

The Living Church.

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

VOL. V. No. 38.

CHICAGO, SATURDAY, JULY 21, 1883.

WHOLE No. 246.

130,000 SOLD.

The Living Church Tracts.

FIRST SERIES BY THE REV. A. W. SNYDER.
The best set of Tracts we have seen these many days.—London Church Bells.

- No. 1.—A Lost Art: 20th thousand.
- No. 2.—What You Ought to Believe: 10th thousand.
- No. 3.—How it Happened: 12th thousand.
- No. 4.—What You Ought to Know: 8th thousand.
- No. 5.—Does God Care? 11th thousand.
- No. 6.—What Good will it do the Child: 8th thousand.
- No. 7.—Let Him Choose for Himself: 8th thousand.
- No. 8.—The Reason Why: 10th thousand.
- No. 9.—Prayers Out of a Book: 10th thousand.
- No. 10.—Adult Baptism: 7th thousand.
- No. 11.—How to behave in Church: 5th thousand.
- No. 12.—A Change of Heart: 6th thousand.
- No. 13.—How I Know I am a Christian: 5th thousand.
- No. 14.—Over and Over Again: 4th thousand.
- No. 15.—Faith and Opinion: 4th thousand.
- No. 16.—At His Best: 5th thousand.

- SECOND SERIES BY VARIOUS AUTHORS.
- No. 17.—The Church that is not a Sect. Rev. W. T. Whitmarsh. 3rd thousand.
 - No. 18.—Confirmation, its Authority, Obligation and Purpose. Rev. A. W. Snyder. 16 pages. 2nd thousand.
 - No. 19.—Pity and Prayers. Rt. Rev. W. E. McLaren, S. T. D., Bishop of Illinois. 2nd thousand.
 - No. 20.—The Episcopal Church a Home for every Christian. Rev. J. Wainwright Kay. 1st thousand.
 - No. 21.—"Grievous and Unkind." Rev. C. W. Lafangwell, D. D.

Others in the press.

Prices.—A full sample set, 25 cents. Nos. 4 and 9, 65 cents per hundred. No. 18, 5 cents a copy; 50 cents per dozen; \$4. per hundred. All the others 50 cents per hundred. All free by mail. Address all orders to

THE LIVING CHURCH COMPANY,
Chicago, Ill.

Monumental Records in Egypt.

By the Rev. R. W. Lowrie.

Some time ago, a writer in the LIVING CHURCH asserted that a "celebrated Egyptologist, lecturing to a class in New York, had affirmed that there are no historical proofs in writing, or in monuments, to show that the Israelites ever were in Egypt." Allow me to condense some of the proofs to the contrary, which I find among my books. The story of Joseph is found on monuments in Egypt. Egyptians were in the habit of tracing historic events on tombs, monuments, and obelisks. Biography, dynasties, and the exploits of great men were thus frequently recorded. Three men—among others,—have spent much of their lives investigating these records: Hengstenberg, Saville and Osburn.

1. The first King of Egypt is Menes, or Mizraim. He reigned more than 2,000 years before Christ.

At Thebes, in the royal palace, near Gournou, is a list of the Egyptian Kings, out in stone. The name Menes is the first on the list. (Menes is also found in the Turin papyrus, brought from Thebes.)

2. Moses says that Abraham went to Egypt, and that the King of Egypt gave him presents. Joseph adds that Abraham taught the Egyptians astronomy. Osburn says, that on the monuments is evidence that one of the Kings of Egypt was an astronomer.

Moses tells the story of Joseph; of the famine in the land of Egypt, of the corn, &c. The Monuments tell the same story.

Opposite Memphis, at Sakkara, are the ruins of a tomb; it is near the large Pyramid, and close by the Tomb of Pheops (Cheops?). The name and title of Joseph are out on the tomb. "Etsuph" is also inscribed; it means—"came to save us" i. e., from starvation. He is also called "Director of the granaries of the Princes of both Egypts" (Upper and Lower).

At Beuil-Hasan, on the Nile (100 miles above Thebes), is another tomb. On it is a procession; under it, is cut "The great foreign prisoners." The faces of these prisoners are Jewish; that face which, the world over, is the same. It is the tomb of one Sesertesen the 2nd. Now Sesertesen was state-officer at Thebes, when Pheops was Pharaoh; i. e., the man who was King at the time of Joseph. But, you ask, how was the tomb of Joseph in Egypt, when he made his family swear to carry his bones out of Egypt with them, whenever they should leave it? Joseph died, aged 110; he lay in his tomb 144 years before the Israelites left Egypt under Moses. "They embalmed him, and he was put in a coffin in Egypt." His body lay there, in that temporary tomb—this tomb near the large pyramid; was taken up, when the Israelites were getting ready to flee; for he had made them swear so to do.

Further, the name Joseph was taken away from him, and an Egyptian name was given him. "And Pharaoh called his name, Zaph-nath-pa-ah" i. e., Sustainer of Life. On the tomb of Joseph in Egypt, is "Ei-tsuph," "he came to sustain us."

4. Meantime, another Pharaoh came to the throne. Joseph had been dead these 100 years; the people went out; Pharaoh was slain; it was a turbulent and disastrous reign. The King lost 600,000 subjects in a few days. It was the worst reign any monarch ever had. Now, on the tomb, we read that a King called Tutmosis IV., had a very sad and unfortunate reign—one of perplexity and disaster. The record is a queer one. At Ghizeh, on the great Sphinx, the character of this monarch is described; then, his exploits; then, his predecessors; and then come

these words: "And then,"—there the record stops! It ends just as the career of this Pharaoh ended, in abruptness and oblivion.

You may remember that the "Rosetta stone," found in Egypt, gives historic records and accounts; on another part, the popular translation of the queer hieroglyphics; then, a translation of a portion of the stone, in Greek. Messrs. Young and Champollion, (from the Greek) easily interpreted the other parts of the Rosetta; and thus, of course, had a complete key to all the records on the monuments.

6. From those monuments, we learn that a certain Pharaoh was King; that his wife bore a child; that it was a boy; that this boy was a second son, not a first; and that this second son became King. There is no mention of the elder son; only, that when the King died, this second son became King. (The first had been slain on the night of the Passover, when all Egypt lost its first born!)

7. At Gonnon, is a tomb of a Nobleman of Egypt—one Rasher. The inscription is: "The reception of the tribute of the land, brought to the King by the captives." "The offerings of the unclean races." These captives are dressed in dirty and ragged clothes; are making bricks; and some Egyptian taskmasters are standing by, watching them at their work. (The obelisk on this and other tombs has been copied, and painted in a celebrated work by Lepsius, with great care and fidelity, and is now in the British Museum.)

Ex. I: 14, says that Pharaoh compelled the Israelites to make brick without straw. Bricks are found to-day with chopped straw in them. Rosellini found many such, at Thebes; they had on them the stamp of Thothmes IV.; the very King who was on the throne in the time of Joseph.

The bricks of the first pyramid at Dashoor, are of fine clay from the Nile, mingled with chopped straw. A few words, now, concerning this famous inscription. (a) Laborers: Some mix the straw into the clay; some are putting the brick in rows from the moulds; others carry off dry bricks.

(b) Faces. These are clearly Jewish. You can tell a Hebrew face in any of the old pictures or cuts, as easily as a Negro's.

(c) Clothes. The Israelites, in the out, wear a hip-apron; just where the brick mould rests. Also short, cheap trousers.

(d) Among them are nicely dressed Egyptians. These carry a stick; ready to beat the laborer.

(e) A few Egyptians are also at work. These are the very lowest class of Egyptians—swineherds. Herodotus says the Egyptians despised them, and would not allow them even to enter a heathen temple. So degraded was the condition of the Israelites in Egypt, that they were put on a level with this vile class. On the monuments, the Negro even is represented; but never at work so vile as the Israelites were put to!

(f) This Rasher was superintendent of all the Royal Public Works. Hence, on his tomb, are two colossal statues of Kings, a great sphinx and stone-cutters; the Egyptian way of speaking in emblems. You can tell the rank, dignity and exploits of the man commemorated, by the animals and other marks on his tomb.

(g.) The Egyptian Monuments help us to understand a passage of Scripture: Ex. XII: 38 "a great rabble went up with them." They were these low swineherds, who had worked by the side of the Israelites, and had no particular homes; a sort of gypsies that followed the camp of the Israelites. In Deut. xix: 10 and 11, they are again spoken of; "hewers of wood and drawers of water."

From the matter thus briefly sketched in these notes, it would seem that there is "historical proof on monuments;" indelible records, more lasting than any others known to antiquity, that the Israelites were in Egypt. Our "celebrated Egyptologist" would do well to review his studies. In a second (and final) article, I shall hope to present other facts cognate to this topic, though not immediately bearing on it.

A SINGULAR PHENOMENON.—Red Fish Lake, above Sawtooth City, on the summit of the Sawtooth range of mountains, in the Wood River region, Idaho, has dropped through the bottom. The lake had an area of several miles and was many fathoms in depth. It was on the summit of one of the peaks of the range, some 11,000 feet elevation above the sea, and surrounded by heavy timber, which rendered it a delightful place of resort in Summer for camping, fishing, and boating parties. The Lake has been there since the white man has known the country, says the Halley Times, but lately—the day of the occurrence is not known—the bottom fell out. The country formation is granite and limestone, and an immense fissure has opened, whether caused by separation or settling of the earth's surface or from volcanic action is not known. At present the bed of the lake is dry, and presents the appearance of a deep gorge or valley on the summit of the mountains. This lake has always contained millions of red fish, and been a favorite resort for bear, deer, and other game. Where the fish went to is as much a mystery as where the water went.—Virginia (Nev.) Enterprise, July 6.

Canadian Church Affairs.

From our Special Correspondent.

Excellent work is being done by the Church in the remote Province of British Columbia, which now contains three regularly organized dioceses. Lately, the diocese of new Westminster formally constituted its Synod, commencing with a membership of 12 clergymen and 27 lay delegates, a very good beginning for such a young diocese. The British Columbian Bishops are men of the right stamp, thorough Churchmen, and most devoted to their work. The Church seems to have taken the bull by the horns in British Columbia; and, with the start she has already got, should soon become the leading religious body. The building of the Pacific Railway to the Rocky Mountains, there to be met by the eastern section of this great national highway, will bring this Canadian outpost of civilization into direct communication with the rest of the Dominion, and with Europe; and a very large immigration from the old country is expected—in fact, has already begun. The numbers of the various denominations, according to the last census, stood as follows: Roman Catholic—10,043; Presbyterians, 4,000; Methodists, 3,500; Baptists, 450; Lutherans, 491; Cummingsites, 593; Jews, 104, etc. Under the head of "not given" there are 19,131; and Pagans—437. The Church stands at 7,804, which makes her second in the Province.

During Synod-week, the new Divinity School, of Toronto (lately christened by the name of Wycliffe College) held a reception. This institution, which was founded about six years ago by the "Evangelicals" of Toronto, for the purpose of propagating their peculiar "views," in opposition to the Catholic teaching of the old established Divinity School of Trinity University, is in a fairly prosperous condition, and has managed to erect a very decent block of buildings. Having secured quasi-Episcopal recognition, its students are now regularly ordained, and help to reinforce the ranks of the diocesan clergy. Its curriculum is thorough, and some good men have already been turned out, who, in their own way, have done good work. There was a fierce opposition to the scheme at first in many quarters, but the bull-dog stubbornness of the Messrs. Blake, Howland & Co., pulled the project through, and got it into deep water. Then, a compromise was suggested, by which it would become an affiliated Hall of Trinity; but this was rejected with disdain by these sturdy Puritans, and so the matter rests. Though this state of things has its deplorable features, yet it has not been without benefit to Trinity, which has been roused up to renewed vigor, the outcome of which is—the raising of \$100,000 for the endowment of new professorships, the building of a handsome new chapel, and the increase of general efficiency in all departments. A keen rivalry has also sprung up between the students in the annual Ordination-examinations; each striving hard to maintain the prestige of their respective colleges. If kept within proper bounds, this cannot fail to prove beneficial to the Church and the world. I suppose, that as long as the world stands, the two great parties in the Church will be more or less represented; but probably the time is not far distant, when they will come to see that mutual forbearance is the only rational plan of action. Just as soon as this shall have been arrived at, then the problem of the reunion of Christendom will be solved; because, once let the various parties in the Church agree to differ, and to co-operate with each other, and nearly all the differences which disfigure orthodox Christendom, will vanish into thin air; or, at least will sink below the surface. Nowadays, almost every phase of orthodox dissent is represented in the Church, which, in this respect, has been called by Macaulay "a bundle of sects." One admirable achievement of Dr. McLean, Bishop of Saskatchewan, has been—the establishment of the "University of Saskatchewan," which is now incorporated by Act of Dominion Parliament; the Bishop of the diocese being *ex officio* Chancellor. A Senate has been appointed, and the Governor General is to be visitor; power is also given to the University to found affiliated colleges. This is a far-sighted, statesmanlike move, on the part of Dr. McLean; and will tend to firmly establish the Church for all time, in this already important centre. A Boys' and Girls' School is also projected, in connection with the University. The Society for the Propagation of the Gospel has—in the person of its special agent, the Rev. W. H. Cooper—been conferring a great boon upon the Church in Manitoba. This gentleman has been travelling through the new settlements, and making arrangements for the placing of clergy. By this means, three new parishes have been formed, which now await clergymen; and in many other localities steps are being taken to build churches and organize missions. The outlook in the North West is becoming more re-assuring every day, and we may hope ere long to see the Church fully abreast of the denominations, which have hitherto outstripped her in liberality and enterprise.

A remarkable occurrence is reported from Toronto, as taking place in the Methodist metropolitan church, called by some the "Methodist Cathedral." The Commandments were read by the minister, and the responses sung in correct Anglican style. Also, at one of the Baptist places of worship, in the same city, a liberal use was made one Sunday of parts of the Book of Common Prayer. These may be straws, but they show in what direction the tide of the Catholic Revival is setting. May it rise and swell, and bear all our outside brethren into the haven of Catholicity!

Ontario, July 16th, 1883.

