothing more than is naturally to be expected from one who has received his training under Methodist influences. He is also widely known as an earnest and able preacher.

Such being the character and attainments of Dr. Hurst, it is with great regret that we find in the above-mentioned epitome, the following unqualified and dogmatic statement (p. 28):

There was not the least difference in the original duties of the bishop and the presbyter. In each case he was the spiritual head of one church or society. Later, when churches increased and the supervising office was of wider scope, the Western word supplanted the Eastern, and the term bishop was used, while that of presbyter went into the background. But the bishop, in the early and pure period of the Church, was of no higher order than the presbyter. The duties of one were those of both: "To feed the flock of God . . . taking the oversight thereof." (I Peter v: 2.)

The position taken in this paragraph is identical with that of Lord King, in his "Primitive Church." We have before us a copy of this work published by G. Lane and P. P. Sandford, for the Methodist Episcopal Church, at the conference office, 200 Mulberry St., New York, 1841. In the preface to this reprint, (written by "George Peck, editor,") the hackneyed quotation from Stillingfleet's *Irenicum* is reproduced, and the editor says concerning Stillingfleet and Lord King:

Whether these distinguished individuals ever recanted these works, is a matter into which we are not disposed to interfere. That the works which survive them contain arguments which, however they may have been recanted, have never been refuted, we are quite certain.

In the "sketch of the author's life from a late London edition," found in this same reprint, it is stated that Lord King, "having desired in his preface, with a true air of modesty and candor, to be shown either publicly or privately, any errors or wrong conclusions which he might have fallen into, that request was first complied with by Mr. Edmund Elys, 1692, and afterward by Mr. W. S [c] later, a non-juring divine, 1717."

Nine years earlier, another book had been reprinted (S [c] later's "Original Draught of the Primitive Church," Columbus, Ohio, 1833), which was "recommended by some of the highest authorities and divines of the Protestant Episcopal Church in these United States" (preface, p. xiii), "as a work of singular merit. . . as one of the best means of directing aright the honest enquirer for the truth, in the important subject of the constitution of the Christian ministry, in the first and purest ages of the Gospel." Among these "authorities and divines" we find, of those who then, or afterwards, were bishops, such names as White, the two Onderdonks, Ives, DeLancy, Mead, Whittingham, Brownell, G. W. Doane and McIlvaine.

There was ample reason for the lack of disposition, on the part of the Methodist editor, to inquire whether Stillingfleet and King "ever recanted their works." It is stated in the "Works of the Learned" for January, 1739, (see McElhinney's "Doctrine of the Church," pp. 326-8), that Lord King saw and read the "Original Draught" in manuscript before it was printed and

"he had it in his power to prevent the printing of it effectually, if he pleased. But so far was he from that, that he gave up his own book (which had just then received a second edition) and he returned the manuscript with thanks, and desired it might be printed, for it had convinced him of his mistakes."

The truth of this report, which has been contemptuously questioned (see *Eclectic Review* for June, 1832, pp. 462-4), is rendered fairly probable by the fact that he made no reply to his reviewer, and by the further fact, that, not long after the appearance of the "Original Draught," Lord King made its author an offer of a living in the Church of England—an offer which Sclater as a non-juror could not accept.

Complaints have justly been made concerning the Rationalists (about whom Dr. Hurst has written so fully and so ably) because they frequently advance the most positive statements as to disputed points, and thus virtually by implication, or at times even in set terms (such as "Philistine," for instance) expel from the company of scholars those who venture to differ with them. Surely a similar charge can justly be brought against Hurst, for the unqualified and dogmatic statements above quoted.

The responsibility cannot be waived by the cautious statement, prefixed to each work issuing from *The Chatauqua Press*:

The required books of the C. L. S. C. are recommended by a council of six. It must, however, be understood that recommendation does not involve an approval by the council, or by any member of it, of every principle or doctrine contained in the book recommended.

The fact that the office of *The Chatauqua Press* is at 805 Broadway, New York, which is a Methodist headquarters, ought to have made these gentlemen specially careful that there should be no ground for the suspicion that their large opportunity is abused by making this institution a means for teaching parity of orders with a positiveness which leaves the numerous class who have never studied this point, to suppose that Churchmen, by maintaining their position, are exhibiting a combination of ignorance and obstinacy.

Let the children of the Church be on their guard against such erroneous teachings, remembering that the famous challenge of Hooker (issued in 1594) is still unanswered:

A very strange thing sure it were, that such a discipline as ye speak of should be taught by Christ and His Apostles in the Word of God, and no Church ever have found it out, nor received it till this present time; contrariwise, the government against which ye bend yourselves be observed everywhere throughout all generations and ages of the Christian world, no Church ever perceiving the Word of God to be against it. We require you to find out but one Church upon the face of the whole earth, that hath been ordered by your discipline, or hath not been ordered by ours, that is to say, by Episcopal regiment, sithence the time that the blessed Apostles were here conversant." (Preface to "Ecclesiastical Polity," Sect. 4.)

THE MIDDLE AGES.

A much-alarmed brother has spoken of the General Convention in Chicago as having committed itself to mediævalism. It might have done worse. Do men understand what the Middle Ages were? A writer in St. Alban's *Kalendar*, Philadelphia, says:

There is a strange error in history which has taken possession of people's minds and with very evil influence; we

refer to the error of confusing the "Dark Ages" with the "Middle Ages."

These names denote in history two entirely different periods of time. The "Dark Ages" extend from A. D. 900 to nearly 1050. Robertson, the well-known Church historian, thus describes this period: "Never, perhaps, was there a time of greater misery for most of the European nations; never was there one so sad and so discreditable for religion." During all this century there was no intellectual activity, no great authors, no artists, no musicians, no architects; "the clergy in general sank into the grossest ignorance and disorder;" Bishops became soldiers and went to war; the Religious Orders became relaxed and declined in number and power; and nothing flourished but heresy and superstition. These were indeed the "Dark Ages" and God forbid that we should ever return to them again! They were 'dark' in every respect, 'dark' in ignorance, 'dark' in wickedness; 'dark' in things civil and 'dark' in things religious! In striking contrast to these "Dark Ages" stand the "Middle Ages," or as they are often called "the Ages of Faith." Roughly speaking, the "Middle Ages" may be reckoned to extend from St. Bernard, (A. D. 1150) to the beginning of the 16th century, i. e. they are in the middle between Ancient and Modern History. Now what were some of the characteristics of this period? It was an age of great architects and during this time the finest churches of the world were erected; it was a time of profound thought and many of the greatest doctors of the Church, and philosophers lived then, e. g. Thos. Aquinas, Bonaventura, Roger Bacon; it was a time of deep piety—not to mention other proofs, it was in these ages that the "Imitation of Christ" was written; it was the age of painters, of Fra Angelico, and of Giotto, and of Raphael and Perugino. Not only so but it was the age in which personal religion was at its greatest height, it was the age of the saints, of St. Francis and of St. Dominick and of more than half the saints upon the Calendar. It was the time of civil liberty, the time of Magna Charta. It was distinctly the age of culture, of enlightenment, of learning, of literature and of religion. Since these ages have passed away hardly a picture has been painted, hardly a building erected, hardly a book upon theology written, which is worthy the speaking of. The buildings we cross the ocean to feast our eyes upon were erected in the Middle Ages. The books on theology we read were written in the Middle Ages. The pictures which fill the great galleries of Europe were painted in the Middle Ages. We sing the hymns of the Middle Ages, we say the prayers of the Middle Ages. Our political principles were developed in the Middle Ages. It was in the Middle Ages that our modern civilization had its first spring and rise. To be sure the Middle Ages knew nothing of sewing machines, nor of telegraphs nor telephones, nor of railways, nor of newspapers, nor of dime novels, nor of dynamite, nor of camp meetings, nor of Salvation armies, nor of a thousand of the "inventions" and "improvements" of our days. Men and women did not hasten the first thing in the morning to read the account of all the crimes that had been committed all the world over on the day before, but in an old-fashioned way they said their prayers and asked God to keep them from crime during the day. The Middle Ages were not the ages in which sharpers flourished, and demagogues ruled, but they were

the ages which produced statesmen and theologians, architects and painters, poets and philosophers, and above all—saints! We are sometimes styled "Mediaevalists" and we frankly plead guilty to the charge. We do not say the Middle Ages were perfect, that they were all that could be desired, far from it, they had many serious evils connected with them; the world cannot go backwards and these ages can never return even if we desired them. Telegraphs and railways and steam-power and sewing machines have come and are going to stay, whether we wish them to or no, and to attempt to drag the world back to the Middle Ages would be the act of a madman. But while this is true, it is also true that it is to those ages we must look back for our painting, for our philosophy, for our architecture, for our rites and ceremonies, for our prayers and hymns, for our theology and our logic, for our poetry and for our romances—in short for our higher civilization, and when we of the 19th century compare ourselves with the Middle Ages in these respects we can only confess how far we have retrograded and that our best course is to copy the ages of faith and enlightenment as much as we can. Ours may be the Age of Discovery, but the Middle Ages were the ages of art and philosophy, of theology and of piety, of culture and religion.

A WORKING POLICY.

CONVENTION ADDRESS OF THE BISHOP OF INDIANA.

We have been asked at different times to define our policy as Bishop of Indiana. If this has not been clearly enough manifested by the work in the two-and-a-half years we have been among you, we shall despair of giving expression to it in words.