Stray Leaves From Southern California.

It is 104 in the shade, and a fierce "Norther" is rushing through the Cagou pass from the hot sands of the desert beyond, drying the herbage and leaves, while fruits and grain shrivel and shrink under its influence. The tall Eucalyptus bends and sways; the Cottonwoods rustle their branches noisily, and the Pepper and Willow-trees wave their graceful tresses helplessly, against its rude violence. After a struggle with the careering wind, I close the blinds carefully, and listen to its wild cadence as it surges and walls around the cottage. I could fancy myself out upon a howling waste of mighty waters; "Loud uproar lords it wild." After two days the wind grows weary; when "Nature's King commands a calm, and all is hushed at once." But a "Norther," with such heat, in the early June days, is of rare occurrence in this Valley. "No, it won't do no harm," said an old farmer—"may be burn up the roses, but it kills grass-hoppers and such like, and keeps away stinkness." At sunset the wind falls, and the evenings are cool and calm.

In one of my rambles among the foot-hills, an incident occurred, which has impressed me forcibly with the conviction of something which this Southern land lacks. My pony, startled by a rabbit darting out in front of her, swerved suddenly, by which the girth of my saddle was loosened, and I found it necessary to dismount. Looking round to see where I could obtain assistance, I perceived on the meza, where the last rays of the sun were lingering lovingly, a little hut, and thither I wended my way. There was neither door nor window, a piece of canvas answering the purpose of both. In answer to my enquiry, a quiet voice asked me to "step in and rest," which I did. I found the dwelling occupied by two invalids, young men who came here, four months ago, with no hope of recovery; "but we grow stronger all the time, and of late we gain rapidly. We were both carried from the cars, and after a while, being unable to pay hotel bills, we came here and built us this cabin." "If mother were only here" (he continued, with a quivering lip and tear-dimmed eye) "and a few home-comforts, we should soon be well." I rode home, building—not "castles" in the air, but a *Sanitarium*. California is the most favorable climate in the world for the consumptive; and an Institution, under the auspices of the Church, supplying all the needs of an invalid, such as books, amusements, and medical advice—an Institution, where home-care could be had without the breaking up of households or business in far-off lands (which too often means financial ruin)—such an establishment would be an inestimable boon to thousands of families in which the dread destroyer lurks; and I doubt not that it might be made also a great financial success. The necessary land would be cheerfully donated for such a purpose, in many a choice locality. * * *

On the second Sunday after Trinity, Divine Service was held for the first time in St. Polycaep's Church School. The building was commenced in March, and completed and ready on the day appointed for the Bishop's Visitation, and for the Ordination of the Rev. F. W. Reed to the priesthood. The clergy of the Associate Mission, with the aid of Miss Van Bebber, of Colton, and of gifts from other friends, have been enabled to erect the first "Episcopal" building in this county, and one which reflects great credit upon their united efforts, and upon the taste and skill of the workmen. The exterior of the edifice is neat and plain; a gabled porch, ornamented with a Cross, forming the entrance. The interior is ceiled with red-wood; measures 28x56 feet, and is furnished with comfortable seats. Within a neat sanctuary rail, are the altar (with its rich vestings and proper ornaments), the credence-table, lectern and pulpit, and two prayer-desks and stalls; while a handsome curtain, suspended from a massive cornice of *fleur de lis* and Maltese crosses, gives the Chapel the appearance of having a recessed chancel. At the back of the altar hangs a dark green dossal. During school hours, the Chancel will be perfectly screened from view.

At 11 A. M. the Chapel was crowded to excess; and, as "Holy! Holy! Holy!" rang from the united choirs of Riverside, Colton, and San Bernardino, the clergy entered in the following order: the Candidate (the Rev. F. W. Reed); the Rev. A. G. L. Trew, of San Gabriel; the Rev. J. A. Emery, of Anaheim; the Rev. S. G. Lines, priest in charge of the Mission; and, lastly, the Bishop of the Diocese—the Right Rev. W. I. Kip. The sermon, preached by the Rev. S. G. Lines, was a strong and impressive

address, mingling words of welcome with those of wisest counsel, and was a lucid explanation of the nature and work of the Apostolic Ministry. After the Celebration, the Rev. S. G. Lines presented the candidate, all the clergy assisting in the Laying on of Hands.

In this county, so extensive and comparatively new, and where so much Church work is to be done, this grand and impressive service can never be forgotten; nor will it fail to give the people a perfect idea of a divinely-commissioned and valid ministry. At 4 o'clock, after vesperservice, said by the Rev. J. W. Reed, five candidates were presented for Confirmation. The Chapel was lustrous with flowers, and the congregation were helpful and earnest. On the following Sunday, at San Bernardino, the Bishop confirmed a class of fourteen. In the afternoon, at Riverside, a similar number was presented for Confirmation, by the Rev. S. G. Lines. The Bishops' address to the candidates was a forcible and eloquent presentation of the duties and happiness of the Christian life.

Grave fears had been entertained for the Bishop's health, as he was suffering from great exhaustion, consequent upon the excessive heat; but the temperature became much cooler, and he was enabled to perform his arduous duties.

I trust my next letter will tell you that a church building here is in rapid progress.
San Bernardino, July 2nd, 1883. M.

Bishop Tuttle's Idaho Visitation.

Bishop Tuttle commenced his annual visitation to Idaho Territory, on May 13th, and preached at St. Michael's, Boise, the church and school-room adjoining being well filled both morning and evening.

From Boise, the Bishop travelled up to Silver City, a decadent mining town. Here, a large congregation came out to see and hear him; several children were baptized, and the Holy Communion was administered. Returning to Boise, services were held at Reynolds' Creek, a little hamlet on the stage-line. On May 27th, the Bishop arrived at Lewiston, in the northern extremity of the Territory. The journey hither in the spring is always difficult, and sometimes impossible. The stage-company cannot run their regular passenger wagons, on account of the state of the roads; so the journey across the mountains is made in a "dead-ax" wagon.

After travelling for five days, over what is ordinarily a two days' journey, the Bishop reached Lewiston on Sunday morning, scarcely in time for service. Two years ago, the Rev. J. D. McConkey commenced mission-work here; and, under his wise and faithful labors, it has grown fruitful of much good. A lot has been purchased, and the house upon it converted into a small but neat chapel, with rooms in the rear for the pastor. The Bishop delivered two sermons, filled with that spirit of genuine manliness and true catholicity, which pervades the whole life of the speaker. The Holy Rite of Confirmation was administered, and the class addressed by the Bishop.

From here, the Bishop pressed on to Mount Idaho, Moscow, Fort Lapwai, Wieser City, Emmettville and other stations, reaching Boise for services, on June 24. At this place he preached and confirmed a class.

Accompanied by the rector of St. Michael's, Bishop Tuttle started for the different mining camps in the Boise Basin, under the charge of Rev. F. W. Crook, pastor of St. Mark's Mission, Idaho City; Quartsbury and Placerville were visited. Services were held, and at Placerville the Hall was filled. A class of young people were confirmed by the Bishop. Next day the clerical party left, and came over the mountains to Idaho City. Here services were held on Sunday, July 1st, and a class was presented by the pastor, for Confirmation. From here, the Bishop left for the eastern and southern parts of his vast field.

The Bishop has found much on his journey for which to feel encouraged and thankful. The ladies' Guild, instituted by him three years ago, at Boise, has grown in usefulness year by year. Unostentatiously, it has done a great work. The interior of the church has been re-painted and polychromed; handsome chandeliers have been hung; and the unsightly windows over the altar have been re-placed by a fine and massive reared. The Church has also been newly carpeted throughout. Under the able rectorship of the Rev. G. H. Davis, the work is greatly blessed, in things temporal and spiritual. At Idaho city, the Church folk have purchased a new Communion-Service, a Lectern, and other Chancel furniture, while Church life has risen much, and several have been added to the roll of communicants. Of Lewiston, we have spoken already.

Wherever the Bishop goes, immense concourses of people turn out to greet him. The people of the territory regard him as being—not simply the Bishop of the "Episcopal Church," but, in a broad and true sense—the pastor of "all sorts and conditions of men." We saw him come here in the vigor of youth. We saw him, as for nearly seventeen years, he has gone in and out amongst us, devoting the best days of his life, the prime of his manhood, the strength of his mind, and the breadth of his heart, to the work of purifying and uplifting humanity, and turning men's hearts to God.

At home with us in our joys, near and comforting in our sorrows; he has been to all most truly, a Reverend Father in God.

"The children laugh loud as they troop to his call, And the poor man that knows him, laughs loudest of all."

Calendar.

July, 1883.

- 1. 6th Sunday after Trinity. Green.
- 8. 7th Sunday after Trinity. Green.
- 15. 8th Sunday after Trinity. Green.
- 22. 9th Sunday after Trinity. Green.
- 29. St. James, Apostle. Red.
- 30. 10th Sunday after Trinity. Green.

The Liturgies of Holy Church.

IX.—Arrangements for Worship.

By Rev. W. C. Bishop, M. A.

When the Church emerged victorious from her conflict with heathen Rome, the Basilica (as we have seen) was recognized at once as the type and model of the Christian place of worship. The body of the Church was assigned to the people, the men being on one side and the women on the other; the Bema was the special place of the deacons, who stood there and assisted the bishop at the altar; the apse was the place of the presbyter (and of the bishop as chief priest), where seats were assigned them as a mark of honor. Outside the west door of the Church was a cloistered court-yard, in or near which stood the Baptistery, a circular building containing the large font in which Holy Baptism was publicly administered (by immersion) two or three times in the year, viz., on the Eves of Easter and Pentecost, and sometimes of the Epiphany.

If any one will read the description of the heavenly worship given in the Revelation, with his thoughts still resting upon a Christian Basilica, he will, we think, be inclined to agree with the saying, that as Isaiah saw the vision of an idealized temple, so John beheld an idealized church, if not the ideal church itself. The throne of Christ, round about which were the four and twenty thrones of the "elders;" the altar in front of the seven angels with trumpets, the martyrs under the altar, the multitude which no man could number—have all their counterparts in the Church below, and the object of their worship, viz.: the presentation to God of the Sacrifice of "the Lamb as it had been slain." In the Church below, the central throne is the throne of the bishop, as the representative of Christ; but, as the saints there reign with Christ, so the presbyters govern with the bishop; which was symbolized also in the Basilica, by the frequent custom of covering the semi-dome above the apse with a painting of Christ upon his throne, as St. John saw him. Instead of seven angels with trumpets, we have seven deacons, whose chief business is to chant the Gospel. Instead of the Book with the seven seals, we have the Book of the fourfold Gospels—the book of the Dispensation, now opened to mankind by the slain Lamb.

From the above, it will be seen how beautifully suited was the Basilica to the requirements of a Christian Church (especially a Cathedral Church); and how direct and natural was the symbolism of its arrangement, founded, as it was, upon the pattern of things in the heavens. And the same is true of later details of the early Christian worship. In later times, the real origin of many ancient ceremonies was forgotten, and abstruse, mystical reasons were invented to explain them; but we may assume it as an axiom, that every ancient ceremony had its origin in some practical necessity or convenience. We have noticed already the origin of the altar-canopy or baldachin, with its curtains. Candles (or lamps) were originally used for purposes of light—probably when the services were held at night. The earliest arrangement that we know of was to have four candles, one at each corner of the altar-canopy over its pillars, with a Cross at the very top of the canopy. When, in medieval times, the top of the canopy was taken away, the pillars and curtains were left, with a beam joining the two pillars behind the altar; (the position of the altar and its curtains had been reversed, so that the priest celebrated with his back to the people), the Cross was placed in the centre of this beam, and the candles were replaced on the tops of the pillars. Afterwards, the curtains behind the altar (and the pillars next it) were replaced by a wall of stone (called the re-table), and the two pillars in front were replaced by brass standards detached from the side-curtains, which were now hung on rods bracketed out from the re-table, and at right angles to it.

In describing the basilica, we touched upon the space raised off for the singers. In Italy, this remained strictly the singing choir; the stalls of the canons, minor-canons, &c., being in the apse, in the place formerly occupied by the "Synthronus;" but, in Northern Europe, the canons, &c., sat in the singing choir for the daily Offices, and only used their seats in the Synthronus at the Holy Eucharist. In fact, this arrangement was necessitated by the vast size of the Northern Medieval Cathedrals; and the use and idea of the Synthronus were gradually dropped, till they had almost vanished. Still, the name of "Presbytery" for that part of a church immediately behind the altar, lingers on in many English Cathedrals; and, in one or two, the canons still sit around the altar at the Eucharistic Service. At St. Paul's Cathedral, the stone seats behind the altar, for the canons, were destroyed at the Reformation.

The wall round the singing-choir was raised (in Northern Europe) to a considerable height, to keep out the draughts that must otherwise have had free play in cold weather in the vast spaces of a Cathedral, and the two ambons were simultaneously raised and enlarged, till they were joined and became the Medieval rood-loft.

It is not quite clear why the bishops gave up their thrones in the centre of the apse, and subsided into stalls at one extremity of (and outside) the choir; but it had to do with the process by which the bishops partly withdrew from and partly were forced out of their constitutional po-

sition, as heads of their chapters; so that they came to be looked upon as absolute sovereigns over their dioceses, governing, without the advice and consent of their constitutional council; and at the same time, were almost excluded from their lawful position and influence in their own chapters and cathedrals. In the North of Europe, during the early Medieval times, the bishop had his throne in the apse, and the first stall in the choir, just as the canons had their seats in the apse, and their stalls in choir; but as the canons dropped (or almost dropped) their seats around the altar, the bishop followed suit, and exchanged his stall in choir for a more magnificent stall just outside the choir. The same thing happened in Italy, but as there the canons' stalls were round the apse behind the altar, the bishop's stall was placed just outside the apse, i. e. in the Sanctuary or bema on the North side. Such a position would be totally inconsistent in an English or French Cathedral; and it would be an egregious blunder, for an architect to place the Bishop's throne in the Sanctuary, on the North side, in a church designed upon the Northern model; i. e. with the canons' seats in the singing-choir, and with no seats for the canons in the presbytery behind the altar. And yet, such is just the position which most architects seem to prefer.

The Late Theodore Edson, D.D.

Although, as a general rule, it may be true that "a prophet is not without honor, save in his own country," yet, in the case, at least, of the above-named venerable and estimable clergyman, it does not hold good. And in justification of our assertion, it might be sufficient to point to the sorrowing multitudes that crowded around his bier, before his remains were committed to their last resting place. But, as a still further illustration of our remark, we shall proceed to quote the testimony of those in the midst of whom he dwelt, and to whom he was intimately known. The main source from which we draw our information, is the *Lowell Saturday Evening Mail* of June 30th.

His long life has been a singularly uneventful one, from a public point of view, and yet, in the circle of his chosen duty, he has worked with a steadfast devotion which has made his influence felt, more sensibly, perhaps, than that of any clergyman who has ever resided in our city, who has trodden a parallel path with him in the holy ministrations of his sacred calling.

During his long pastorate, he has furnished an unparalleled example of constancy to the duties of his office. * * * Of all the characteristics of this truly good man, none has been more prominent during his long life in Lowell, than his Christian benevolence, which has been continually exhibited in his active charities. In accordance with a suggestion made by him, and as the result of his efforts, St. Mary's Orphanage was opened on September 29th, 1875, under the charge of the Sisters of St. Margaret, of Boston. On April 20, 1876, the Home was organized under the statutes, and the property conveyed by Rev. Dr. Edson to a board of trustees, of which he was subsequently elected President. The institution is still in active existence, and it has always been under the fostering care of the venerable pastor. Almost the last time he was out of doors, he visited the city government building on a deed of charity, to solicit the overseers of the poor to contribute a certain amount toward the support of a needy and worthy woman, he agreeing to give an equal sum from his own private purse, saying, at the time, that his earthly race was drawing to a close, and he desired to do what he could during the remainder of his days, in assisting the poor.

Such has been his life—a long and untrifling effort for the welfare of those around him, and no citizen has ever left behind him a character more pure and blameless, or one that has ever won so universally the love and esteem of all who knew him personally or by reputation. His memory will be perpetuated in the beautiful cemetery which bears his name, and in which his mortal remains will repose. The Edson grammar school house and the Edson block on Merrimack Street, were also called after him, and will stand as conspicuous reminders of the revered man whose name they bear.

The history of his life has been so closely interwoven with that of the Church with which he has been so long connected, that so long as St. Anne's Church stands, (whoever may be called upon to succeed him in the holy office he has filled for more than half a century), the name of Father Edson will be indissolubly associated with it.

A correspondent of the *Mail* refers to what he calls "Dr. Edson's Sub-Parish." A numerous body, ever changing in its members, who went to church occasionally only, but who looked to him for counsel in trouble, and for material aid in want, who were married and buried by him, whose children were baptized by him, and brought up in his Sunday Schools. To this sub-parish, during his sixty years' ministry, I doubt not ten thousand persons have belonged.

Thousands of immigrants from England and Ireland, who were drawn to Dr. Edson, as the representative of the faith of the Church which was established by law in their native land, and to whom that Church became dearer than ever, when they found it established by the voluntary acts of its own members in the land of their adoption, have belonged to this outer parish. Episcopalians, from other parts of the British empire, have likewise shared Dr. Edson's care, and that, too, in large numbers, as a part of this outer parish. In fact, no estimate of the influence of the sixty years' ministry on which the grave has just closed, can begin to be adequate, which does not include this outer parish. Dr. Edson was not the pastor of St. Anne's Church and congregation merely; he was, in the best sense of the term, a minister-at-large. He regarded himself as such, and never once shrank from the labors and the sacrifices which this position imposed upon him, great and unceasing as these labors and sacrifices were. He more than once seemed gratified, when the present writer thus expressed to him the writer's own estimate of the nature of his work in this composite community. From this outer parish, he derived, generally, no compensation for his self-denying toil; he expected none. It was enough for him that it was to this work his Master had called him. It is with the members of this outer parish that he is buried. To his simple grave for many years to come, the members of this outer parish will be drawn, with the love, the gratitude, and the tears, which spring from a thousand tender recollections.

We will close this notice with the testimony in few words borne by Bishop Clark, of Rhode Island. "No storm has ever raged, which he would not cheerfully face, when the call of the

sufferer summoned him from his fireside; no Sunday has ever dawned when the doors of St. Anne's have not been opened to the worshipper; no heavy-laden sinner ever asked his counsel, and was sent uncomfited away.

The Church of Rome and Crime in Ireland.

Nothing is more remarkable at the present moment in the current history of this country than the apparent obliviousness of the Church of Rome to the fact that her teaching and influence have been most seriously compromised by the atrocious crimes which have been committed in the land. She has the credit of being the spiritual mother of every one of the criminals recently executed for murder. Not one out of the million and a half of Irish Protestants has been mixed up in any way with these atrocious crimes. Last year 430 "suspects" were locked up in goal, every one of them was a Roman Catholic. More and worse still, not a few of those recently executed for murder belonged to some one or other of the sacred Confraternities of the Roman Church. Carey, who saved his neck by turning approver, acknowledged that on the morning of the day he gave the fatal signal that despatched Lord Frederick Cavenish and Mr. Burke in the Phoenix Park, he had attended his parish church as a member of a sodality. All the time he was plotting murder he was to all appearance a devout Romanist, making confession to his priest, receiving absolution, and partaking of the Communion. Joseph Brady, who gave the death-stroke, had been for the past nine years in the confidence of his spiritual adviser, and received the collections at the door of his parish church, as the trusted official of the clergy. When Carey's child was born he gets Brady to stand sponsor for it, and the two assassins take their places in the chapel as if they were the most devout Catholics. Joseph Mullett is another of the band; he is found guilty of an attempt to murder, but his diary shows he was also a good Catholic. Here are some extracts from this diary, which were made public during the trials:—

"Saturday, January 4th.—Commenced the New Year by going to seven o'clock Mass and receiving the Communion."

"Thursday.—Went to Mass at seven o'clock and received the Holy Communion."

"With the assistance of God and the intercession of Mary, Joseph, and St. John, I have formed a resolution to take only two drinks of intoxicating liquors during the day!"

"Saturday, 19th.—Will join the Sodality of our Lady Help of Christians to-morrow, please God."

Was received yesterday morning into the Sodality of Mary, Help of Christians."

Now every one of these wretched men who were executed for murder received absolution from their priest, and were admitted to the Communion. To all intents and purposes they passed out of the world as good and devout Christians. There was no public acknowledgment of the heinousness of their crime or the justice of the sentence dealt to them by the law of the land. The effect was, as far as possible, to make them appear as "martyrs" before everything else in the eyes of their fellow-countrymen.

The Church of Rome has a great deal to answer for all this; she has never risen up in her corporate capacity to condemn the fearful crimes committed by her members; on the contrary, in too many instances she has seemed to throw her shield over them, and condone their offenses. It is the same Church that has taken the side of outrage and crime in Italy and Spain, and other parts of the world in days gone by, and as she is losing her influence in those countries, so she will most assuredly lose it in Ireland. A Church exists to perpetuate religion and preserve morals; when it fails in these primary objects it is only a question of time how long it is to exist. The reaction will come sooner or later; the common conscience will rise up against it and condemn it. The crisis may be long in coming in Ireland, but we cannot help believing that the eyes of the people will be opened some day to the unfaithfulness of the Church of Rome to the souls of the people, and its utter failure to impress upon them the first principles of Christianity.—*Irish Ecclesiastical Gazette*.

Religious Toleration in Rhode Island and Maryland.

There are but two of the early colonies of which the claim can be seriously made that they were founded on any principle of religious freedom. These two are Rhode Island and Maryland. It was said of the first by Roger Williams, its spiritual founder, that "a permission of the most paganish, Jewish, Turkish, or anti-Christian conscience" should be there granted "to all men of all nations and countries." Accordingly, the colony spread such shelter on a very wide scale. It received Anne Hutchinson after she had set the state as well as church in a turmoil at Boston, and made popular elections turn on her opinions. It not only sheltered but gave birth to Jemima Wilkinson, prophetess of the "Cumberland Zealots," who might under the stimulus of a less tolerant community have expanded into a Joanna Southcott or a Mother Ann Lee. It protected Samuel Gorton, a man of the Savonarola temperament, of whom his last surviving disciple said, in 1771, "My master wrote in heaven, and none can understand his writings but those who live in heaven while on earth." It cost such an effort to assimilate these exciting ingredients, that Roger Williams described Gorton, in 1640, as "bewitching and bemaddening poor Providence;" and the Grand Jury of that city was compelled to indict him as a nuisance in the same year, on this count, among others, "that Samuel Gorton countenanced and reproached the magistrates, calling them Just-asses." Nevertheless, all these, and such as these, were at last disarmed and made harmless by the wise policy of Rhode Island, guided by Roger Williams, after he had outgrown the

superfluous antagonisms of his youth, and learned to be conciliatory in action as well as comprehensive in doctrine. Yet even he had so much to undergo in keeping the peace with all these heterogeneous materials that he recoiled at last from "such an infinite liberty of conscience," and declared that in the case of Quakers "a due and moderate restraint and punishment of these incivilities" was not only no persecution, but was "a duty and command of God."

Maryland has shared with Rhode Island the honor of having established religious freedom; this claim is largely based upon the noble decree passed by its General Assembly in 1649:

No person whatsoever in this province professing to believe in Jesus Christ shall from henceforth be in any way troubled or molested for his or her religion, or in the free exercise thereof, or any way compelled to the belief or exercise of any other religion against his or her consent.

But it is never hard to evade a statute that seems to secure religious liberty; and this decree did not prevent the Maryland Colony from afterwards enacting that if any person should deny the Holy Trinity he should first be bored through the tongue and fined or imprisoned; then for the second offense, should be branded as a blasphemer, the letter "B" being stamped on his forehead; and for the third offense should die. This was certainly a very limited toleration; and granting that it has a partial value, it remains an interesting question who secured it. Cardinal Manning and others have claimed this measure of toleration as due to the Roman Catholics, but Mr. E. D. Neill has conclusively shown that the Roman Catholic element was originally much smaller than was supposed, that the "two hundred Catholic gentlemen" usually claimed as founding the Colony were really some twenty gentlemen and three hundred laboring-men; that, of the latter, twelve died on shipboard, of whom only two confessed to the priests, thus giving a clew to the probable opinions of the rest; and that of the Assembly which passed the resolutions the majority were Protestants, and even Puritans. But granting to Maryland a place next to Rhode Island in religious freedom, she paid, like that other Colony, what was then the penalty of freedom, and I must dwell a moment on this.

In those days religious liberty brought a heterogeneous and often reckless population; it usually involved the absence of a highly educated ministry; and this implied the want of a settled system of education, and of an elevated standard of public duty. These deficiencies left, both in Rhode Island and in Maryland, certain results which are apparent to this day. There is nothing more extraordinary in the Massachusetts and Connecticut Colonies than the promptness with which they entered on the work of popular education. These little communities, just struggling for existence, marked out an educational system which had then no parallel in the European world. In the Massachusetts Bay Colony, Salem had a free school in 1640, Boston in 1642, or earlier, Cambridge about the same time; and the state, in 1647, marked out an elaborate system of common grammar schools for every township—a system then without a precedent, so far as I know, in Europe. Thus run the essential sentences of this noble document, held up to the admiration of all England by Lord Macaulay in Parliament:

"That learning may not be buried in the grave of our fathers in the church and commonwealth, the Lord assisting our endeavors—It is therefore ordered, that every township in this jurisdiction, after the Lord hath increased them to the number of 50 householders, shall then forthwith appoint one within their towns to teach all such children as shall resort to him to write and read; * * * and it is further ordered that where any towns shall increase to the number of 100 families or households, they shall set up a grammar school, the master thereof being able to instruct youth so far as they may be fitted for the University."

The printing-press came with these schools, or before them, and was actively employed, and it is impossible not to recognize the contrast between such institutions and the spirit of that Governor of Virginia (Berkeley) who said, a quarter of a century later, "We have no free schools nor printing, and I hope shall not have these hundred years." In Maryland, convicts and indentured servants were sometimes advertised for sale as teachers at an early day, and there was no public system until 1728. In Rhode Island, Newport had a public school in 1640, but it apparently lasted but a year or two, nor was there a general system till the year 1800. These contrasts are mentioned for one sole purpose; to show that no single community unites all virtues, and that it was at that period very hard for religious liberality and a good school system to exist together.—*Harper's Magazine*.

Littell's Living Age. The numbers of the *Living Age* for June 23rd and 30th and July 7th contain James Clerk Maxwell, London Quarterly Review; Cairo, the Old in the New, Contemporary; Carlyle in Society at Home and Abroad, and the Poetry of Arthur Hugh Clough, Fortnightly; The Improvement of the Roman Campaigns, and Fox Hunting, Nineteenth Century; The Portrait Art of the Renaissance, Cornhill; Gladstone's Early Politics, Temple Bar, The Old Virginian Gentleman, Macmillan; Some Fashion Gleanings from 1744 to 1768, Leisure Hour; Music as Occupation, William Chambers; The Coronation of the Czar, Organized Charity in Switzerland, and the Princes, Spectator; Trade's Guilds of Constantinople, All the Year Round; George Eliot, Athenæum; Parish Fools, Chambers' Journal; Fish in the Talmud, Jewish World; A Visit to the Nile, Field; with instalments of "The Wizard's Son," "Fleurette," "Katy the Flash," and "The Little World;" a Story of Japan, and poetry. A volume begins with the number for July 7th. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4.00 monthlies or weeklies with *The Living Age* for a year, both postpaid. *Littell & Co.*, Boston, are the publishers.

The Household.

The seat of a divan or small sofa may be prettily covered by putting a long tidy of antique lace over it.

To keep pudding sauce warm if prepared too long before dinner is served, set the basin containing it in a pan or pail of boiling water; do not let the water boil after the sauce-dish is set in it, but keep it hot.