1. To regard this whole State as a grand missionary field for the Church of the Living God, and unfurl its standard in every county and bring it within reach of as many as possible of the population of our State.

2. To found here Christian schools where the children of Churchmen can be educated in its sacred principles and under its guardian influence.

3. To create as soon as possible benevolent institutions, the Hospital, Orphanage, and Home for the Aged, under the care of the Church, in ministering to which and generously sustaining them, Churchmen may imitate their Divine Master, who during all His earthly life went about doing good.

4. To carefully instruct the children of the Church in our Sunday-schools in Church principles, and to look upon them all as candidates for Confirmation, to be presented to the Chief Pastor for that holy rite on their arrival at years of discretion and after careful instruction.

5. To enjoin upon all Churchmen that it is a blessed privilege to consecrate of their substance to the work of Christ's holy Church. That it is their bounden duty and will bring the blessing of Almighty God upon them.

6. To conform to the requirements, expectations, and custom of the Church in the endowment of the diocese.

7. To make of the diocese of Indiana a grand working diocese in which every member of the Church shall take his or her part in accordance with their baptismal covenant to be Christ's faithful soldier and servant unto their life's end. I thank God to-day for the hearty co-operation I have found, for the spirit

of peace and unity that has prevailed, and I pray that we may, one and all more and more consecrate ourselves to this blessed work, and that the blessing of Almighty God may be more and more poured out upon us.

My brethren of the clergy and laity, we have a glorious field in which to labor. The fifth in population and wealth of the States of our union, it is an immense empire, far beyond the feeble capacity of one man to administer. We have only thus far skimmed over the surface. Let us patiently, persistently, and indefatigably labor, each one doing all he can for his dear Lord, leaving results to the Master for whom we labor. Sure I am that if we work on and faint not, we shall in due time reap a glorious harvest.

THE MARTYRDOM OF DE KOVEN.

The following from an old copy of *The Church Guardian*, Omaha, was written by Bishop Clarkson:

There is one fact about the translation of this good man to Paradise that ought to be known, and that is this: He stood by his duty in the face of death; he refused to leave his post in order to prolong his life. For several years Dr. DeKoven knew that the labors and anxieties of his great work were affecting his brain; he frequently asked his physician whether such and such feelings that he experienced were indications of apoplexy; and they were. When the call came to him from Trinity church, New York, he knew that a change of work and mode of life would relieve the fearful pressure, and most probably prolong his days. And the question that he then discussed with his most intimate friends, and which he then decided, was "whether it was not a man's duty to stand in the lot where God had placed him, even though he might soon, and suddenly fall." He stood by his post of danger, and God has taken him to Himself. So that by the example of his heroic death, as well as by the example of his holy life, he has helped on the cause of Righteousness and Faith among men. It was terrible to lose him, but it is blessed to have such a memory; "He being dead yet speaketh," and both by his life and his death he will continue to speak, as long as men can remember the beauty of such saintliness and the sublimity of such a martyrdom.

SPECIAL COMBINATION OFFER.

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

THE LIVING CHURCH (in advance) and	
The Art Amateur.....	74 50
Harper's Monthly.....	4 50
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Harper's Bazar.....	4 50
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Youth's Companion (new subs. only).....	2 50
The Practical Farmer.....	2 50
Church Review (new subscribers only).....	4 60
The Living Age.....	8 50

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

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

PERSONAL MENTION.

At the recent Commencement of Bowdoin College, Brunswick, Maine, the degree of Doctor of Divinity was conferred on the Rev. Charles Morton Sills, Resident Canon of St. Luke's Cathedral, Portland, Maine.

The address of the Sisterhood of the Good Shepherd, St. Louis, Mo. is changed from 2029 Park Ave. to 1613 South Compton Ave.

The University of King's College, in Nova Scotia, the senior of the Dominion Colleges, at its recent Encenia, conferred the degree of Doctor of Civil Law (D. C. L.) on President Barnard, of Columbia College and the Rev. W. C. Winslow, LL. D., of Boston.

The address of the Rev. Aaron B. Clark is changed to Schuylerville, N. Y. He will continue in charge of the two parishes, Greenwich and Schuylerville.

The address of the Rev. Wm. Lloyd Himes until Sept. 1st will be, care of Baring Brothers, London, England.

The Rev. Geo. Pomeroy Allen, rector of Trinity church, Bethlehem, Pa., has received the degree of D. D. from the University of Pennsylvania at its recent Commencement.

The Rev. Albert C. Bunn, M. D., rector of the church of the Atonement, Brooklyn, will be in Europe during July and August. His address will be in care of Gillig's United States Exchange, 9 Strand, Charing Cross, London, England.

The Rev. William Brittain, having moved to Morrison, Whiteside Co., Ill., requests his letters and papers to be directed accordingly.

The Rev. C. E. Brandt has accepted a unanimous call from the vestry of St. Luke's church, Chicago, to become their rector. His address will be given later.

The P. O. address of the Rev. John H. Babeock is Mitchell, Dakota.

The Rev. D. Marvin has resigned the charge of St. Thomas' church, Ravenswood, (L. I.), and the mission at Laurel Hill, and accepted the rectorship of the Caroline church, Setauket, (L. I.) N. Y.

ORDINATIONS.

On Trinity Sunday, in the Cathedral, Portland, Me., Alonzo Swann, of Augusta, Me., who had just graduated from the General Theological Seminary, was ordered deacon by Bishop Neely. The sermon was preached by the Rev. Chas. T. Ogden.

Sunday, June 5, in Christ church, St. Louis, Mo., Bishop Tuttle ordered deacons, Messrs. Chas. E. Brugler and John W. Hixon, both graduates of the General Seminary. Mr. Brugler became assistant to the Rev. Dr. Schuyler of Christ church, and Mr. Hixon to the Rev. Dr. Runcie of Christ church, St. Joseph.

At Theological Seminary near Alexandria, Va., June 24, the Rev. R. A. Castleman and the Rev. A. B. Kinsolving were ordained to the priesthood by Bishop Whittle, and to the diaconate Messrs. H. J. Beagen, David P. Chockley, W. P. Griggs, E. H. Green, Alexander Galt, P. R. Nugent and G. G. Smeade. The Rev. Dr. Grammer preached the ordination sermon from Acts 1: 8. Only three of the class have as yet been assigned to their work. The Rev. A. J. Beagen goes as assistant to the Rev. Dr. Barten of Christ church, Norfolk; the Rev. P. R. Nugent takes charge of Christ church, Martinsville, Henry county; the Rev. G. G. Smeade is assigned to Pulaski City.

TO CORRESPONDENTS.

RECENT SUBSCRIBER.—Simple forms of grace before meals may be found in almost all manuals of devotion, e. g., "Treasury of Devotion," "Churchman's Guide." A good form is Ps. cxlv: 15-16.

W. N. S.—The word "again" is inserted, (1) because it makes the article agree with the words of Holy Scripture; (2) because it is the ancient form of the creed. It is not used in the sense of repetition any more than to say that one, having fallen, gets up again.

H. B. C.—Cannot tell you. Write to Young Churchman Co., Milwaukee, Wis., the publishers.

MARRIED.

ARTHUR-TRIPLER.—In St. John's Church, Detroit, on Wednesday, June 29th, by the Rev. Joshua Weaver, assisted by the Rev. Henry M. Kirkby, Eunice, youngest daughter of the late Surgeon Charles Stuart Tripler, U. S. A., to the Rev. Louis A. Arthur, recently of New York City.

BROWNE-RUST.—In St. James' church, Bolivar, Tenn., by the Rev. Edward Wootten, rector, Mr. F. W. Browne, of Chicago, to Miss Cora H. Rust, of Tennessee, niece of Mr. Catesby Rust, of Sussex Co. Delaware.

OBITUARY.

STROUD.—On the 29th ultimo, at Pittston, Pa., after a short illness, the Rev. George D. Stroud, in the 47th year of his age.

WALDO.—Died, at her residence in Springfield, June 25th, 1887, Janet Lake, wife of the Rev. G. P. Waldo, aged 76 years and 8 months.

JOHNSON.—Died, at Pittsburgh, Pa., on Thursday, June 23d, Iredell Johnson, of Wilmington, N. C., aged 36 years.

PILCHER.—Entered into rest, evening of June 24th, 1887, at Louisville, Ky., Robt. Derby, eldest child of Robt. E. and Julia Derby Pilcher, (lately deceased), aged two years and eight months.

"Of such is the kingdom of heaven."

APPEALS.

ALL the readers of this journal are hereby asked to contribute \$1 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."

I ASK aid for my missions in Louisiana. Information given by letter. I refer to Bishop Galleher. The Rev. E. W. HUNTER, the Bishop's Missionary, P. O. Box 1784, New Orleans, La.

MEMORIAL ALTAR.

A movement is being made by the friends of the late Rev. Father Jardine to erect an altar in the

new church now being built by St. Mary's parish, Kansas City, Mo., to commemorate his faithfulness and loyalty to the Church. The building is nearing completion and the order for the altar must soon be given. Those persons who desire to assist and have not done so, should remit at once to the rector, the R. V. JOHN SWORD, or to WM. OLLIS, treasurer, Kansas City, Mo. It is especially important that Catholics should respond.