Oil-cloth may be kept bright when almost worn out, if after washing it, you take a flannel cloth, and dip a corner of it in kerosene and rub the oil-cloth with it. Of course, a very little oil goes a great way, and care must be taken not to use too much.

If the paper which is put over jelly and jam is wet in the white of an egg, it will when dry be tight and firm, and keep the fruit from moulding with much more certainty than if it is dipped in alcohol or brandy. The paper which is laid next the fruit is meant, not that which is tied or pasted over the glass.

It is undeniable that the more fully we come to know the average man or woman, the more unexpected good we find in them, and the greater allowance we see ought to be made for their defects. One good rule, then, for securing justice in this matter would be to speak no ill of strangers or enemies, simply because in the one case we have no adequate means of judging, and in the other we are disqualified from doing so by our feelings.

When tired of the usual salad dressing, try this: Rub an ounce of butter and nearly a teaspoonful of flour together till smooth, then put it in a basin or stew-pan on the top of the stove, with equal quantities of weak vinegar and gravy stock—about half a teaspoonful of each should be allowed for the quantity of butter mentioned. Do not let this boil, but let it simmer gently. When it begins to thicken add the yolk of one egg. This is very nice with lettuce and cold potato salad.

Wedding gifts which gain in value after the happy occasion are those useful articles of linen which are sometimes found among the bric-a-brac and more ornamental offerings to (as poor Miss Flite would say) "so much youth and beauty." In fact, a good rule to follow when undecided what to give, is to give table-linen. A handsome lunch-cloth and napkins will be used, and enjoyed, and will help to increase the innocent pride a young housewife has in her new possessions.

The perfection to which the drying and evaporating of fruit has arrived may well give the busy housewife pause. The ordeal of canning fruit which, in addition to much other hard work, is so dreaded, may to a great extent be done away with, and supplies of the dried fruit be provided instead. Think of this, and do not shudder to see the trees so full of bloom; but one fact must be borne in mind: the dried fruit needs care, to keep it free from worms, and then the preparation of it for the table must have thought. Some fruit needs to lie in water all night, some is better if hot water is poured over it and it is stewed quickly. The dried apricots, which make such rich and luscious sauce, gain by this process. Use a small quantity of water, and sweeten the juice so that it will be almost thick with sugar.

THE GUEST CHAMBER.—What is required to make it comfortable for an unexpected visitor who has perhaps only brought his tooth-brush with him? A plentiful supply of wash-cloths, matches, and soap; don't buy the highly colored high scented (to conceal the vile odor) cheap toilet soap. I believe that half the cases of pimples and other skin diseases may be traced directly to the use of impure soap—buy only that manufactured by reputable dealers—a small hand mirror, brushes, combs, button hook, pins and hairpins. Needles, thread and scissors should also find a place on the dressing-table, for one often finds a rip or rent while dressing, and "a stitch in time," etc. Add to these a combing jacket and a pair of light bedroom slippers, and your guests will rise up and call you blessed.

OLD TOMATO CANS.—Old tomato cans that are picked from the city streets are sent to Newark and sold for fifteen cents a hundred. The price is small, but cans are numerous, and the gathering of them pays handsomely, if our informants tell the truth. The Newark purchaser sorts them out and puts them into a large furnace, which softens them so they can be rolled by machinery into plates. These plates are artistically blackened and present a smooth, polished surface. The trunk-makers buy them to bind the edges of trunks, and often to cover up defects in wood-work. In this manner old tomato cans become a most useful as well as ornamental material. The process of heating the cans also has its profitable result, for the solder, running through a grate into a receptacle, is sold for twenty-five cents a pound, it alone paying, it is claimed, all the price originally paid for the cans.

BED AND BEDROOMS.—A careful housewife remarks: Bed and bedding need especial care; on fine days keep your sleeping room windows open several hours, if possible, and if not conspicuous, leave your beds unmade, and let pillows and mattresses air in the sun. Thoroughly examine the bedstead—take out the slats, which you will probably find covered with dust—accumulated dust will also be found on the slats of the spring beds. Wipe this off with salt and water. Salt dissolved in a very little water should be put on with a small paint brush in all the corners of the bedstead, to prevent vermin from finding a place. If, by any chance, they are already there, this must be repeated as often as twice a week, until they are exterminated. Also wipe the edges of the mattresses well with a cloth wrung out of salt and water. You should meet this matter promptly, and give it your supervision, for, if not attended to at once, they will get the better of you and cause you great annoyance.

THINGS LEARNED BY EXPERIENCE. A little ginger put into sausage meat improves the flavor. In icing cake dip the knife frequently in cold water. In boiling meats for soups use cold water to extract the juice. If the meat is wanted for itself alone, plunge in boiling water at once. Broil steak without salting; salt draws the juice in cooking; it is desirable to keep these in if possible; cook over a hot fire, frequently searing on both sides; place on a platter, salt and pepper to taste. Beef having a tendency to be tough can be made very palatable by stewing gently for two hours, pepper and salt, taking out about a pint of liquid when done, and letting the rest boil into the meat. Brown the meat in the pot. After taking up make a gravy of the pint of liquid saved. A small piece of charcoal in the pot with boiling cabbage removes the smell. Tumbler that have had milk in them should never be put in hot water. A spoonful of stewed tomatoes in the gravy of either roasted or fried meats is an improvement. The skin of a boiled egg is the most efficacious remedy that can be applied to a boil. Peel it carefully, wet, and apply it to the part affected. It will draw off the matter and relieve the soreness in a few hours.

The Story of Pelops and CEnomaus.

BY REV. J. M. NEALE, D. D. At Pisa, in pleasant Elis, dwelt Hippodameia, the daughter of King CEnomaus.

The horses of CEnomaus were swift as the wind, and came not of mortal breed.

"Whoever would win my daughter, and would call Hippodameia his bride, must first vanquish me in the race, and forthwith I will give him her hand.

"Sleep then secure, son of Tantalus, and leave the event to me. I will follow the wishes of thy heart, but the counsel must be my own."

"The morning dawned, and the crowd assembled: they gathered by hundreds and by thousands.

Hard was the speech of the chief; but the beauty of Hippodameia prevailed.

"My horses," he said, "are also swift in the race; and the gods have favored me ever."

"Think yet again," he said, "O Pelops, son of crafty Tantalus; thou art rushing upon certain fate; for my horses are invincible in the race.

"I am well resolved, O king; and thou shalt know that thy power is at an end. The gods have seen thy cruelty, and will nerve me with strength for the race."

"To-morrow be it then," said the king, in his wrath; "to-morrow thou shalt sup with Hades.

Silent and sad by the ocean shore roamed Pelops, son of Tantalus.

"Hear me," he said, "O ruler of the sea, that art honored in seagirt Corinth, thou to whom a thousand victims bleed at Troezen and on the shores of steep Tænarus,

"What ails thee, son of Tantalus?" said the earth-shaking monarch; "wherefore hast thou called for my aid?

Thus they two flew forward in the course, the hero and the mortal maid.

"What ails thee, son of Tantalus?" said the earth-shaking monarch; "wherefore hast thou called for my aid?

Then Pelops took courage, and told his griefs to the god.

"Hard is thy petition, son of Tantalus; for the horses of CEnomaus are divine.

"So be it then, son of Cronus," said Pelops, the beloved of the gods.

"Stay yet," answered earth-containing Poseidon; "counsel may be better than strength.

"The following interesting and exciting little story made its first appearance in the

and plunged, like a dolphin, into the sea. Back he hastened to Egæ, and mingled among the ocean nymphs.

But Pelops, mounted in the chariot, returned to the palace of CEnomaus. And he called Myrtilus, the charioteer of the king, and spake a word in his ear.

"Sleep then secure, son of Tantalus, and leave the event to me. I will follow the wishes of thy heart, but the counsel must be my own."

But as soon as rosy-fingered Aurora came out with the glorious day, up rose CEnomaus, tamer of steeds, and the godlike strength of Pelops.

The morning dawned, and the crowd assembled: they gathered by hundreds and by thousands.

Apart in her bower sat Hippodameia, and she prayed to smile-loving Aphrodite.

"Blind are the eyes of mortal," said the maiden, "and little can they know of the future.

Meanwhile, CEnomaus grasped his spear, and thus he spake to Pelops: "Mount now, son of Tantalus, with speed,

"Fair-haired Hippodameia mounted the car, and the hero sat down by her side.

And he seized the reins and gave the word, and the divine steeds obeyed.

"Fear not, daughter of CEnomaus," said the manly voice of Pelops.

The dust rose in a thick dark cloud; the chariots jumped and leaped onward;

"Lampetius, and thou, Æthon," said Pelops, "now reward your master for his care; for the winnowed barley he hath so often given you, and the pride that he hath taken in your strength."

They then, fearing the rebuke of the king, leaped forward more swiftly to the goal.

Thus they two flew forward in the course, the hero and the mortal maid.

"What ails thee, son of Tantalus?" said the earth-shaking monarch; "wherefore hast thou called for my aid?

Then Pelops took courage, and told his griefs to the god.

"Hard is thy petition, son of Tantalus; for the horses of CEnomaus are divine.

"So be it then, son of Cronus," said Pelops, the beloved of the gods.

"Stay yet," answered earth-containing Poseidon; "counsel may be better than strength.

The following interesting and exciting little story made its first appearance in the

Greensboro (N. C.) Patriot. We give it as we find it. If it be true, it is very marvellous; if fictitious, it is, at all events, very ingenious.

"Mrs. Robert Elliott, of Texas, has been here for the last ten days or more, to restore the health of her child, Birdie, a bright and sweet little cherub less than three years old, who is much emaciated from a spell of Texas fever.

"Dear Sirs,—... I have had occasion to use your Pain-Killer very frequently during my residence in Burmah, and have found it a very useful medicine.

"I regret to say that the cholera has prevailed here of late to a fearful extent. For the last three weeks, from ten to fifty or sixty fatal cases each day have been reported, I should add that the Pain-Killer sent recently from the Mission House has been used with considerable success during this epidemic.

Rev. J. E. Clough, Missionary at Ongole, Southern India, writes: "We esteem your Pain-Killer very highly for rheumatism, cholera, &c., and cannot very well get along without it."

Dear Sirs,—... I have had occasion to use your Pain-Killer very frequently during my residence in Burmah, and have found it a very useful medicine.

"I regret to say that the cholera has prevailed here of late to a fearful extent. For the last three weeks, from ten to fifty or sixty fatal cases each day have been reported, I should add that the Pain-Killer sent recently from the Mission House has been used with considerable success during this epidemic.

Rev. J. E. Clough, Missionary at Ongole, Southern India, writes: "We esteem your Pain-Killer very highly for rheumatism, cholera, &c., and cannot very well get along without it."

"Mrs. Robert Elliott, of Texas, has been here for the last ten days or more, to restore the health of her child, Birdie, a bright and sweet little cherub less than three years old, who is much emaciated from a spell of Texas fever.

"Dear Sirs,—... I have had occasion to use your Pain-Killer very frequently during my residence in Burmah, and have found it a very useful medicine.

"I regret to say that the cholera has prevailed here of late to a fearful extent. For the last three weeks, from ten to fifty or sixty fatal cases each day have been reported, I should add that the Pain-Killer sent recently from the Mission House has been used with considerable success during this epidemic.

Rev. J. E. Clough, Missionary at Ongole, Southern India, writes: "We esteem your Pain-Killer very highly for rheumatism, cholera, &c., and cannot very well get along without it."

"Mrs. Robert Elliott, of Texas, has been here for the last ten days or more, to restore the health of her child, Birdie, a bright and sweet little cherub less than three years old, who is much emaciated from a spell of Texas fever.

"Dear Sirs,—... I have had occasion to use your Pain-Killer very frequently during my residence in Burmah, and have found it a very useful medicine.

"I regret to say that the cholera has prevailed here of late to a fearful extent. For the last three weeks, from ten to fifty or sixty fatal cases each day have been reported, I should add that the Pain-Killer sent recently from the Mission House has been used with considerable success during this epidemic.

Rev. J. E. Clough, Missionary at Ongole, Southern India, writes: "We esteem your Pain-Killer very highly for rheumatism, cholera, &c., and cannot very well get along without it."

"Mrs. Robert Elliott, of Texas, has been here for the last ten days or more, to restore the health of her child, Birdie, a bright and sweet little cherub less than three years old, who is much emaciated from a spell of Texas fever.

"Dear Sirs,—... I have had occasion to use your Pain-Killer very frequently during my residence in Burmah, and have found it a very useful medicine.

"I regret to say that the cholera has prevailed here of late to a fearful extent. For the last three weeks, from ten to fifty or sixty fatal cases each day have been reported, I should add that the Pain-Killer sent recently from the Mission House has been used with considerable success during this epidemic.

Rev. J. E. Clough, Missionary at Ongole, Southern India, writes: "We esteem your Pain-Killer very highly for rheumatism, cholera, &c., and cannot very well get along without it."

"Mrs. Robert Elliott, of Texas, has been here for the last ten days or more, to restore the health of her child, Birdie, a bright and sweet little cherub less than three years old, who is much emaciated from a spell of Texas fever.

"Dear Sirs,—... I have had occasion to use your Pain-Killer very frequently during my residence in Burmah, and have found it a very useful medicine.

"I regret to say that the cholera has prevailed here of late to a fearful extent. For the last three weeks, from ten to fifty or sixty fatal cases each day have been reported, I should add that the Pain-Killer sent recently from the Mission House has been used with considerable success during this epidemic.

The Pain Killer A Family Medicine.

There are but few unacquainted with the merit of the Pain-Killer; but who some extol it as a liniment, they know but little of its power in easing pain when taken internally; while others use it internally with great success, but are equally ignorant of its healing virtues when applied externally.

You may ask with surprise "What am I to take internally the same preparation I used as a liniment?"—"Why not?" we ask. "Is it necessary that a liniment should be poisonous?"

Messrs. P. Davis & Son. Dear Sirs,—... I have had occasion to use your Pain-Killer very frequently during my residence in Burmah, and have found it a very useful medicine.