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. Contributors may specify "Domestic," "Foreign," "Indian," "Colored," and should remit to R. FULTON CUTTING, Treasurer. For information, read *The Spirit of Missions* monthly, \$1.00 a year, or write to REV. WM. S. LANGFORD, D.D., General Secretary.

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, Faribault, Minn.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

This Society should receive from the first of July and before the first of September, to meet the engagements of this year, which closes August 31st, for Domestic Missions some \$49,000, and for Foreign Missions about \$25,600. This need is very urgent and appeals for large gifts and small. Surely they who are taking a summer rest will be mindful of the missionaries and their work. In addition to the above, Bishop Williams, of Japan, is earnestly asking for \$10,000 to rebuild St. Agnes' school, Osaka, and Bishop Ferguson, of Africa, desires \$7,000 to rebuild Hoffman Institute and High school at Cape Palmas, and writes: "I shall feel despondent if our educational facilities are not improved." Are there not favored servants of God who will answer these latter calls?

WM. S. LANGFORD, General Secretary.

Remit to R. Fulton Cutting, treasurer, 22 Bible House, New York City.

MISCELLANEOUS.

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

TO RENT.—At Old Mission, Grand Traverse Bay, near the Dock, a comfortable cottage, mostly furnished, eight rooms, ice-house filled, row-boat, etc. Rent \$100 for the summer. Address W. D. BAGLEY, Old Mission, Mich.

A CHURCHWOMAN of long experience in teaching desires a position as teacher in a mission school, or as matron or housekeeper in a Church school. She can give lessons on piano and organ. Best references given. Address MRS. MURRAY, 341 W. Indiana St., Chicago.

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.

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.

FRENCH, GERMAN AND ENGLISH.

Situation wanted in a Church School by a communicant competent to teach. Compensation moderate. E. MABELLE FARMAN, 15½ Wallace street, Cambridge, Mass.

SUBSCRIBERS will please to consult the yellow label on their papers or wrappers, and if the subscription is due, they will confer a favor upon the publisher by prompt remittance, without waiting for a bill.

The Household.

CALENDAR--JULY, 1887.

10. 5th Sunday after Trinity.	Green.
17. 6th Sunday after Trinity.	Green.
24. 7th Sunday after Trinity.	Green.
25. St. JAMES, Apostle.	Red.
31. 8th Sunday after Trinity.	Green.

GIVE THEM NOW.

BY MARAH.

Do not wait till death's dread summons
Calls a loved one from thy side,
Recognize his virtues, living,
Praise him now, and cease to chide.

Off a kindly word or action
Gives new strength to do and dare,
Think of this, and aid thy brother;
Loving words oft lighten care.

Do not wait till life is ended;
Help him now with heart and hand,
Share his pain, enhance his pleasures,
By his side in trouble stand.

Do not wait to shower affection
On a cold and silent form,
Give him now your love and flowers,
Help him now to meet the storm.

Better far one word of kindness,
Now one sympathetic tear,
Now, when they may cheer and comfort,
Than a thousand o'er his bier.

Off a simple rose or lily
Cheers the heart when lone and sad;
Do not wait to deck a casket,
Give them now and make him glad.

Not long since there might be seen
in the window of a dirty little shop, in
an obscure part of London, this announce-
ment: 'Goods removed, mes-
sages taken, carpets beat, and poetry
composed on any subject.'

SIDNEY SMITH said of Sir James
Macintosh that if he were asked for
a definition of pepper, he would answer
thus: Pepper may philosophically be
described as a dusty and highly pulver-
ized seed of an oriental fruit; an article
of condiment rather than diet, which,
dispersed lightly over the surface of
food, with no other rule than the ca-
price of the consumer, communicates
pleasure rather than nutrition; and, by
adding a tropical flavor to the gross and
succulent viands of the North, approxi-
mates the different regions of the earth,
explains the objects of commerce, and
justifies the industry of men.

WHEN Dr. Chalmers became minis-
ter to Kilmany, in the north of Fife, he
used to get his supplies from Anstruther.
On one occasion—so the story runs—
he sent a written order for a sack of
corn to a Mr. Thomson there. The
corn never came, and Chalmers was
much annoyed. Next time he was in
Anstruther, he called on Mr. Thomson
for an explanation. It was soon given.
The merchant had been unable to de-
cipher the minister's hieroglyphics, and
had put the note in his desk until Mr.
Chalmers should call. "Not make out
my writing!" exclaimed Chalmers, in-
dignantly, "show it to me." He read
a few words, but then he stuck, com-
pletely baffled. He was, however, equal
to the occasion. With a pawky smile,
he returned the letter to the merchant,
saying: "But the letter was addressed
to you, Mr. Thomson; it is your busi-
ness to read it, not mine."

THE church of Meixotl, Mexico, con-
tains a remarkable veil of great value.
For nearly three centuries Spaniards
were in the habit of vowing a jewel to
the veil of Our Lady of Meixotl if they
returned safely from a voyage to Spain,
until in Maximilian's time the veil was
bejewelled to the value of about £40,-

000. Three German adventurers, after
Maximilian's execution, determined to
carry away this veil as booty. They
made their plans with great care and
caution, and secured the veil, but in
some way they were discovered, and a
party of pursuers overtook them in a
narrow pass, where two of them were
killed, the third escaping under cover
of darkness, leaving behind him, how-
ever, the precious veil, which was re-
gained and restored to the altar, where
it is more vigilantly guarded than ever.

THE still form of a little boy lay in
the coffin, surrounded by mourning
friends. A mason came into the room
and asked to look at the lovely face.
"You wonder that I care so much," he
said, as the tears rolled down his cheeks,
"but your boy was a messenger of God
to me. One time I was coming down
by a long ladder from a very high roof,
and found your little boy standing
close beside me when I reached the
ground. He looked up in my face with
childish wonder, and asked frankly:
'Weren't you afraid of falling when
you were up so high?' and before I had
time to answer, he said: 'Oh, I know
why you were not afraid—you said
your prayers this morning before you
began your work!' I had not prayed;
but I never forgot to pray from that
day to this, and by God's blessing, I
never will."

THE following toast-list is on the
door of the belfry in Kirkleatham
church, near Redcar, Yorkshire: "Toasts
to be drank, November ye 4th, 1756.
1. The King. 2. The Prince and Prin-
cess Dowager of Wales, the Duke, and
the rest of the Royal Family; 5 Guns.
3. The glorious and immortal memory
of our great deliverer, King William; 7
Guns. 4. To the ever-memorable patriots
who brought in ye Bill of Exclusion.
5. Everlasting disappointment to the Po-
pish pretender and his rascally adher-
ents; 5 Guns. 6. May Great Britain al-
ways bear the balance of power in Eu-
rope. 7. May the navy of Great Brit-
ain under the smiles of Neptune ride
triumphant; 3 Guns. 8. The county of
York and all Mr. Turner's fast friends.
9. Prosperity to the loyal gentlemen of
the Revolution Club at Stockton, and
all other friends of the present happy
establishment." There are three bells
in the tower from the Whitechapel
foundry, 1763. Tenor, about 9 cwt.
They do not appear to have been re-
hung since that date.

THE work of excavation on the site
of the old Greek city of Sybaris has
never been taken seriously in hand, but
is now likely to be, as the minister of
Public Instruction has entrusted to
Prof. Niola the preliminary studies for
the exploration. The professor has
already gone down to Corigliano, by the
syndic of which place he was warmly
received, with many expressions of sat-
isfaction at the decision of the minis-
ter. "Thus," says *The Pungolo*, "a
work is commenced which does honor
to Italy, and which will bring many
advantages to archaeological and his-
torical science. After a lapse of twenty-
four centuries the Crati has accu-
mulated such a quantity of material as
to remove every trace of the ruins; these,
however, must be lying intact in the
strata of alluvial deposits, some-
what in the same way that the ruins of
Pompeii were preserved under an ac-
cumulation of ashes and lapilli vomit-
ed forth by Vesuvius seventy-two
years after Christ. But there is this
difference. The ruins of Pompeii be-
long to the first century of this era,
and are those of a city of no his-
torical

importance; whereas those of Sybaris
belong to the sixth century before
Christ, and are those of the richest and
most important city of the time."

A CURIOUS case of Russian credulity
has come to light. Odessa papers re-
port that in the village of Obodny, in
the Government of Podolia, a peasant,
reputed to be very wealthy, and to have
money hoarded in his house, received a
visit lately from three venerable-look-
ing men, dressed in garments of a some-
what clerical fashion, who informed
him that they were Christ and the
Apostles Peter and Paul. The sham
Christ said to him: "I have given you
great wealth, but you have omitted to
exercise charity, so I have come to
reckon with you. Give me your mon-
ey." The terrified peasant fell on his
knees, begged for mercy, and gave over
500 silver roubles, declaring it was all
the money he had in the house. They
were not satisfied, and he sent off his
servant to collect money from neigh-
bors who were indebted to him. The
report of the presence in the village of
such holy visitors brought a crowd to
the spot. But the impostors mistook
their motives, and believed they had
come to apprehend them. One of them
drew a knife from under his clothes
and attacked a peasant, whereupon the
crowd seemed to have become at once
enlightened as to the true character of
the trio, and, taking courage, overpow-
ered them.

"ONE FAMILY WE DWELL IN HIM."