"I regret to say that the cholera has prevailed here of late to a fearful extent. For the last three weeks, from ten to fifty or sixty fatal cases each day have been reported, I should add that the Pain-Killer sent recently from the Mission House has been used with considerable success during this epidemic.

Rev. J. E. Clough, Missionary at Ongole, Southern India, writes: "We esteem your Pain-Killer very highly for rheumatism, cholera, &c., and cannot very well get along without it."

"Mrs. Robert Elliott, of Texas, has been here for the last ten days or more, to restore the health of her child, Birdie, a bright and sweet little cherub less than three years old, who is much emaciated from a spell of Texas fever.

"Dear Sirs,—... I have had occasion to use your Pain-Killer very frequently during my residence in Burmah, and have found it a very useful medicine.

"I regret to say that the cholera has prevailed here of late to a fearful extent. For the last three weeks, from ten to fifty or sixty fatal cases each day have been reported, I should add that the Pain-Killer sent recently from the Mission House has been used with considerable success during this epidemic.

Rev. J. E. Clough, Missionary at Ongole, Southern India, writes: "We esteem your Pain-Killer very highly for rheumatism, cholera, &c., and cannot very well get along without it."

"Mrs. Robert Elliott, of Texas, has been here for the last ten days or more, to restore the health of her child, Birdie, a bright and sweet little cherub less than three years old, who is much emaciated from a spell of Texas fever.

"Dear Sirs,—... I have had occasion to use your Pain-Killer very frequently during my residence in Burmah, and have found it a very useful medicine.

"I regret to say that the cholera has prevailed here of late to a fearful extent. For the last three weeks, from ten to fifty or sixty fatal cases each day have been reported, I should add that the Pain-Killer sent recently from the Mission House has been used with considerable success during this epidemic.

Rev. J. E. Clough, Missionary at Ongole, Southern India, writes: "We esteem your Pain-Killer very highly for rheumatism, cholera, &c., and cannot very well get along without it."

"Mrs. Robert Elliott, of Texas, has been here for the last ten days or more, to restore the health of her child, Birdie, a bright and sweet little cherub less than three years old, who is much emaciated from a spell of Texas fever.

"Dear Sirs,—... I have had occasion to use your Pain-Killer very frequently during my residence in Burmah, and have found it a very useful medicine.

"I regret to say that the cholera has prevailed here of late to a fearful extent. For the last three weeks, from ten to fifty or sixty fatal cases each day have been reported, I should add that the Pain-Killer sent recently from the Mission House has been used with considerable success during this epidemic.

Rev. J. E. Clough, Missionary at Ongole, Southern India, writes: "We esteem your Pain-Killer very highly for rheumatism, cholera, &c., and cannot very well get along without it."

"Mrs. Robert Elliott, of Texas, has been here for the last ten days or more, to restore the health of her child, Birdie, a bright and sweet little cherub less than three years old, who is much emaciated from a spell of Texas fever.

"Dear Sirs,—... I have had occasion to use your Pain-Killer very frequently during my residence in Burmah, and have found it a very useful medicine.

"I regret to say that the cholera has prevailed here of late to a fearful extent. For the last three weeks, from ten to fifty or sixty fatal cases each day have been reported, I should add that the Pain-Killer sent recently from the Mission House has been used with considerable success during this epidemic.

Rev. J. E. Clough, Missionary at Ongole, Southern India, writes: "We esteem your Pain-Killer very highly for rheumatism, cholera, &c., and cannot very well get along without it."

"Mrs. Robert Elliott, of Texas, has been here for the last ten days or more, to restore the health of her child, Birdie, a bright and sweet little cherub less than three years old, who is much emaciated from a spell of Texas fever.

DR. C. W. BENSON'S SKIN CURE. Is Warranted to Cure ROSEMA, TETTERS, HUMORS, INFLAMMATION, MILK CRUST, ALL SCALDS, SCALD HEADS, DISEASES OF HAIR AND SCALP, SCORFULA ULCERS, TENDER ITCHINGS, and FIMPLES on all parts of the body.

SAMARITAN NERVE. IS UNFAILING AND INFALLIBLE IN CURING Epileptic Fits, Spasm, Falling, St. Vitus Dance, Alcoholism, Opium Eating, Scrofula, and all Nervous and Blood Diseases.

THE LATEST, THE LARGEST, THE BEST. THE ADAMS & WESTLAKE "MONARCH" OIL STOVE. Oven Extra Large. Large Warming Closet. Sliding Lamps.

TEXAS Live Stock Journal—The only paper in the world devoted exclusively to the interests of live stock on the range. Edited by practical cowmen. Unique and indispensable. \$3 a year. Sample copies free. Address TEXAS LIVE STOCK JOURNAL, Fort Worth, Texas.

TEXAS WOOL GROWER—The only paper in the United States devoted exclusively to the interests of wool growers. Edited by practical stock masters. \$2 a year. 8 pages, 40 columns. Sample copies free. Address the WOOL GROWER, Fort Worth, Texas.

500,000 acres on the line of the WISCONSIN CENTRAL R. R. Address, CHARLES L. COLBY, Land Commissioner, MILWAUKEE, WIS. IN WISCONSIN.

IOWA AND MINNESOTA PURE Sacramental & Family WINES. WRITE FOR CIRCULAR. Lake Keuka Wine Co. Hammondsport, New York

MENEELY BELL FOUNDRY. Formerly known to the public since 1828. Church, Chapel, School, Fire Alarm and other bells. Also, castings and castings. Meneely & Co., West Troy, N.Y.

THE TROY MENEELY BELL FOUNDRY. Clinton H. Meneely Bell Company, TROY, N.Y. Manufacture a superior quality of Bells. Oldest Workmen. Greatest Experience. Largest Trade. Special attention given to Church Bells. Illustrated Catalogue mailed free.

Hunting, Fishing & Pleasure Boats. We have on hand and are manufacturing a full line of Cedar, Pine or Elm boats. Sole manufacturers of the H. N. State Patent Hand Propeller with Patent Steering Gear. Parties desiring to buy in large quantities for pleasure resorts, will do well to correspond with us, or come and see our boats, and get prices. Row or sail boats built to order, a good pine hunting boat, 13 feet long, 36 inch beam, clincher built open boat, oak or elm ribs and oak finish, with oars only \$20. Send for Catalogue and Prices. Powell & Bougain, Manufacturers of Pumps, Windmills, etc., Waukegan, Ill.

JAMES PYLE'S PEARLINE THE BEST THING KNOWN FOR Washing and Bleaching In Hard or Soft, Hot or Cold Water. SAVES LABOR, TIME and SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor, should be without it.

RUPTURE Relieved and cured without the injury trusses inflict by Dr. J. A. SHEPHERD'S method. Office, 251 Broadway, New York. His book, with photographic likeness of bad cases before and after cure, mailed for 10c.

HOOD'S SARSAPARILLA Is a carefully prepared extract of the best remedies of the vegetable kingdom known to medical science as Alteratives, Blood Purifiers, Diuretics and Tonics, such as Sarsaparilla, Yellow Dock, Sulfur, Dandelion, Juniper Berries, Mandrake, Wild Cherry Bark and other selected roots, barks and herbs. A medicine, like anything else, can be fairly judged only by its results.

Messrs. C. I. Hood & Co., Gents—Please send me by express two bottles Hood's Sarsaparilla and a few Cook Books for distribution. Your preparation has worked wonders in the case of my wife, who has been troubled with skin eruptions and biliousness for years. She only took one-half teaspoonful at a dose, and has not been so well for five years as now. She found that within a week after taking it she felt very much better, and is now entirely free from those severe headaches, she has not taken any of any account since last spring, and what little she had is sent to do others good, and we must have it in the house. Yours truly, HOMER B. NASH, Pittsfield, Mass. C. I. HOOD & CO., Apothecaries, Lowell, Mass. Price \$1, six for \$5. Sold by Druggists.

THE MOST RELIABLE FOOD IN THE WORLD FOR INFANTS & CHILDREN. BIDDGES FOOD FOR INFANTS & INVALIDS. THE BEST DIET FOR INVALIDS AND OLD PEOPLE. Sold by Druggists.

For Beautifying the Complexion, For Removing Sunburn, Tan, Freckles, Pimples, Sallowness, Blotches, &c. Clara Louise Kellogg. Add my name on your list of recommendations. Liquid Pearl is received by ladies of all countries with highest marks of appreciation. 50 cts. at druggists and purveyors. CHAMPLAIN & CO., Prop'rs, Buffalo, N. Y. A. G. FISHER, Wholesale Agent, 51 Wabash Ave., Chicago.

The Living Church.

Chicago, July 21, A. D. 1883.

Entered at the Chicago P. O. as second-class mail matter.

SUBSCRIPTION, ONE DOLLAR A YEAR. Advertising Rates, per agate line, 15 cts.

Notices of Deaths, free; Business Notices, two cents a word; Obituaries, Appraisals, Acknowledgments, Marriages, etc., one cent a word. All notices must be prepaid.

THE LIVING CHURCH CO. 162 Washington St.

Rev. C. W. LEFFINGWELL, D. D., Editor.

The number on the address tag indicates the number to which a subscription is paid. Subscribers will please notice their number and remit accordingly. The number of each week's issue is to be found on the right hand corner of the first page, under the title. The change of number on the mailing tag is a sufficient receipt. The number is always changed the week following the renewal of subscription.

All letters, on editorial or other business of the LIVING CHURCH, should be addressed to the LIVING CHURCH COMPANY, 162 Washington St., Chicago, and not to any member of the staff.

Our Colleges and Schools.

Judging from the reports of Commencement week with which, for the last few weeks our columns have teemed, we may infer that the interest of the public in these and similar institutions, is not waning. We believe that education in the American Church was never upon a better or firmer foundation than it is to day. Our institutions, throughout the country, are in a prosperous condition, and if not entirely recovered from the depression of the last few years, are past the period of discouragement and danger. With the continued prosperity of the country there is nothing to fear in respect of patronage.

We anticipate no falling off in the number or efficiency of our schools, but we are not satisfied with that. The educational interest is one of the greatest that we have, and the Church ought to be roused to a greater appreciation of it. We ought not to be content to let our few schools struggle on with insufficient means and resources, to pay their way scantily out of current receipts, and to have their usefulness limited by a limited supply of buildings, apparatus, and pupils. We ought to enlarge and endow them, that they may become tenfold more helpful in extending the Kingdom of our dear Lord. There is no doubt about it, the Church School is the best agency that the Church has for making itself known and felt in the land. The hope of the future is in the children of the present. We can do little to mould or change the character of grown-up men and women. Preaching and pastoral work effect but little, outside the circle of those who have been brought up in the Church; and even the children of the Church are often poorly trained, or not trained at all, when their religious teaching is entrusted to the Sunday School alone.

But aside from the proper teaching of our own children, it is an important consideration that in efficient boarding-schools we are able to gather many boys and girls, who without them, would never know anything of the Prayer-Book. There is no good Church School in the land that does not, every year, send out useful helpers to our parishes, from the ranks of those who have been brought up in other ways.

It is a fact generally admitted by intelligent members of the denominations around us, that our Church life and order are admirably suited to the training of the young. The beauty and variety of religious exercises, the systematic instruction, the quiet discipline, the association of religion with daily life, which are found in our Church Schools, cannot, we think, be found elsewhere; and many parents who are not of our Communion, admit this. A Methodist lady once said to the writer that she wished her daughters to have such an education as only a Church School could give. Her three daughters were educated in one of our schools, and two of them are now among our useful members.

But good schools are expensive. A large amount of capital is required to establish them, and large amounts of money must be had to carry them on. If we wish to extend their influence and to reap the full benefit of the work they are able to do, we must furnish the means. Generous provision must be made for buildings and outfit, and they must be made comfortable and attractive.

Perhaps one of the greatest needs that our schools now have, is endowment to meet the expenses, in part, of worthy pupils

who are not able to pay their full proportion of the general expenses of the school. Especially for the children of the clergy, some provision ought to be made. Most of the clergy have little or nothing to spare, out of their small salaries, for education. Their children need all the advantages that children of wealthy parishioners enjoy. They associate with them, and are socially and intellectually their equals. It is hard that the children of the priest should not have as good a place of training as the children of the people whom he teaches. Yet we know of such cases, for which the only relief is gratuitous instruction and support by schools that will make the sacrifice. But when this sacrifice is made, the burden is no less felt, and either there is financial loss or the expenses of others are made so much greater, in proportion as gratuitous instruction and board are furnished to those who are able to pay for it.

There is no way to make our schools cheap and efficient, but by giving them the means to work with; and the first step forward, in our judgment, ought to be the endowment of scholarships for the sons and daughters of the clergy, and for other worthy pupils.

A Seasonable Word.

Hundreds of laymen and women from the State of Illinois are now going hither and thither seeking rest and change. Let them. They need it. Before leaving home, however, let them remember their parish church, its needs and the offerings to which their less favored brethren will contribute. It will be a right and Christian thing in them to contribute at the offerings made where they may be, though it be at Newport or Saratoga. At these, and other places, however, are large and long-established parishes quite competent to take care of their own work. When large gifts are to be made, residents of Illinois and the Western States generally will do well to consider the needs of the Church at their own doors. It is where God, by His sovereign act, has put them; where, therefore, their work is, and where—first of all—their duty lies. The Church at the East is rich in all manner of good institutions and charities. Here in the West, however, it is quite the contrary. And yet there have been cases, not a few, where parishes at the East have received large offerings from wealthy people whose riches have, in the Providence of God, come to them here, where first of all they should use it to God's glory. It is a pitiable thing to think of what might be done for Christ and His Church in every one of our Western dioceses, if our wealthy communicants would use the means that God has put into their hands for the upbuilding of His Kingdom. We have hundreds of rich men and women among us who might do so much, if only they would, for the cause of Christ. Day after day, they say in prayer to God: "Thy Kingdom Come." In so many a case, too, it is a dishonest prayer, simply because God has given to them the means of helping, in large and generous ways, to make His Kingdom come, but they refuse to use the means ordained of God for the fulfillment of their prayers.

We have men by the hundred among us, who, instead of using their money with reasonable generosity in aid of Church work and Church extension, are spending it selfishly, or hoarding it meanly; and women by the hundreds, who spend thousands every year on mere luxuries, and do not so much as give a tithe of it for Christian work; and yet they say every day: "Thy Kingdom come," while they do nothing compared to what they might do, towards helping it to come. In the case of many, it is largely from the want of thought from failure to make real to themselves the solemn trust which they have of God.

NOTICE.—The Secretaries of the several Dioceses of the American Church will confer a favor upon the Proprietors of the LIVING CHURCH ANNUAL by forwarding to this office copies of their respective Journals, for use in compiling Statistics and Clergy List for the Annual of 1884.

In connection with Dr. Dix's Lectures on the Christian Woman, the agitation for the admission of women to Columbia College has attracted much attention. The outcome has been the arrangement of a four years' course of study for women, by

the Trustees, upon which strict examinations are held by the college. None under seventeen years of age are admitted to the course. The college classes and lectures are not open to the ladies, but they get tuition wherever they can, only being required to pass their examinations. Upon a satisfactory completion of the course, a certificate is issued to the student, which is equivalent to a diploma of a graduate. So far, the college has done well, and has done, probably, all that it can afford to do. What remains to be done is to provide a local habitation and all the appliances for the class-work of the young women who may desire to pursue the course which Columbia has marked out. The provisions already made for the young men are not in excess of the needs. They have been made by liberal and loving friends of the college in past days. Now, let some large-hearted millionaire give to the women a college home splendidly equipped and endowed; and all the conditions of "higher education" at Columbia are met. Without such provision the action for the Trustees will benefit comparatively few. Young women will be at great disadvantage in running the race. They will find it impossible to secure the instruction and illustration required, especially in the natural sciences; and without the presence of the living teacher and the needful accessories, the summits of the "higher education" will be only bleak and barren cliffs, inaccessible and forbidding.

Our Indian Policy.

An Indian war is nothing new. We have one nearly every year, and we go on the same way, after it is over, sowing the seeds of another harvest of blood. We do not all think alike about the causes and conditions that underlie this perennial conflict, but the country is nearly unanimous in the opinion that there ought to be an end of it.

The feeling is universal that such things ought not to be and need not be. Public opinion will not much longer tolerate an Indian "policy" that is a demonstrated failure. It will not do, much longer, for men who have the charge of our public affairs, to leave this department of public interest and safety in the hands of adventurers, to be mismanaged for their private gain. Somebody must be responsible, and the public will insist on having the responsibility defined.

A sorry spectacle it is, indeed! A great nation going to war, year after year, with a few thousand savages, whom it fails to civilize or control; making "treaties" with tribes of wild men in the wilderness, and suffering those treaties to be broken by wandering outlaws and desperadoes, who furnish the deadly weapons for revenge on the brave men who are sent at the last minute to enforce the law.

The people are tired of it. They are thoroughly disgusted with it. In the interest of civilization, in the interest of the unfortunate Indians, they insist that something shall be done, and speedily, for the final settlement of this bloody business.

But the people are not agreed as to what ought to be done, and probably nothing effective will be done, till the situation is more generally understood, till theory and sentiment give place to practical knowledge and common sense. As long as the people of the East theorize about the "noble savage," and the people of the West hate him as a pest; as long as our "policy" is dictated by men who know nothing of him, and is administered by men whose interest is to plunder him, so long shall we have to hunt him down with troops and go on to exterminate him.

Our theories are wrong, and our practice is wrong. We began by recognizing the Indian as lord of the soil. We admitted his title to the ownership of this country. This was the first mistake. Suppose we had been consistent with this theory, what would America have been to-day? A howling wilderness, with a few howling savages hunting on the prairies and burning the timber to drive the game. Our theory was wrong, and we did not live up to it. We did not keep our promises to them, and so our practice was wrong. We educated them to be kings and treated them as slaves.

So it has gone on. The Indians have lived as independent nations among us. They had done nothing to acquire title to lands; they had no organic law; for the

most part they had no abiding place, and did not want any. We have kept up the fiction of a sovereign power within our borders, and what wonder it did not work well! Civilization subdues the soil and claims it. Savagery does nothing with it, and must give way. We do not make the law; it is the law, and we should have acted on it from the first. It is not the law of brute force. It is the law of industry, as old as the race, as wide as the world.

The Indian has just the same right that other men have. We have attempted to give him more, and the result is we have actually given him less. Recognizing him as lord of the soil, and making him independent of law, we have denied him the benefit of law, and there is nothing for him to do but to be a law to himself. He is denied all redress in the courts, there are no courts for him, and he seeks redress in his own way. It is a savage way, and we have ourselves to blame when he takes it.

We are not prepared to offer a full solution of the problem that now agitates the country, but we are convinced that the first thing to do is to make the Indians citizens of the United States, and to deal with them as citizens. It will cost something to do this; but it will cost less than Indian wars, and we shall save the lives of our soldiers and the lives of many more misguided and abused savages.

The next thing that seems to be imperative is to make such promises as we can keep, and then keep them. It is useless to promise them a million of acres apiece, or limitless annuities. Industry and enterprise will push on and scatter our paper contracts to the winds. The country will some day tire of spending millions to feed a population of thriftless, lazy, unproductive savages. It will demand that they who will not labor shall not eat. But for the present, the most of them cannot labor, and it is our fault. We have encouraged them in idleness. The future is before them, and it seems practicable to provide now some system of emancipation, by which, in a generation or two, they may grow out of their abject ignorance and degradation.

Some of the Indian tribes have already done this. Bishop Whipple has demonstrated that the Indians can be civilized, and he has shown, too, that our present treatment of them is unchristian and inhumane. We need to reform it altogether, to provide the means of education, the aids to practical knowledge as well as the influences of religion. There is economy in liberal expenditure in this direction for our generation. Then let the Indians take care of themselves as other men do, and let them be held responsible as others are. We have no right to hand down to posterity this brutal and vacillating policy that we are pursuing. Now is the time to begin the great work of making men of the stalwart savages that are reddening our western plains with blood.

Circulate the Church Newspaper.

We doubt very much whether our people appreciate the value of a good Church newspaper. The laity certainly do not. If they did, few families would be without their Church paper. It is doubtful if our clergy even, have any adequate notion of the real importance of the Church paper. There may be some reason for it, so far as the clergy are concerned. Some of them have come to know how much mischief a paper may make. If it be disloyal to the Church, as some, in time past, have been; if it be a stirrer up of strife, or admit into its columns the contributions of disloyal or foolish men; if it be given over to a blind partisanship or to the advocacy of mere notions and fancies, then the "religious paper," so-called, has a very irreligious influence. Feeling this, more than one clergyman has been tempted to discourage the circulation of the "Church paper" altogether. But if the Church paper be what a family Church paper ought to be, then it is a very important and needful agency for the edification of our people. They cannot have that interest in the Church which they ought to have, unless they know what it is doing; and this they cannot know without the Church newspaper. It imparts a knowledge of a thousand things which can be brought before our people in no other way. It tells what the Church is doing. It defends the faith, explains our customs, observances, ways; justifies our principles, incites to zeal and good works. In a thousand ways it educates our people

in Church traditions, life, feeling and sympathy. A good family Church paper is especially needful in our smaller and weaker parishes and missionary stations. Almost invariably, in such parishes, there is but little Church knowledge, and so but little interest and spirit of self-sacrifice in giving, working, and praying for the upbuilding of the Kingdom. Let the clergy of such parishes see to it that their people take a Church paper of the right sort, and they will find it an important aid in the formation of a right knowledge and spirit. The denominations around us make far more use of the press than we do. It is particularly so with the Methodists. Every minister among them reports regularly the numbers of papers taken, and of new subscriptions received. To every village post office throughout the land goes every week a goodly bundle of Methodist *Advocates*; and their preachers are as careful to report the number of papers taken as of converts received. The interest as to their denominational paper is well-nigh as great among the Baptists. Why is it not as great among us? Is it not true that our clergy do not so much appreciate the value of the Church paper? They can do far more than any other class among us in the matter. They can speak about it in the Church. In many places they can get subscribers when no one else could. It is safe to say that almost everyone of our three thousand clergy could, within ten days, get ten or twenty subscribers among his people. If every family among us throughout the land took a Church paper of some sort, it is safe to say, that it would be the beginning of an awakening in all Churchly life and interest among us; particularly so in our Western dioceses and missionary jurisdictions, where so many of our people have but lately come into the Church, and all the more need to be educated into her faith and teaching and holy ways. How gladly our Western clergy welcome the Church family from Western or Central New York! If they bring with them that well-known engraving of good Bishop De Lancey, their rector is sure to find in them Churchmen of the right sort. Very likely, too, he will find that they have in past years been subscribers to the old *Gospel Messenger*, and that to it in no small degree, they are indebted for their devoted Churchly interest and feeling. Let our clergy at least awake to an adequate sense of the good that a Church paper of the right sort will do for their people.

News and Notes.

War between France and China appears to be imminent.

The New Suez Canal project is meeting with great opposition in England.

The pope has summoned the French Bishops to a Council, to be held at Rome.

The Rt. Rev. Christopher Wordsworth, bishop of Lincoln, England, has given notice of his intention to resign his see.

The very Rev. Archibald Boyd, D.D., Dean of Exeter, Devon, England, and a well-known religious author, died in London, on the 11th inst., at the age of 80 years.

Much irritation appears to exist between the French and English governments, in connection with the designs of the former upon Madagascar, and also at Gaboon, on the Gold Coast.

On the night of the 12th inst., rioting broke out in Newry, Ireland. The police were powerless. The mobs ran from street to street, assaulting all persons supposed to be Orangemen.

The Duc de Chambord calls upon the legitimists of France, to recognize the Count of Paris as heir to the throne of France. The latest reports speak of the Duke as being in *articulo mortis*.

Advices from London under the date of July 15th, state that the cholera has made its appearance at a suburb of Cairo, named Ghizoh. The British troops are held in readiness to leave Cairo, in case of the disease breaking out in the city itself.

The well-known dwarf, Charles Stratton—better known as "Tom Thumb"—died of apoplexy at his residence in Middleboro', Mass., on the 15th inst. He was between 45 and 46 years old, and has been in the service of P. T. Barnum since his 14th year.

The Rev. Phillips Brooks, rector of Trinity Church, Boston, preached lately, in Lincoln Cathedral, to a crowded congregation, in behalf of the Society for Promoting Christian Knowledge. Dr. Brooks also preached in the evening at the Corporation Church, St. Peter at Arches.

It is officially announced that the English Government has concluded an agreement with M. de Lesseps, providing for the construction of the new Suez Canal, and for its completion by the end of the year, 1888. This proposed new canal is a commercial necessity, growing out of the increase of trade.

The anniversary of the destruction of the Bastille was celebrated in Paris on the 14th inst.,

with great spirit. The chief feature was the unveiling of the statue of the republic, in presence of the senators and deputies.

A fresh horror in this year of signal calamities, is the occurrence of a sudden and most destructive freshet at London, Canada, on the morning of the 11th inst.

A meteor of extraordinary size and brilliancy passed across the northern sky, about 11.50 o'clock, on the night of Wednesday, the 11th inst.

A disastrous tornado swept down the valley of the Missouri on the 13th inst. At least two towns, one in Iowa, and one in Missouri, are said to have been almost swept out of existence.

And still they come. On Monday, the 16th inst., a cyclone, or a series of cyclones swept over a part of the Northwest. At Fort Atkinson, Wis., damage was done to the amount of \$50,000.

The Indiana University at Bloomington, Ind., was struck by lightning on the night of the 12th, and totally destroyed, entailing a loss of more than \$200,000.

On the night of Feb. 17th last, one Okenberg, an employe of the Western Union Telegraph Co., in New York, blew out the gas before retiring, and was found in the morning almost dead from suffocation, and lay unconscious for several hours.

An interesting discovery was made recently at Augsburg, in the course of carrying out some extensive repairs at the Protestant Church of St. James.

Parochial Missions.

At a recent meeting on behalf of the Archbishop Tait Memorial Fund, the Archbishop of Canterbury, who presided, suggested that inasmuch as what lay nearest to the heart of Archbishop Tait was the spiritual destitution of the masses, it seemed to him desirable that the proposed Memorial should assume the form of some really spiritual work.

with such small staff under him as could be provided. * * * The work which such missionaries would carry out might be thus described: (1) The preliminary and universal condition of their work would be wholly subsidiary to the parochial system; the missionaries would work in no place without the invitation of the parish clergyman and the consent of his Bishop.

Personal Mention.

The Rev. Charles Wright, Freehold, has become Minister in Charge of St. Matthew's Mission, Savannah, Ga., and should be addressed accordingly. The Rev. Joseph S. Colton has resigned the Rectory of Grace Church, Carthage, Mo., to accept that of St. Stephen's Church, Pittsfield, Pike Co., Illinois (diocese of Quincy), with charge of St. James' Mission, Griggsville, same county. Address after August 1st prox., Pittsfield, Ill.

Obituary.

REV. THEODORE EDSON, D. D. At a meeting of the Wardens and Vestry of All Saint's Church, Chelmsford, the following resolutions were unanimously adopted: WHEREAS, It has pleased the "Gracious Bishop and Shepherd" of the Church to remove the Rev. Theodore Edson, D. D., late Rector of St. Anne's Church, Lowell, and friend and benefactor of All Saint's, Chelmsford, from the Church Militant to the Church Expectant in Paradise;

Miscellaneous.

THE CHICAGO FEMALE COLLEGE. This noted institution is located at Morgan Park, one of the beautiful suburbs of Chicago. It has enjoyed a steady growth for the past ten years and now stands as one of the leading Female Colleges of the West. The location of this College is remarkable for its healthfulness. The water used is from a well 1700 feet in depth and is noted for its hygienic properties.

GENERAL CLERGY RELIEF. (Shorter Title of "The Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen of the P. E. C. of the U. S. A.") This charity is not local or diocesan. It seeks to relieve the destitute in fifty Dioceses, and Missionary Districts.

BONDS. We offer for sale at attractive prices the following choice investments: \$25,000 Minnesota State 4-1/2%. \$25,000 Dakota Territory 10-20 yr 6%.