Very early in the morning one perfect
day in June, a Sunday, the choir of the
church of the Advent, Boston, went to
Mount Auburn to sing a memorial ser-
vice beside the grave of a young bride
who had slept there just one year. The
carriages halted in the main road and
chanced to stop near the grave of Walter
Brinley, who had been a boy in this
very choir. One of the men noticed it
and at once suggested that they stop
and sing a hymn there.

Walter Brinley had been a leading
boy singer when some of those who are
now men were beardless boys in the
same choir, he was sweet-voiced, bright
and lovable. So when the white-robed
train returned from the grave of the
fair young bride they formed around
the resting place of the former choir
boy and, while the soft breezes blew,
the birds carolled, and the myriad
flowers sent out their dewy sweetness,
the rector said a suitable collect and
they all sang the old familiar hymn,
"O mother dear, Jerusalem!" Thus
they remembered that our Church

"On earth hath union

With God the Three in One,

And mystic sweet communion

With those whose rest is won."

Grant them, O Lord, eternal rest and
let perpetual light shine upon them!

THE FIFTH SUNDAY AFTER TRINITY.

BY E. O. P.

Last week's collect was filled with
the beatitude of mercy, and to-day an-
other strain from the beatitudes is
caught into our collect teaching, as,
from his own times St. Leo draws our
picturesque collect rendering of the
beatitude of peace. Yet this supplica-
tion is not so much for the gift of peace
in the Church, as against worldly dis-
tractions of any sort that shall disturb
her quiet serving and there is comfort
in the little word "so" of our collect. In
it we find reminder that God's chil-

dren never have real cause to be disqui-
eted, for however outward gales be
rough, and worldly din and discord fill
the ear, it by no means follows that all
is not so peaceable as is requisite for
whatever service God wills they should
perform; although the world's voices
be far from peaceful, they are ordered
peaceably enough for those who truly
desire to serve God. And again look-
ing into this little word "so," we find the
further teaching that inasmuch as
many elements of a disturbing nature
ever surround the Church, she always
has of God sufficient grace to meet His
orderings of the world's course.

Turning to the day's Gospel story,
Gennesaret appears in a very atmos-
phere of quietness, and the quiet eye
has here its harvest much as from blue
fields above, the stars one by one are
yielded to our earnest gaze. By the
lake-side stands the gentle Master
pressed upon by people eager to hear
Him. The two ships we see have their
special significance, but the help it shall
bring to us will perhaps best come to
each soul in its own heart-ponderings.
It is after our blessed Lord has entered
Simon's ship and has taught the people
out of it, that His bidding comes to
once more "let down your nets," and
although it is spoken after the night's
fruitless toil, Simon obeys the word.
But this net figures the Church and the
Divine Master wills to enclose in it a
great multitude of fishes—even a mir-
aculous draught, and the net is break-
ing.

Whether the Gospel's lessons be ap-
plied to individual souls or to the whole
of Christ's Church here upon earth, we
are instructed by Simon's obedience—
prompt, and even after discouragement
unquestioning, and we gather anew
that God's blessing waits, only to be
bestowed in greater fulness, whilst ever
He "makes times and ways His own."
In the strongly-drawn Gospel picture,
washing the nets is easily read as the
needed cleansing from self-seeking and
other impurity which shall be given to
whatever nets are used for gathering
souls or for helping others' souls or
one's own. Nor shall there be better
following than of Simon in being hum-
bled, not elated, by God's favor in any
devotion, whether of prayers or active
service.

Does not the dear Master often call a
laborer to leave some longed-for har-
vest, which perhaps has come after a
very night of toil in which he has taken
nothing, whilst they gather who have
neither sown nor watered? The test
of one's devotion to the Master Himself
is yet more crucial when hardness or
jealousy or petty aim of others is the
agency through which God withdraws
a loving laborer from fruitful fields of
service. Not always is one's own un-
faithfulness the occasion of such re-
moval, and yet no human experience
but shows how always are prayer and
watching needful that "to our own nets
ne'er bow we down." But however
plain the seal of God's power, however
breaking nets shall testify to blessed
service, we will pray for grace that at
our Lord's call it yet be true of God's
children as of the Galilean fishermen—
"they forsook all and followed Him."

Only quiet souls can perfectly do
their Lord's bidding, for only they can
wholly trust Him. These go from
strength to strength, for it is "in quiet-
ness and confidence shall be your
strength," and theirs is the godly
quietness which alone yields joyful
serving to Him Who would have us
calmly count all trials joy for His dear
sake.

THE LIBERTIES OF THE GALLICAN CHURCH.

BY A. G. B.

The history of the Church of France in its relations to the Roman Pontiff is unique. Other national Churches have either submitted abjectly to the papal claims, as Spain and Italy, or else have rebelled and broken loose from all connection with the Church of Rome, as Germany and England. France alone, while acknowledging from very early times the primacy, as a part of the divine constitution of the Church, and the Bishop of Rome as the present holder of that primacy, has yet in spite of fierce opposition from Pope and Jesuit, through nearly all the centuries of the Christian era maintained a certain independence in Church government. This spirit of independence is known as Gallicanism, culminating with the assembly of the clergy in 1682 at which the celebrated "Four Articles" known as "The Gallican Liberties" were put forth.

Gallicanism is based on two principles; first that the civil power is not subject to the ecclesiastical power; and second that within the ecclesiastical domain the general councils of the Church possess an authority above that of the Pope. These principles fully carried out, of course take the crown from the Papacy, the aim of which has been to place in the hands of the Pope, absolute control over the monarchs, nations and churches of the world.

Gallicanism clings to the old episcopal system of Christendom which existed everywhere until by very slow degrees the Bishop of Rome gathered up into his own person all apostolic authority and claimed that all other bishops held their powers solely from him. It holds to one universal episcopate whose members receive their commission by Apostolic Succession from Christ Himself, without the intervention of the Pope. Gallicanism even believes it possible for the Church to exist without the Pope, though holding that the Pope is the "centre of unity in which all the lines directly meet."

We may understand then by the "liberties of the Gallican Church" the right of the national Church of France to govern itself, to elect its own ecclesiastics, to judge its own causes, and to pay no taxes to a foreign power without the free consent of its own people.

One chief factor in the gradual exaltation of the See of Rome has been the making of appeals to the Pope for decision in greater causes. A remarkable instance of this sort occurs very early in the history of the Gallican Church, which resulted in establishing the custom of appeals to Rome. A dispute had long existed between the Bishops of Arles and Vienne as to which one was properly metropolitan, and in the year 417, Patroclus, Bishop of Arles, appealed to Pope Zosimus to obtain the rights which he believed belonged to his ancient see. His request was granted and Zosimus wrote to the Bishops of Gaul directing that the Bishop of Arles should have metropolitan jurisdiction over three provinces, should preside at consecrations of bishops, should give commendatory letters to clergy travelling abroad, and decide such causes as were not important enough to be reserved for the Pope's judgment. In the time of Leo the Great, however, about thirty years later, the matter was re-opened. Hilary, Bishop of Arles, was accused to the Pope of having assumed authority

over the whole Gallic Church and of having unlawfully deposed Celidonius, a bishop of the province of Vienne. Celidonius appealed to the Pope and thereupon Hilary proceeded to Rome, where his haughty and unpleasant manners disgusted the Pope. Leo reinstated the deposed bishop who seems to have been innocent of the fault he was accused of; censured Hilary severely and deprived him of the metropolitan jurisdiction which had been granted to his predecessor. Later on, Pope Leo divided the disputed dioceses between the Bishops of Arles and Vienne, and still later other pontiffs bestowed important prerogatives on the Bishopric of Arles. From the time of Leo the Great, the popes had a patriarchal authority over the Church of France. There were four other patriarchs at this time and the holder of the See of Rome did not as yet claim universal jurisdiction. Neither did the popes hold themselves to be independent of councils and canons, but many times declared that they were "guardians of the statute law of the Church; that they had no power to alter these statutes, and that it was the peculiar characteristic and glory of the Roman See to maintain inviolate the tradition of antiquity and the canonical decrees of councils."

(To be continued.)

THE NEW PRIMATE.

Correspondence of N. Y. Evening Post.

When Washington (now Trinity) College, at Hartford, Conn., was in the prime of its renown, more than half-a-century ago, one of its most famous institutions was its Archer Corps. This was a company of students, drilled and officered in military style, whose occasional parades were the admiration of all the belles of the little Puritan city. Clad in a graceful uniform of Lincoln green and armed with cross-bows in the place of muskets, their appearance was the incarnation of early English ballad poetry. In the spring and summer of 1835 the two most conspicuous figures in the corps were the stalwart surgeon and chaplain, members of the Senior Class and bosom friends. These were John Williams and James Roosevelt Bayley. By a strange chance the latter became a Roman Catholic bishop, and when he died was Archbishop of Baltimore and Primate of the Roman Catholic Church in America. The recent death of Bishop Lee of Delaware has made his classmate, Bishop Williams of Connecticut, the Presiding Bishop of the Protestant Episcopal Church of the United States—in effect the Primate of America.

It was in 1833 that John Williams, a six-foot youth of seventeen, born in Deerfield, Mass., and directly descended from a family that had helped to make history in the Deerfield massacre, came from Harvard College to Washington College, at Hartford. He has told me that his mother came with him. They were never apart. He was the only son of his mother and she was a widow. For more than forty years she made his home for him, and the affection that existed between them was something as wonderful as beautiful. I never knew a more tender mother; I never knew a better son. When this has been said, the leaf must be turned down here, and the sanctity of a sweet and always happy home must be curtailed in.

It was a natural thing that the son of such a mother should be dedicated to

the ministry, and she was a happy woman when, a little less than fifty years ago, she saw her son ordained deacon, and went with him to the quaint and quiet little old city of Middletown, on the Connecticut, where he was assigned to duty as assistant to the Rev. Dr. Samuel F. Jarvis, rector of the church of the Holy Trinity. When, some fifteen years afterwards, he went back to the Jarvis house—the great, rambling house owned by this prince of scholars—it was as bishop, and to occupy it as headquarters for a new divinity school.

There came now a few years of busy, useful parish work, as rector of the ancient church of St. George in Schenectady, N. Y. It was a difficult, responsible place to fill, because the village was the seat of Union College, then at the height of its fame under the presidency of the venerable Dr. Nott. But the labors of Mr. Williams were attended with such remarkable results that the attention of the clergy and laity of the diocese of New York were attracted to him, and in the conventions—always stormy at that time in consequence of the divisions over the Onderdonk case—his handsome, dignified figure and his earnest words of counsel always attracted marked attention, and bore fruit afterwards to his honor. Of course, his talent could not be buried long in a country village, even if it were a college seat, and calls to other positions began to pour in. New England had the preference, and before he was thirty years of age Dr. Williams was installed as President of Trinity College, Hartford. Here he enjoyed his cloistered life wonderfully. As a teacher he was the pride of the college. He not only seemed to know everything, but he knew how to impart his knowledge to others. Best of all he understood human nature. The boys all loved him.

I remember that President Williams once said to me, "Felix, there is more of good discipline in not seeing what is going on among students than in being extreme to see everything." Instead of a captious, microscopic spirit, he brought a large manliness to his work as president, and the students grew in manliness under his care. "It was funny," he said once, "to become suddenly old at twenty-odd. I remember hearing the voices of two students under my open window one day. Said one: 'Are you going to see old Prex?' The other said that he was. 'You'd better not,' was the answer; 'the old man is crosser than a bear to-day.' The temptation to speak was irresistible, and I stuck my head out of the window and blandly remarked: 'Hadn't you better step up stairs, and see for yourself, Mr. Blank?'"

I am sure that John Williams would have been content to pass the rest of his days in the cloisters of the college. He loved books and study. While shining in society he preferred the lecture-room. As to matrimony, he had no wish for it, since his mother made his home all that a home should be. But other duties were soon to call him away from his Alma Mater. The venerable Bishop Brownell of Connecticut had asked for a colleague, and the mitre of New York was vacant. Both dioceses had their eyes upon the youthful President of Trinity. At the New York Convention President Williams was elected by the clergy and within a few votes by the laity. Friends telegraphed him that he had been made the choice of the convention. He telegraphed back his reply that he could not venture to undertake the responsibilities of the

position. He felt that in the distracted state of the diocese, the mitre of New York would be a crown of thorns. To this decision he had been helped by the advice of the Bishop and clergy of Connecticut, who pointed out where his field of duty lay, and that he was their choice for assistant bishop of that diocese. To this position he was elected by the convention shortly afterwards, and was consecrated to the episcopate in 1851. But 34 years old when the mitre was placed upon his head, his had been a life early and fully crowned with honor. I know that he had little idea that he would outlive the rest of the bench of bishops, and occupy the place held by his senior. Like many others of us, he had the idea that he would be likely to pass away early in life. But the years have broadened and deepened, and swept him on and up into increasing channels of usefulness and honor.

It was after his consecration as bishop that he conceived the idea of founding the Berkeley Divinity School, by transferring the theological department of Trinity College to Middletown. The transfer was made in 1854, when the Bishop and eleven students—the "little leaven," he called them—took possession of the old Jarvis house and began their studies. It was a primitive affair, in some respects, and yet the Bishop, and Drs. Coit, Littlejohn, Washburn, Harwood, and Goodwin made a strong band of instructors. But Bishop Williams was the inspiring spirit. He lectured in more than one chair. His study was always open to the inquirer. He took long walks into the country with the young men; he had them at his table; he taught them sweetly and at the same time grandly, by precept and example. They were his family. God had given them to his care and his love. And in the Resurrection morning, as he gathers about him the long line of those whom he has taught to be valiant and tender disciples of the Cross, he will be able to face the Great Teacher without a fear, and say: "Behold I and the children which God hath given me."

The rest is history—the history of the Church. The years have rolled by, and taken away one and another of the honored bearers of the mitre. Name after name has been crossed off. I remember when Bishop Philander Chase (who succeeded in the primacy the venerable Bishop White) presided over the councils of the Church—the founder of Kenyon and Jubilee Colleges, and a pioneer of sturdy powers. After him came Bishop Brownell of Connecticut, founder of Trinity College. Then followed brilliant Bishop Hopkins of Vermont, a controversialist, whose sword was always drawn and ever trenchant. The next presiding bishop was Smith of Kentucky, a venerable prelate who but recently passed away, bowed down with the weight of nearly ninety years. Bishop Lee, just buried, had but brief incumbency. And now how strange it is that Bishop Williams should be Presiding Bishop, and I,—I reach forth across this stretch of years to pay a tribute to the revered teacher and friend whom the Church honors as chief among her prelates. Around us both is the prophecy of the blossoming of another and an eternal spring. Out from the coming dawn the sunshine already begins to steal and to lighten up the darkness that gathers at the close of life's hour, and the memory of the past reaches out into the hope of the future and makes a day that is endless, peopled with friends who are immortal.

LETTERS TO THE EDITOR.

ROMAN CONFIRMATIONS.

To the Editor of The Living Church:

You will kindly allow me a word or two with regard to a communication which appeared in an issue of your paper a few weeks ago on the subject of Confirmation. I cannot but think that your correspondent will be glad to find that he has fallen into an error with respect to the manner in which Confirmation is administered in the Roman Church. In the Pontificale, the order for Confirmation occurs twice, once with the title, *De Confirmandis*, and again near the end of the book with the title, *Pontificalis Ritus pro Confirmationis Sacramento, De confirmandis*. Now in this latter form of the office, the rubric is more explicit, and I quote it for the benefit of your readers. "*Pontifex . . . illos . . . confirmat, dicens: N. signo te signo crucis, et dum hoc dicit imposita eadem manu dextera super caput confirmandi producit signum crucis in frontem illius; deinde prosequitur: Et confirmo te etc.*" The bishop confirms them, saying: "I sign thee with the sign of the cross," and while he says this he lays his right hand upon the head of the person to be confirmed, and with the thumb of the same hand makes the sign of the cross upon his forehead; then he continues, saying, "And I confirm thee, etc."

It will be noticed that this is exactly the present rubric in the English Prayer Book, save only that there the mention of the sign of the cross has been omitted since 1552, but Blunt, commenting on this plan, gives a quotation to show that the old method was continued until well into the 17th century. I need not remind your readers that the English and Roman rubrics agree in ordering the imposition of one hand, the plural "s" is only in the American Prayer Book. It would be sad to think that until 1789, for hundreds of years, children had not received the Holy Ghost in Confirmation at all, not to speak of the state of things such a theory necessitates to-day. I humbly submit that as we have only the "laying on of hands" and the Eastern Church only the "anointing with oil," while the Roman Church has both, of all certain things, the validity of Roman Confirmation is the most certain. I send you a Roman Catholic picture showing how Confirmation is administered with them as a matter of fact, so that no one can say this method is abandoned in practice. I know your correspondent will allow me to subscribe myself,

HIS FRIEND.

A MILLION FOR MISSIONS.

To the Editor of The Living Church:

I want to see the million for missions raised this year and will suggest one plan which I shall gladly see abandoned for a better if any one will suggest it. My way is to place a box at each church door in the United States, and invite all the congregation, not merely communicants or baptized persons, but all who attend service, to place in the box each Sunday what they can till the million is complete. Some can give a cent each Sunday, some a cent each month, some more, some nothing. Let us have a short talk on missions once a month so that we may know something of the needs of mission work, and let the treasurer of each diocese report through THE LIVING CHURCH, how the fund stands, once each month.

I can not give the whole million but I will give my share, will each of you do the same? No matter if it is but a cent, drop it in; the million will be

made up of cents, each one given leaves the number wanting one less. The way to raise the whole is for you and me to honestly and persistently give our part of it. Let us do it, Christian friends; not looking at what our neighbor does or leaves undone, but remembering that every man, it is said, shall give account of himself. ONLY ONE.

A CLERICAL READING CLUB.

To the Editor of The Living Church:

It is proposed to organize a Clerical Reading Club on the following lines: 1. The club to consist of the members of a convocation or deanery, and such others who may desire to receive the benefit of the club. 2. A committee (of convocation or deanery) to arrange a course of reading for a year or less, (a) choosing the subject, (b) mapping it out, (c) suggesting book and books to be read, (d) determining the hours (or time), weekly or monthly to be devoted to reading. 3. When the course is finished, abstracts of the subject to be submitted to said committee for criticism and examination. 4. Failures to comply with rules to be visited by fines, which shall form a fund for the establishment of a cathedral or diocesan circulating library. The above is offered in the hope of securing for the clergy some systematic reading and study, in spite of the pressure of work and numerous calls. All suggestions in furtherance of the plan will be thankfully received. WM. BARDENS.