YOUNG LADIES' INSTITUTE. For a Limited Number of Boarders. 1855. Auburn, N. Y. 1883. The transition of delicate girls from the Home to the Seminary is hazardous.

CORNELL UNIVERSITY -1883- Entrance examination begins at 9 A. M. June 18 and Sept. 18. For the University Register with full statements regarding requirements for admission, courses of study, degrees, honors, expenses, free scholarships, etc., and for special information apply to The President of Cornell University, Ithaca, N. Y.

CHICAGO MEDICAL COLLEGE. Med. Dept. of Northwestern University. Twenty-fifth Annual Announcement. The collegiate year embraces a regular Winter session of six months, and a special session for practitioners only.

HAHNEMANN MEDICAL COLLEGE AND HOSPITAL. The 23rd Winter course begins September 26, 1883. This is the largest Homoeopathic Medical College in the world, with unequalled clinical facilities.

VASSAR COLLEGE, Poughkeepsie, N. Y. A complete College Course for Women, with instruction in Preparatory Courses, and Courses in Music and Art. Catalogues with all information sent by W. L. Dean, Registrar.

MISS ANABLE'S English and French Boarding and Day School for Young Ladies. This school begins Sept. 19th, 1883. 1350 Pine St., Philadelphia, Pa.

Jacksonville Female Academy. 5th year opens Sept. 12. Location, appointments, special terms. Number limited and select.

HIGHLAND HALL. For Girls and Young Ladies. Highland Park, Ill., 23 miles from Chicago, on Lake Michigan. Highest educational and healthful advantages.

EDUCATIONAL. THE NEW CALENDAR of the 1884. NEW ENGLAND CONSERVATORY of MUSIC. Beautifully illustrated. 64 pages. SENT FREE to yourself and musical friends.

1713 SPRUCE ST., PHILADELPHIA, PA. Young Ladies Institute, Protestant Episcopal. Vacancies for a few family pupils. 20th year. Address Rev. E. H. Supplee, M. A.

Gannett Institute FOR YOUNG LADIES BOSTON, MASS. Eighteen Professors and Teachers, besides Lecturers. In thoroughness and methods of instruction, location, buildings, libraries, and general equipment, unsurpassed by any private institution.

Chicago Female College, Morgan Park (near Chicago). Boarding School for Girls and Young Ladies. For catalogue address G. THAYER, L.L.D., Morgan Park, Ill., or 77 Madison Street, Chicago.

JAMES POTT, CHURCH PUBLISHER, BOOKSELLER AND IMPORTER.

Notes on the Rubrics of the Communion Office. Illustrating the History of the Rubrics of the various Prayer Books and their bearings on the use of Vestments, Lights, Eastward Position, etc., etc., together with a Review of the Decisions of the Privy Council.

St. Mary's Hall, FARIBAULT, MINN. RT. REV. H. B. WHIPPLE, Rector. MISS E. A. RICE, Principal. Under the personal supervision of the Bishop with eleven experienced teachers.

POUGHKEEPSIE FEMALE ACADEMY. Rev. D. G. WRIGHT, S. T. D., Rector, assisted by ten (10) Teachers. The 47th year commences September 12th, 1883.

SELECT BOARDING SCHOOL At the National Capital, 1212 & 1214 Fourteenth Street, Fourteenth Street Circle, Washington, D. C. Norwood Institute. Select School for Ladies.

ST. MARY'S SCHOOL, Knoxville, Illinois. A CHURCH SCHOOL FOR GIRLS. FOUNDED, A. D. 1868. This Institution continues in charge of the same Rector, Vice Principal, and Matron who founded it.

RACINE COLLEGE, Racine, Wisconsin. First Warden, Dr. James De Koven. Complete course of study in Grammar School and Collegiate Departments, both Classical and Scientific.

KEMPER HALL, Kenosha, Wis. A Boarding School for Girls under the charge of THE SISTERS OF ST. MARY. For terms &c., address THE SISTER IN CHARGE.

ST. AGNES' SCHOOL, A CHURCH SCHOOL FOR GIRLS. From the Kindergarten to the Harvard post-graduate course, under the constant personal supervision of the Bishop of Albany.

ST. HILDA'S SCHOOL, Morristown, N. J. A Boarding School for girls. Under the charge of the Sisters of St. John Baptist. For terms, etc., address THE SISTER IN CHARGE.

CHRIST CHURCH SEMINARY, Lexington, Ky. Rev. Thomas A. Tidball, D. D., Rector. A Boarding and Day School for Young Ladies. Particular attention given to the cultivation of graceful and elegant manners.

ST. LUKE'S RECTORY, Noroton, Conn. Board and Tuition for three or four boys, from 10 to 14 years of age. Terms on application.

ST. MARY'S SCHOOL, 8 East 46th Street, New York. The Sisters of St. Mary will reopen their school on Thursday, September 21st, 1883. Address the SISTER SUPERIOR as above.

DE LANCY SCHOOL FOR GIRLS, Geneva, N. Y. Rt. Rev. C. A. Cox, D.D., Visitor. For circulars address the MRS. BRIDGE, Principal.

EDGEWORTH Boarding and Day School. For Young Ladies. Mrs. H. P. LeFebvre, Prin. Thorough instruction in English branches, and the French and German languages practically taught.

BROOKE HALL FEMALE SEMINARY, Media, Delaware Co., Pa. School year opens third Monday in September. For Catalogues address M. L. EASTMAN, Principal.

MISSIS GRANTS' SEMINARY, 247 & 249 Dearborn Ave., Chicago. For Boarding and Day Pupils. 15th year begins Tuesday, Sept. 18th. Send for circular.

A Priest Preaching against Priests.

An open Letter to Him by a Hearer. I do not call you "Reverend," for that is as bad as "Priest," and has less authority for its use.

Yet, on a hot Sunday, in a church, that of all others, has had a surfeit of that thing, you took thirty-five minutes in the Morning Service, to declaim against "Priests and Priestcraft!"

Besides, you saw off the limb on which your nest is built—sawing too, between your nest, and the tree! The old darkey that did this, thought that he "heard something drap!"

You began by saying, that the drift of the church clergy, is, largely, to claim more honor and reverence, and that they add more and more ceremony and Ritual, to enforce their claim.

I heard a much praised effort by a Presbyterian minister, in his church in Atlanta, in which he went over your very arguments, and like you, scouted the idea of a Priesthood, except as every Christian is a priest unto God.

I have carefully read the inclosed paper by the Rev. Mr. Birdsall, and give it my entire endorsement. If the school is properly aided by Churchmen, we can have a school which will produce an influence on Southern California and Arizona.

But you, sir, don't allow that you are a Presbyterian. You wear a Robe and a surplice at that. Now, even though the New Testament does not, you say, have any priest-hood (for it recognizes the one always existing), yet you, sir, are the last man to ignore the Order, when you use "the Book of Common Prayer," which opens its Ordinal with the words, "It is evident unto all men diligently reading Holy Scripture, and ancient authors, that from the Apostles' time, there have been three Orders of ministers in Christ's Church—Bishop, Priests, and Deacons," &c.

It was a very outting finale, that when the assistant read the closing Prayer, it was one in the "Office of Institution," which recognizes the "Apostolic Succession to the end of the world," and in which occurs the word Priest, Eleven times; "Altar" seven times, and once "Holy Altar," "Sacredotal," six times; "Presbyter," (which means Priest), six times; "Sacrifice" to be offered, once; Holy Sacraments, "once; "Holy Eucharist," once; and "Benediction," once, which the Priest is always to pronounce.

No wonder that one of the very "Low Church" Bishops always played shy of "the Office of Institution." It is almost a wonder that you would take a text, which is quoted in this same Institution Office, as in keeping with all the rest of that Office.

Strange to say, the very next morning after your sermon (?) I read a much more rampant distribe from Ingersoll, against Priests, than yours was, and in much the same vein. As you do not believe in anything "ordained," when you were made a Priest probably you did not accept the common phrase—that the Deacon "was advanced to the Priest-hood." It must have been, with you, a degradation to get in among a lot of men guilty of "Priest-craft." Why didn't you back out entirely? or why do you not now act the part of honor, and leave the men who are brothers to those Ephesians who made shrines, and by this craft had their living?

But, enough. The Priests can stand it, if you can. So was it with David when he put on the Priestly ephod, to bring in the ark, with high Service of Sacrifice and Song. Michael, from whom better things might be expected, as his wife—though not much from her education—fiddled the priestly king.

But he could stand it—as the Priests can now, and said he would continue the hated Service, till he should be held in honor, even by those who lacked the genius and grace to comprehend him.

June 25.

Church Schools for Southern California.

The rapid growth and development of the southern portion of the State of California are among the marvels of our time. The beauty of the scenery and the charms of the climate are the theme of a multitude of tourists and visitors.

Something has been done by the Church to keep step with the march of improvement. While each of the four parishes has been strengthened and improved, new work has also been begun, during the last year, at Pasadena and Wilmington in Los Angeles county, and at San Bernardino, Colton, and Riverside, in San Bernardino. Four clergymen have been added to our working force.

This is far from adequate, but it is the occasion of hope and thankfulness.

But there is one demand for this favored region, for which as yet there is no supply. There is not a Christian School under the control of the Church in all this section.

Los Angeles, the chief city of Southern California, is the place for such a school. Some four counties in this State and the Territory of Arizona would be tributary to it.

The Church already owns some 30 acres of land devoted to this purpose. It is beautiful for situation. There is no better site for the buildings, in the city.

The parish at Los Angeles has neither asked nor desired any assistance for itself. It has been taxed to the utmost in erecting a new and Churchly edifice, which we hope to occupy in the Autumn. Instead of a property worth about \$5,000 with a debt upon it, two years ago, of \$2,000, we expect to occupy a church-property worth \$30,000 free from all encumbrance. From this, it will be seen that we have no means to put into schools.

The Congregationalists have raised \$3,000 for their new edifice; the Presbyterians \$5,000 for theirs. The Methodist Conference has put a much larger sum into schools in Los Angeles.

It is for the Churchmen abroad to say whether our Church in this fair land shall not do her share in educational work.

I see a Bishop in a missionary field appeals for \$40,000 for schools, and I hope he may get it. But it is an open question whether the demand is greater or the promise of results more hopeful in any portion of the United States, than on this spot.

Less than one half the amount mentioned above, would here suffice for a beginning; and every dollar received shall go into needed buildings.

No one conversant with the condition of things here could doubt the success of the enterprise, if properly begun. The provision for education is limited and inadequate. Many who do not care for the Church would gladly avail themselves of competent teaching for their children, when joined with religious and moral discipline.

Contributions may be sent to H. T. Lee, Esq., or the undersigned. ELIAS BIRDSALL, Rector of St. Paul's Church, Los Angeles, San Francisco, June 16, 1888.

I have carefully read the inclosed paper by the Rev. Mr. Birdsall, and give it my entire endorsement. If the school is properly aided by Churchmen, we can have a school which will produce an influence on Southern California and Arizona.

But you, sir, don't allow that you are a Presbyterian. You wear a Robe and a surplice at that. Now, even though the New Testament does not, you say, have any priest-hood (for it recognizes the one always existing), yet you, sir, are the last man to ignore the Order, when you use "the Book of Common Prayer," which opens its Ordinal with the words, "It is evident unto all men diligently reading Holy Scripture, and ancient authors, that from the Apostles' time, there have been three Orders of ministers in Christ's Church—Bishop, Priests, and Deacons," &c.

It was a very outting finale, that when the assistant read the closing Prayer, it was one in the "Office of Institution," which recognizes the "Apostolic Succession to the end of the world," and in which occurs the word Priest, Eleven times; "Altar" seven times, and once "Holy Altar," "Sacredotal," six times; "Presbyter," (which means Priest), six times; "Sacrifice" to be offered, once; Holy Sacraments, "once; "Holy Eucharist," once; and "Benediction," once, which the Priest is always to pronounce.

No wonder that one of the very "Low Church" Bishops always played shy of "the Office of Institution." It is almost a wonder that you would take a text, which is quoted in this same Institution Office, as in keeping with all the rest of that Office.

Strange to say, the very next morning after your sermon (?) I read a much more rampant distribe from Ingersoll, against Priests, than yours was, and in much the same vein. As you do not believe in anything "ordained," when you were made a Priest probably you did not accept the common phrase—that the Deacon "was advanced to the Priest-hood." It must have been, with you, a degradation to get in among a lot of men guilty of "Priest-craft." Why didn't you back out entirely? or why do you not now act the part of honor, and leave the men who are brothers to those Ephesians who made shrines, and by this craft had their living?

But, enough. The Priests can stand it, if you can. So was it with David when he put on the Priestly ephod, to bring in the ark, with high Service of Sacrifice and Song. Michael, from whom better things might be expected, as his wife—though not much from her education—fiddled the priestly king.

But he could stand it—as the Priests can now, and said he would continue the hated Service, till he should be held in honor, even by those who lacked the genius and grace to comprehend him.

June 25.

Church Schools for Southern California.

The rapid growth and development of the southern portion of the State of California are among the marvels of our time. The beauty of the scenery and the charms of the climate are the theme of a multitude of tourists and visitors.

Something has been done by the Church to keep step with the march of improvement. While each of the four parishes has been strengthened and improved, new work has also been begun, during the last year, at Pasadena and Wilmington in Los Angeles county, and at San Bernardino, Colton, and Riverside, in San Bernardino. Four clergymen have been added to our working force.

This is far from adequate, but it is the occasion of hope and thankfulness.

CREAM.

Two Methods of Preserving It: One is Uncertain; the other Certain. Prof. S. W. Johnson of Yale College and the Conn. Agricultural Experiment Station says: "REX MAGNUS Does All that is Claimed for it."

"Cream," says Webster, the Dictionary man, "is the best part of anything; the unctuous, oily substance which rises and forms on the surface of milk." As it will keep in its most delicate, and therefore the most perishable of all farm products.

To save cream, it has therefore been deemed necessary to churn it, and thus convert it into butter which, in turn, will ultimately turn rancid. This custom of preservation, therefore, must be called uncertain.