Warsaw, Ill.

INTOLERANCE IN THE CHURCH.

To the Editor of The Living Church:

It is extremely pleasing but somewhat remarkable to see in a late *Standard of the Cross* a letter boldly and manfully rebuking the narrow spirit which would fain drive from the American Church persons differing from such critics in minor doctrine or in ritual practice,—a spirit quite forgetful of the wise counsel: *In non necessariis libertas, in omnibus charitas*. In any free, living, and growing body of men, the "diversities of gifts" must needs bring diversities of view. The remarkable thing in the present case is the appearance of the above letter in a paper in proximity to the scene and personages of the following incident, condensed without further comment from the *New York Evening Post*:

Bishop — is having trouble . . . with one of his clergy. . . . He recommends the clergyman to 'vert. "In all sincerity," he writes . . . "I advised you to apply for orders in the Roman Catholic Church, believing that your sympathy with that system would enable you to be more useful there." To this invitation the same paper gives the priest's reply: "Though I have not the slightest idea of acting upon this advice, yet I thank you for it. In view of the present general movement towards the unity of Christendom, this is practically, from one who is . . . [a] most decided Low Church bishop, an admission that even in the Roman Church there is no deadly error; for, if there were, how could a Christian bishop advise anybody to join?" HILLS.

PARADISE.

To the Editor of The Living Church:

In looking over a copy of Blackwood's Bible Encyclopedia, I came upon the following sentence in an account of the Jews, their belief, etc.: "They offer prayers for the welfare of the souls of their departed friends," and in glancing over their "summary of faith," I found the following (article VIII.), "I believe with a perfect faith that the whole law of commandments which we now have in our hands was given by Moses, our Master, on whom be peace," which would seem to indicate that Blackwood's

statement is correct. Is this custom still observed among them?

ALBANY.

THE LATE BISHOP WHITTINGHAM ON THE NAME.

To the Editor of The Living Church:

To-day, while calling on a parishioner, I was shown some old certificates of Baptism and Confirmation; one of the latter signed by the late Bishop of Maryland, shows conclusively that his mind was upon the true appellation of our Communion in these United States. The certificate is printed upon parchment paper bearing the episcopal seal and is as follows:

In the name of the Holy and Ever Blessed Trinity, God the Father, Son and Holy Ghost, and conformably with the godly order and administration of the Catholic Church in the United States of America, J. B. C. has on the thirteenth Sunday after Trinity, Sept. 23, received the seal of Confirmation by the laying on of hands with prayer, having openly before the Church ratified, confirmed and solemnly assumed her baptismal vows and obligations in presence of me,

WILLIAM ROLLINSON WHITTINGHAM, Bishop of Maryland, Administering episcopal functions in the diocese of New York, by request of the Standing Committee.

At Grace Church, Canton, in the Year of our Lord, 1849.

R. G. HAMILTON.

LITURGICAL REVISION.

To the Editor of The Living Church:

Will you kindly permit me, as a member of the Committee on Liturgical Revision, to ask through your columns, for copies of special forms of service suitable for insertion in a proposed "Book of Offices" supplementary to the Prayer Book. Forms for "Harvest Home," and special devotions for Good Friday are particularly desired. They should be such as have been actually used, and found to be to edification. This request is made on my own personal responsibility, but the matter entrusted to me will be laid before the Committee. Suggestions of practical value will also be thankfully received.

JOHN H. EGAR,

Rector of Zion Church.

Rome, N. Y., June 28, 1887.

THE APOSTOLIC SUCCESSIONS.

BISHOP HUNTINGTON'S SUCCESSION FROM THE CHURCH OF JERUSALEM.

The following is a complete list of bishops of the Anglican Church, showing the "apostolic succession" of Bishop Huntington on one line of descent, through the Welsh Church back to the Church of Jerusalem. The line of bishops is also traced, perhaps more fully, through the Church of Lyons to the Ephesian Church and St. John, and through the Roman line to St. Peter and St. Paul. The descent from the Church of Jerusalem is as follows, the date of each bishop's consecration being given with each:

St. James, A. D. 35; Simeon, 65; Justus I, 107; Zacheus, 115; Tobias, 112; Benjamin, 117; John, 119; Mathew, 121; Philip, 122; Seneca, 126; Justus II, 127; Levi, 128; Ephraim, 129; Joseph, 131; Judas, 132; Marcus I, 134; Cassianus, 146; Publius, 154; Maximus, 159; Julian, 163; Caius I, 165; Symmachus, 168; Caius II, 170; Julian, 173; Maximus, 178; Antonius, 182; Capito, 186; Valeus, 191; Dolchianus, 194; Narcissus, 196; Dius, 200; Germanio, 207; Gordius, and Narcissus, 211; Alexander, 227; Mazabenes, 251; Hymenaen, 265; Zambdas, 298; Herman, 300; Macarius I, 310; Maximus III, 315; Cyril, 330; Herenius, 350; Cyril (restored), 361; Hilary, 364; Cyril (again),

379; John II, 386; Pragtius, 416; Juvenal, 424; Anastatius, 458; Martyrius, 478; Salutus, 486; Elias, 494; John III, 513; David of Wales, 530-60; through the Welsh bishops and also through Benedict I, of the Roman line, and Etherius of the Ephesian line to Augustine of Canterbury, 597; Laurtius, 604; Melitus, 617; Tustus, 622; Honorius, 626; Adeodatus, 654; Theodore, 668; Brithwald, 693; Tatwin, 730; Nothelm, 735; Cuthbert, 736; Bregwin, 759; Lambert, 764; Athelard, 793; Wulfred, 805; Theogild, 832; Ceolnoth, 833; Ethelred, 870; Flegmund, 895; Atheln, 914; Wulthelm, 923; Wulthelm, 942; Dunstan, 960; Ethelgar, 988; Siricius, 990; Nifric, 995; Etphege, 1005; Livingus, 1013; Ethelnoth, 1020; Eadsinus, 1050; Robert, 1051; Stigand, 1052; Laufranne, 1070; Anselm, 1093; Ralph, 1113; William Corbenil, 1123; Theobald, 1139; Thomas a Becket, 1162; Richard, 1174; Baldwin, 1185; Reginald Fitz-Jocelin, 1191; Hubert Walter, 1193; Stephen Langton, 1207; Richard Wethershed, 1229; Edmund Rich, 1234; Boniface of Savoy, 1245; Robert Kilwarby, 1273; John Peckham, 1279; Robert Winchesley, 1294; Walter Reynolds, 1313; Simon Messeham, 1328; John Stratford, 1332; John de Ufford, 1348; Thomas Bradwardine, 1349; Simon Islip, 1349; Simon Langham, 1366; William Whittlesey, 1368; Simon Ludburg, 1375; William Courtenay, 1381; Thomas Arundel, 1399; Henry Chicheley, 1414; John Stafford, 1443; John Kempe, 1452; Thomas Bourcher, 1454; John Morton, 1486; Henry Deane, 1501; William Wareham, 1503; Thomas Cranmer, 1533; Cardinal Pole, 1556; Matthew Parker, 1559; Edmund Grindal, 1576; John Whitgift, 1583; Richard Bancroft, 1604; George Abbott, 1611; William Land, 1633; William Juxon, 1660; Gilbert Sheldon, 1663; William Sancroft, 1678; John Tillotson, 1691; Thomas Tenison, 1695; William Wake, 1716; John Potter, 1737; Thomas Herring, 1747; Matthew Hutton, 1757; Thomas Secker, 1758; Frederick Conwallis, 1768; John Moore, 1783; then through the American bishops, Moore having consecrated William White, 1787; Benjamin Bosworth Smith, 1832; Frederick Dan Huntington, 1869.

This list only gives one of each of the consecrating bishops. The rule of the Church is that at least three must unite in every consecration; so that the succession may be varied many times for each line of bishops. The list given is from the records of the Anglican Church, and is one of the three commonly given in defense of the Apostolic succession. It will be seen that this line of bishops is separate from that derived through the Churches of Rome and of Lyons.—*Utica Morning Herald*.

CHURCH AND STATE.

The Bishop of Lincoln, in the *Lincoln Diocesan Magazine*, writes as follows:

"Distressing as it must be, beyond what we can imagine, for an honest man to find himself in a common gaol, yet the special punishment of imprisonment is not the real point which should engage our judgment, however much it may necessarily lay hold upon our imagination and our feelings. The substitution of deprivation for imprisonment would be no real gain to Church principles; by which I mean, as I have endeavored to show you in my Charge, the nearest attainable expression of the will of our Lord in the dispensation of His grace. It would, indeed, be a disastrous change if a Judge who professes to derive his authority solely from an Act of Parliament, were allowed to remove priests from their cure of souls.

"The principles on which I would have you now fix your thoughts are such as these: The Church is the Body of Christ, and is intrusted with the administration of 'the doctrine and sacraments and the discipline of Christ.' The State may assist the Church in the discharge of this her trust, but it is not necessary for the State to do so. The State may or may not be Christian; the Church being Christ's Body must be so, and be so forever. So far from assisting the Church in her work for Christ, the State may, as in the days of the Apostles, in the early persecutions, and at other times, hinder and obstruct the Church; forbidding or restraining her in her operations. It then becomes the duty of faithful Christians, particularly of Christ's ministers, to resist, and it may be to suffer for His name.

"In England, at the Reformation, it was understood that the State would assist the Church in her high duties, and for several centuries this system of mutual co-operation and support, as it was then conceived, continued to be the accepted constitution of this country. Serious changes were introduced into the relations between Church and State not long before the commencement of the present reign; and now men who do not wish to be regarded as believers in our Blessed Lord may be and are members of Parliament and Judges, and claim to make and do administer the law by which the discipline and worship of Christ's Church in England is to be regulated. It is, therefore, obviously the duty of those who are alive to the reality of Christ's Kingdom upon earth, and to the sacred nature of the trust which He has committed to His Church, to be on their guard against anything which would withdraw the government of that spiritual society of which He is the Head from the officers to whom He has intrusted it, and place it under the powers of this world.

"At the present time we should desire to know and to do God's will with a view to obtaining such objects as the following: That our Church Courts may be presided over by a fully qualified ecclesiastical Judge; That any miscarriage of justice, such as, in the opinion of many, took place in the decision of the Judicial Committee of the Privy Council with reference to the Ornaments Rubric, may be remedied; so that judgment may be duly given in the Diocesan and Provincial Courts; and Churchmen be content without further appeal; or that, if it please God, some way may be laid open by which, without breaking the existing connection with the State, the Church may be enabled finally to determine all such matters as have been committed to her especial keeping."

AVARICE.

BY BISHOP CLARK.

The old-fashioned, traditional style of miser is now regarded as a psychological curiosity, a diseased and disordered maniac, and no more capable of being reached through any appeal to his mind or his heart than any other victim of insanity. It is very possible, however, that some of us may have the miserly disposition, although it may never have been developed in this extreme and revolting form; just in the degree that the passion for *mere accumulation* takes possession of the soul, is the tendency towards miserliness fostered. If one begins to deny himself any legitimate want, just because he is unwilling to encroach upon his capital or his income, and at the same time systematically turns away from every claim of charity, in that moment the process of moral collapse begins, which may end in the man's spiritual ruin. Perhaps there is no vice so insidious in its progress as avarice. There are no prominent landmarks by which the man's downward steps can be measured—in one sense he does nothing which he has not a perfect right to do; he robs nobody, cheats nobody, injures nobody; he simply makes all the money that he can, and keeps all that he makes. What harm is there in this? He does not hoard my money, but his own; what business have I to find fault or interfere? If the man gets more enjoyment in counting up his gains, and thinking how much richer he is this year than he was the last year, than he does in anything else,—if he is willing to endure the contempt

of the community for the sake of this miserable enjoyment,—if the wail of suffering falls upon his ear without making one fibre of his lonely heart vibrate,—if the poor curse him as he goes by, whose business is it but his own? The old man will die soon, and his money will be scattered fast enough. The world will lose nothing when he goes—he will lose everything. He was rich while he lived here, but he enters the next world a bankrupt. There was One Who died to save him, One Who offered him incorruptible treasures in heaven, but he said: "Let me have my portion in this world," and he had his portion here.

THE USE OF A PARISH.

A thing is worth just what can be got out of it. It is well to keep that in mind.

What is the use of the parish? It may strike some of us as a rather strange question. We have never thought whether the parish needed to be of any use. It seemed to us its own sufficient apology—its own sufficient excuse for being.

Will this quite answer, however, when we come to consider?

As a matter of fact, we do think this is usually the view taken. And we honestly confess we believe there are a thousand *dead* parishes in consequence. People, without thinking, quietly assume that the parish—the congregation, the church, or whatever it may be called, is its own sufficient purpose and end. It exists for itself. It completes itself in itself. And when we ask: "What is the use of a parish?" they would answer, "Its use is to be a parish—that is all."

Now we do not think this can be accepted. The parish is not an end, but a means. It was organized to do something; and its value depends entirely on the extent to which it does that something well.

To preach the Gospel, to save the souls of men, to extend the kingdom of Christ—this is what the parish exists for. To build up believers; to gather in unbelievers; to bring men to faith and repentance, to Baptism and to Confirmation, and Holy Communion; to set people about good works—caring for the poor, the outcast, the sick, and sorrowful; to set men working and giving for Christ's sake and man's—this is the purpose of the parish, as it is of the Church and ministry, and all the means of grace.

The extent to which a parish does this sort of business in the world, is the measure of the value of that parish. The parish that does not do it at all, is of no value whatsoever. It, assuredly, is not such a lovely sight that it is its own beautiful excuse!

A parish does not exist that a certain number of people may enjoy "eloquent preaching" or "artistic singing," or that they may have a beautiful church in which to worship, or cushioned pews in which to dispose themselves. It does not exist to pay a large salary to "a first-class man," or three or four thousand a year to "first-class performers" in the organ loft. If these things are the ends for which parishes exist, we must confess they are hardly worth the trouble of organizing, or sustaining. And it is just because these things are taken to be the ends—because so many good people feel that, having all these, the parish is complete and its purpose reached—that so many of our parishes are utterly useless, cumberers of the ground, and shames to the Church whose name they bear.

How many sinners are brought to repentance and better minds? How many unbelievers are trained for Holy Baptism? How many children are instructed for Confirmation? How many outcasts are gathered into the fold? How many poor and destitute are cared for, warmed and filled? How bravely is the battle fought for the Lord Jesus against the world and the devil? How much does the parish do, and how many dollars does the parish give away? These are the questions which will test the value of the use, good friends who read this, of St. Paul's, or St. John's, or St. James' parish, of which you are, perhaps, (we trust so!) justly proud.

The sad thought is, that St. Paul's, St. John's, or the rest, may be very "prosperous," very "strong," very "large" parishes, able to command "the first talent" both in pulpit or organ loft,

and very well satisfied with themselves, without being able to give any answers at all to such questions, and, alas! without any idea, often, that such questions are not utterly impertinent and absurd!

If you belong to any such parish, good reader, do set yourself thinking. For, positively, your parish may be according to its own measure, a very fine parish indeed, when in reality it is not worth house room in the Church or diocese.—*Church Journal.*

OPINIONS OF THE PRESS.

The Church Times.

THE NEW YORK CATHEDRAL.—The New York *Churchman* learns there is every prospect that the design of the late Bishop Horatio Potter of building a cathedral in New York worthy of the Church and the city will speedily be realized. We shall be glad to hear that the project is successful, but we hope that the subscribers will not flatter themselves that they can get a decent design out of any native architect. So far as we can judge from the representations of American churches which come over here, we should say that, from Mrs. Stewart's cathedral downward, they may be divided into two classes—those which are frightful and those which are foolish. The dignity of fine proportions and shapely architectural forms does not seem to have yet entered the American mind, which runs mostly into ugly eccentricity or excessive and useless ornament.

The Iowa Churchman.

HAVE YOU MADE YOUR WILL.—If so, is God remembered therein? The silver and the gold are His. Have you given Him His tithes? He it is who giveth the power to get wealth. Have you rendered, in acknowledgement of His goodness, a thank-offering to His Church and cause? All you have is His. Have you given unto Him that which is His due—that which He has given you to use for Him? The Church's missions demand remembrance: the work of the diocese should not be forgotten; our college and theological hall, our schools for girls and boys, are to be provided for; there are Church charities to be started and sustained; the episcopate fund should be increased; the greater endowment of our diocesan missionary work is especially to be desired; there are parochial activities to be supplied with means; the older and still feeble congregations of our Communion scattered throughout the State require help. There is much to be done. The "unrighteous mammon" may be made a friend by a wise and Christian use of it. Think of these things in arranging for the disposition of your estate. Give God His dues. Remember Him and His holy Church in your last will and testament; and if you are Christ's, and have given yourself to Him, "keep not back part of the price."

The (London) Church Review.

A CHURCH FOR WORSHIP.—Nevertheless will an old church be Protestantized in England, and every month are fresh monuments in stone of the great Catholic restoration studding our town and country parishes. Last week in South London we attended the consecration by the Primate of one of the noblest structures ever raised to the glory of God since the Reformation. It is not our place to speak of the genius of its architect, we are here more concerned with the determined zeal and devotion of the, at first, single-handed priest who dared to conceive so splendid a memorial of the renewed life of God's Church in England, so sublime an offering of gratitude to God Who has "revived us in the midst of the years." Our Roman critics, in their own case, are accustomed to make much of the logic of facts, nor are we ourselves insensible to the argument; but it is equally impossible to overlook facts of our own like St. John's, Upper Norwood. It is only an already great Catholic history that can have led up to the construction of such a fact; and unless the Church of England, in whose spirit it has been constructed and conceived, were the natural home of Catholicity, the weight of it would be sure to crush the feeble Churchmanship expected to keep it alive. There is an end of the mild joke of Pugin, who said he used to include piscinas in his plans for Anglican buildings in preparation for the conversion of England. A conversion

there certainly is, and its progress is certain; but it is indigenous and not foreign, English and not Italian.

The Ladies' Home Journal.

WHY THE PAPERS DON'T COME.—We receive daily a large number of complaints of the non arrival of the journal and keep several clerks busy in looking them up. Every complaint has careful attention, and duplicate copies are always sent when requested. In 99 cases out of 100 the fault is entirely in the mails. The other case is the fault of the subscriber or club raiser in carelessly writing the address. It is seldom—very seldom, if ever, the fault of our clerks. Our system of work is as near perfect as possible, and we are sure that every subscriber's paper is mailed regularly and promptly from this office. Here lying before us is one of a score of instances; Mrs. B. B. demands upon a postal, "why" her paper is not forwarded. We "have been paid for it" and she has "waited long enough," etc. Side by side with this is a notice from the postmaster of Mrs. B. B.'s office, informing us that he wishes us to discontinue Mrs. B. B.'s paper as it is refused by the subscriber. Last week we had a complaint from Boston. A duplicate was sent. Again a complaint from the same party. A third paper was sent. A third complaint arrived some two days later, but before we could send a fourth paper one of those already gone reached its destination. These are merely two out of scores of their kind. One clerk alone has received within the last few days at least one dozen letters containing money and no address. These letters are promptly consigned to the waste-basket, as we have no means of telling from whence the letters come and we decline to guess.

Hood's Sarsaparilla

Combines, in a manner peculiar to itself, the best blood-purifying and strengthening remedies of the vegetable kingdom. You will find this wonderful remedy effective where other medicines have failed. Try it now. It will purify your blood, regulate the digestion, and give new life and vigor to the entire body.

"Hood's Sarsaparilla did me great good. I was tired out from overwork, and it toned me up." Mrs. G. E. SIMMONS, Cohoes, N. Y.
"I suffered three years from blood poison. I took Hood's Sarsaparilla and think I am cured." Mrs. M. J. DAVIS, Brockport, N. Y.

Purifies the Blood

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

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

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

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

100 Doses One Dollar.

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THE ELECTRO SILICON CO., 72 John St., New York.

Horsford's Acid Phosphate
In Nervous Dyspepsia.

Dr. R. S. McCombs, Philadelphia, Pa., says: "I have used it in nervous dyspepsia with success. It is a good nervous tonic."

A Complete Pocket Cyclopeda

Of Boston (Illustrated) is issued by the United States Hotel Company of that city, which is the most perfect thing of the kind we have ever seen. Everyone should order it of them by enclosing ten cents in stamps.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites.

For Children and Pulmonary Troubles. Dr. W. S. Hoy, Point Pleasant, W. Va., says: "I have made a thorough test with Scott's Emulsion in Pulmonary Troubles and General Debility, and have been astonished at the good results; for children with Rickets or Marasmus it is unequalled."

Consumption Surely Cured.

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

Southern Home Seeker's Guide.

The Passenger department of the Illinois Central Railroad have just issued a new illustrated pamphlet entitled "Southern Home Seeker's Guide" that gives an accurate account of what is being done in the way of Agricultural, Mechanical and Educational development in the South. Every one contemplating either permanent or Winter homes in the South should at once address Mr. J. E. Merry, General Western Passenger Agent, Manchester, Iowa, for a copy of this book, which will be mailed free on application.

Catarrh, Catarrhal Deafness and Hay Fever.

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

The Great Tortilita Mines.

From The New York Tribune, May 29, 1887.

Ex-Governor Rodman M. Price, of New Jersey, the California pioneer for whom the Legislature of that State recently appropriated \$50,000 to erect a monument in recognition of his public services, is in town. As a Lieutenant of the Navy, Governor Price took possession of California in the name of the United States. He has long been identified with the interests of the Pacific slope. Asked his opinion of the Tortilita Mines in Arizona, whose offices are at 57 Broadway, this city, and whose shares are about to be listed, and are attracting much attention, Governor Price said: "I am familiar with the country in which the Tortilitas are located. They are in the central and best part of the territory and in an enormously rich mining district. The company has twelve mines and owns a territory three miles long, with over 250 acres of rich ore deposits. The Tortilitas have already produced over \$150,000 in bullion. I expect to see a second Virginia City established there and another Comstock in the results of the mines. The value of the Tortilitas is demonstrated by the concentration of the ore below the water level in the two mines which are now being worked, which is the absolute test of permanency. They have a vein of ore already exposed 42 1/2 feet wide that assays \$50 per ton, and the supply is inexhaustible. "Am I acquainted with the management? Yes. It is composed of reliable, competent men of the highest standing. The president is Mr. Joseph H. Keall, president of the American Agricultural and Dairy Association, with whom I was for many months identified in the passage of the National Oileomargarine Law, and the vice-president is Gen'l J. Floyd King, of Louisiana, a distinguished officer in the late war, and for nine sessions, eight years, a member of Congress. The superintendent of the mines, D. T. Elmore, upon whom much devolves, is endorsed by Senator Sawyer, of Wisconsin, as one of the best mining men in America, and of absolute integrity and capacity. There is a great future for this enterprise, in my judgment. I regard the Tortilitas as one of the best properties ever placed on the New York market, and experienced operators and mining men coincide in my opinion; I foresee great activity in mining stocks this summer."

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SOAK table damask or children's aprons, in kerosene, previous to laundrying, to remove the stains of apples, pears, or peaches.

TO WASH and not fade delicate colors and goods, one teaspoonful spirits turpentine in a gallon of very warm water; after stirring the turpentine through the water, put the goods in and let them remain five or ten minutes, then wash in a good suds. All black goods look like new after washing in this way.

LADIES who are going to travel during the hot weather, will find it convenient to have an extra waist of some cool material to match their travelling suit. Surah silk made without lining is very nice for this if a high-priced quality is used; but the cheaper grades fray out too easily. French sateen, however, made in plain waist or Norfolk jacket, with velvet collar and cuffs, answers every purpose, and will be found a great relief on a very hot day. It can be carried in the satchel, and changed in the dressing-room of the cars.

PEACH DUMPLING.—Two cups flour, one tablespoonful lard, one tablespoonful butter, two teaspoonsful baking powder, one and a half cups sweet milk, pinch of salt. Cut the lard and butter into the flour, dissolve the salt in the milk and make a soft dough, just stiff enough to be handled. Roll into a thin sheet and cut into neat squares. In the centre of each place a canned peach, quartered. Sprinkle generously with sugar, pinch the sides of the dumpling together, and bake with the joined edges underneath. Eat with hard sauce.

CREAM RASPBERRY TART.—Line a dish with pie paste and fill with raspberries, red or black, sweetening them well. Lay a top crust lightly over them and bake. When done, lift the top crust and pour into the pie a mixture, made of a half cup of boiling milk into which has been stirred the beaten white of an egg, a tablespoonful of sugar and half a teaspoonful of cold starch, rubbed smooth in cold milk. These should have been boiled together five minutes and should be cool before put into the tart. Replace the top crust, sprinkle sugar over it, and eat the tart when cold.

HOW TO HAVE CUCUMBER PICKLES CRISP AND GREEN.—Gather cucumbers not more than three inches in length. They should be picked early in the morning, if possible. Pack them in a crock, strewing each layer thickly with dry salt. When you are ready for pickling, wash the cucumbers off in fresh, cold water. Arrange them in a preserving kettle, sprinkling powdered alum among them in the proportion of a teaspoonful to a gallon. Fill with cold water, cover with grape leaves and steam for several hours, not letting the water boil. Drain and throw into cold water, and proceed as usual in pickling.

HUCKLEBERRY ROLY-POLY.—Four cups flour, two cups milk, two table-spoonful mixed lard and butter, one teaspoonful soda, two teaspoonful cream tartar, saltspoonful salt, four cups huckleberries. Sift the salt and cream tartar with the flour, rub in the shortening and wet with the milk. Roll out into a sheet longer than broad and quarter of an inch thick. Spread thickly with the fruit, sweetening it well with white sugar. Roll up the dough with the berries inside, as you would a sheet of paper, pinching the ends together that the juice may not run out. Baste it up in a pudding cloth that has been wrung out in hot water and well floured. Bake an hour and a-half. Eat with hard sauce.

BRUSSELS LACE BORDER.—Cast on 13 stitches.
1st row: S 1, k 1, (a) o 2, n, repeat from (a) four times; k 1 (18 st.)
2d row: S 1, n, p 1. Knit rest plain excepting that the second loop of every o 2 is purled (17 st.)
3d row: Plain (17 st.)
4th row: Plain (17 st.)
5th row: Cast off 5, k 1, o 2, slip 1 n, pass slipped stitch over; k 1, o 4, slip 1, n and pass slipped stitch over; k 1, o 2, n (15 st.)
6th row: S 1, k 1, p 1, n k 1, p 1, k 1, p 1, k 3, p 1, n (13 st.)
7th row: Plain (13 st.)
8th row: Plain (13 st.)
Begin again at 1st row

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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.

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

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

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

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

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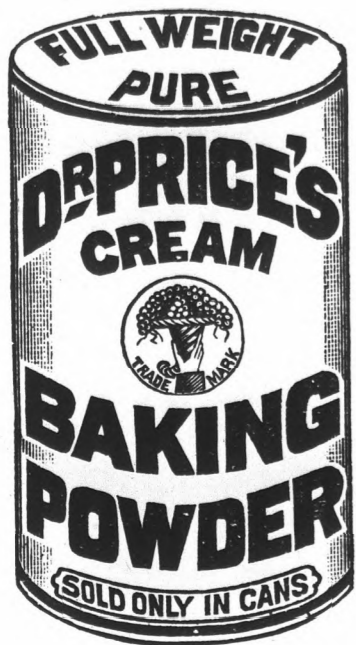
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