Let us examine the other, and comparatively modern process, which saves cream, and for an almost indefinite time; enables it to retain all of its natural flavor and sweetness; is cheap; practicable, and, indeed, the process so long sought by scientists, dairymen, and the cream-consuming public. It is Rex Magnus, the Humiston Food Preservative, which will do it for either cream or milk as well as meats, poultry and food of all kinds.

A SOLID TEST. Prof. Samuel W. Johnson, the noted chemist of the Scientific Department of Yale College procured cream from a farm 3 miles north of New Haven, Conn. It had been collected and saved from five milkings of the three days previous, and was, therefore, being so mixed very difficult to keep.

HOW IT WAS DONE. A pint of this was treated with "Pearl," a special brand of Rex Magnus, adapted especially for the preservation of cream. After treatment it was placed in a glass jar and sealed, at 3 o'clock of the afternoon of January 31st, 1888, and at 5 P. M. (or 2 hours later) of the same day, the untreated portion of the cream was found to be sour!

SEVENTEEN DAYS TEST. At the banquet held at the New Haven House, 17 days thereafter (long enough to send all over Europe) this jar of treated cream was opened, and the contents were (with the exception of a slight mold on top) found to be perfectly natural and sweet, whilst it rendered the coffee luscious. The average temperature of the apartment (Prof. Johnson's private laboratory) in which this cream underwent this test, was 70° F.

PROF. S. W. JOHNSON'S ENDORSEMENT. He had, of course, exclusive control of this experiment with cream, as well as all kinds of meats, &c., and the following is the pith of his report, leaving out the details for all.

THIRTY-FIVE DAYS TEST. "My test of 35 days in daily mean temperature of 70° on meats, cream, &c., bought in open market have certainly been severe and I am satisfied that the cream treated with Rex Magnus, the Humiston Food Preservative, with which I have experimented, has accomplished all claimed for them. So far as I have yet learned, they are the only preparations that are effective, and at the same time practicable, for domestic use."

Rex Magnus is safe, tasteless, pure, and Prof. Johnson adds in his report: I should not cite no ill results from its use and consider it no more harmful than common salt."

KEEPS THIRTY TO FIFTY-NINE DAYS. Edward Burnett's Deerfoot Farm cream has been sent to Europe to different responsible people who report that from thirty to fifty-nine days after it was treated with "Rex" in Boston, it was eaten in England, Italy and Switzerland, sweet and perfect! Six jars were consecutively opened and used by Joshua Blank, Esq., of Boston, on a recent trip to the Mediterranean, in the steamer Archimede of the Florio line of Italian steamers, and the last was as good as the first.

HOW TO DO IT. The special brand of Rex Magnus adapted for the preservation of cream is called "Pearl." This brand is made very concentrated in order to do what it claims. It is advisable to use milk to dilute it in, as this increases the quantity of cream, which has a slight tendency to thicken. If kept over ten days a half pint of fresh milk may be added to each quart of cream, before putting on the table. If a slight mold should appear it will do no harm. It will do all that is claimed for it, and a trial will prove this statement.

HOW TO GET IT. A trifling expenditure on your part will establish this fact to your entire satisfaction. You do not have to buy a county right, nor a costly recipe; we sell neither of these nor the other.

WE DO OFFER, HOWEVER, TO SUPPLY YOU—in case your grocer, druggist or general store keeper hasn't it on hand—to mail a sample pound box of the "Pearl" brand of Rex Magnus, which is prepared especially for cream on receipt of the price, \$1.—or of the "Snow Flake" brand, for milk, &c., on receipt of fifty cts. The other brands are, "Viandine," for preserving meats, poultry and game, 50 cts. per lb.; "Ocean Wave," for preserving no other food, 50 cts. per lb.; "Queen," for preserving eggs, \$1.00 per lb.; "Aqua Vitae," for keeping fluid extracts, &c., \$1.00 per lb. Samples mailed on receipt of price, except Aqua-Vitae which is put up in bottles.

WILL BRING GOOD PROFITS! The popular favor and acceptance which will doubtless follow this great food preservative, are subjects entitled to receive serious contemplation and investigation, as the keeping of cream and milk for long shipment is a matter, wherein a large profit can be made. Where others fail this succeeds. Mention this paper and address.

THE HUMISTON FOOD PRESERVING CO., 72 Kilby St., Boston, Mass.

"For Sale in Chicago by Sprague, Warner & Co., Wholesale Grocers; Van Schaack, Stevenson & Co., Wholesale Druggists."

HUMAN BLOOD.—On the purity and vitality of the blood depend the vigor and health of the whole system. A remedy that gives life and vigor to the blood, eradicates her taint and other impurities from it, as Hood's Sarsaparilla undoubtedly does, must be the food of preventing many diseases that would occur without its use. Sold by dealers.

\$88.00 FOR ONLY \$59.00 ALL FREIGHT PREPAID.

Before leaving Berlin for Ems, the German Emperor paid a visit to Fraulein von Schoerf, who had not been in Berlin for many years. Fraulein von Schoerf is the old lady to whose apartment on the third floor the Emperor climbs daily and takes his coffee when he is at Wiesbaden. Fraulein von Schoerf was a maid of honor at the Prussian Court when the youthful Prince William took part in some tableaux vivants, which were arranged after scenes in "Lalla Rookh," during the festivities which followed the marriage of his sister Charlotte with the Emperor Nicholas. One of the young ladies who figured in these tableaux vivants was the Princess Radziwill, celebrated for her beauty, who, it was said at the time, died of a broken heart, because Prince William was not allowed by his family to marry her. Fraulein von Schoerf was in the confidence of the two lovers, and the Emperor has kept up a friendship with her ever since.—London World.

The "Corn Law Rhymer" answers the question, "What is a communist?" as follows: What is a communist? One who hath yearnings for equal division of unequal earnings; Idler or burglar, or both, he is willing To fork out his penny and pocket your shilling.

CONSUMPTION CURED. An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, and also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail addressing with stamp, naming this paper, W. A. Nuyes, 149 Dower's Block, Rochester, N. Y.

CATARRH HAY-FEVER.

My brother Myron and myself were both cured, to all appearance, of Catarrh and Hay-Fever last July and August. Up to this date, Dec. 28, neither have had any return of these troubles. Ely's Cream Balm was the medicine used. Gabriel Ferris, Spencer, Tioga Co., N. Y.

Cream Balm will, when applied by the finger into the nostrils, be absorbed, effectually cleansing the nasal passages of catarrhal virus, causing healthy secretions. It allays inflammation, protects the membranous linings of the head from colds; completely heals the sores and restores the sense of taste and smell. Beneficial results are realized by a few applications. A thorough treatment will cure. Unequaled for cold in the head. Agreeable to use. Send for circular. 50 cents a package, by mail or at druggists. Ely Brothers, Owego, N. Y.

ROSE-COLD. A Positive Cure. ELY'S CREAM BALM.

COMMON SENSE CONDENSED. IT IS DIFFICULT TO GIVE IN A DOZEN LINES THE REASON WHY TARANTULA'S SELTZER APERIENT SHOULD BE PREFERRED AS A CORRECTIVE AND ALTERNATIVE TO EVERY OTHER MEDICINE IN USE. FIRSTLY, IT ALWAYS FEELS; SECONDLY, IT CLEANSSES THE BOWELS WITHOUT VIOLENCE OR PAIN; THIRDLY, IT TONES THE STOMACH; FOURTHLY, IT REGULATES THE FLOW OF BILE; FIFTHLY, IT PROMOTES HEALTHY PERSPIRATION; SIXTHLY, IT RELIEVES THE SYSTEM FROM UNWHOLESOME HUMORS; SEVENTHLY, IT TRANQUILIZES THE NERVES; EIGHTHLY, IT ACTS UPON THE BLOOD AS A DEPURGENT; AND LASTLY, IT FORMS ONE OF THE MOST DELICIOUS COOLING DRAGHTS THAT EVER PASSED DOWN THE THROAT OF AN INVALID. SOLD BY ALL DRUGGISTS.

Horlick's Food

"Has saved many lives."—R. M. Tooker, M.D., Chicago. Requires no cooking. It is free from starch. The best food in health or sickness for all.

INFANTS

"It has given perfect satisfaction in every case."—Dr. J. P. Mills, Physician Chicago Foundlings Home.

Best Diet for Dyspeptics and Invalids. To give all an opportunity to test this wonderful food, and convince them of its superiority, we will send a sample on receipt of a postal giving your address. Highly beneficial to nursing mothers as a drink. Price 40c and 75c. All Druggists keep it.

HORLICK'S FOOD CO., Racine, Wis.

FIREPLACES

Wood & Slate MANTELS, Grates, Tile, Brass Goods, &c., &c.

THE F. A. BUTLER Company, Warehouses, 209 Wabash Ave., CHICAGO.

\$72 a week. \$12 a day at home easily made. Costly outfit free. Address True & Co., Augusta Maine.

"BURLINGTON ROUTE"

(Chicago, Burlington & Quincy Railroad.)

GOING EAST AND WEST. Elegant Day Coaches, Parlor Cars, with Reclining Chairs (seats free), Smoking Cars, with Revolving Chairs, Pullman Palace Sleeping Cars and the famous C. B. & Q. Dining Cars run daily to and from Chicago & Kansas City, Chicago & Council Bluffs, Chicago & Des Moines, Chicago, St. Joseph, Atchita & Topeka. Only through line between Chicago, Lincoln & Denver. Through cars between Indianapolis & Council Bluffs via Peoria. All connections made in Union Depots. It is known as the great THROUGH CAR LINE.

GOING NORTH AND SOUTH. Solid Trains of Elegant Day Coaches and Pullman Palace Sleeping Cars are run daily to and from St. Louis, via Hannibal, Quincy, Burlington, Cedar Rapids and Albert Lea to St. Paul and Minneapolis. Parlor Cars with Reclining Chairs to and from St. Louis and Peoria and to and from St. Louis and Ottumwa. Only one change of cars between St. Louis and Des Moines, Iowa, Lincoln, Nebraska, and Denver, Colorado.

It is universally admitted to be the finest equipped Railroad in the World for all Classes of Travel. T. J. POTTER, 3d Vice-Prest and Gen'l Manager. PERCEVAL LOWELL, Gen. Pass. Ag't, Chicago.

6 Shirts for \$6.00.

Made of Wamsutta Muslin (the best) with fronts reinforced, bosoms of fine Irish linen, 3-ply, all seams double stitched. No better Shirt can be made. A sample and rules for measurement sent by mail for \$1.15. State size of collar worn. Circular and samples of material sent free. C. E. QUINCY, Custom Dept., Pleasantville Station, N. Y.

WANTED—Ladies and Young Men to know we furnish them with a new and pleasant work, at their own homes, where they can easily make from \$2 to \$4 a day. The work can be done in spare time; no canvassing or peddling, and no stamp for reply. Address F. MILLARD & CO., Manufacturers, Boston, Mass., Box 524.



Chicago & North-Western

THE OLD ESTABLISHED SHORT LINE AND THE UNITED STATES FAST MAIL ROUTE. It is the Great Thoroughfare from and to CHICAGO.

And all points in Northern Illinois, Central, Eastern and North-western Iowa, Wisconsin, Northern Michigan, Minnesota, Dakota, Manitoba, Central and Northern Nebraska, Colorado, Wyoming, Utah, Idaho, Montana, Nevada, California, Oregon, Washington Territory, British Columbia, China, Japan, the Sandwich Islands, Australia, New Zealand, and all principal points in the NORTH, NORTHWEST and WEST.

With its own lines it traverses Northern Illinois, Central and Northern Iowa, WISCONSIN, Northern MICHIGAN, MINNESOTA, and Central DAKOTA. It offers to the traveler all accommodations that can be offered by any railroad. Its train service equals that of any road; its speed is as great as comfort and safety will permit; they make close connections in union depots at junction and terminal points with the leading railroads of the West and Northwest, and offer to those that use them SPEED, COMFORT AND SAFETY.

AT CHICAGO it makes close connection with all other railroads at that city. It runs PALACE SLEEPING CARS on all through trains. PARLOR CARS on its principal lines, and NORTH-WESTERN DINING CARS on its COUNCIL BLUFFS and other through and MINNEAPOLIS through express trains.

If you desire the Best Traveling Accommodations you will buy your tickets by this route AND WILL TAKE NONE OTHER.

For rates for single or round trip tickets and for full information in regard to all parts of the West, North and Northwest, write to General Passenger Agent, at Chicago, Ill.

All Coupon Ticket Agents sell Tickets by this Line. J. D. LAYNE, MARVIN HUGHITT, Gen. Supt., 2d Vice-Prest and Gen'l Manager. W. H. STENNETT, Gen. Pass. Ag't, Chicago.

A MIDSUMMER OFFER. BEATTY'S ORGANS FOR ONLY \$59.00

"WITH BEAUTIFUL CHIMES OF SWISS BELLS." Regular Price \$88.00, without Bench, Book and Music.

34 STOPS. 1-Cello, 8 ft. tone, 2-Melodion, 8 ft. tone, 3-Grand Organ, 8 ft. tone, 4-Grand Organ, 8 ft. tone, 5-Grand Organ, 8 ft. tone, 6-Grand Organ, 8 ft. tone, 7-Viol of Gamba, 8 ft. tone, 8-Flageolet, 8 ft. tone, 9-Flageolet, 8 ft. tone, 10-Grand Organ, 8 ft. tone, 11-French Horn, 8 ft. tone, 12-Harp Solian, 12-Vox Humana, 12-Echo, 8 ft. tone, 13-Pulcinella, 8 ft. tone, 14-Clarinete, 8 ft. tone, 15-Clarinete, 8 ft. tone, 16-Violin, 8 ft. tone, 17-Vox Jubilate, 8 ft. tone, 18-Piccolo, 8 ft. tone, 19-Complet Harmonique, 20-Orchestral Forte, 20-Grand Organ, 8 ft. tone, 21-Right Organ, 8 ft. tone.

BEAUTY'S PATENT STOP ACTION, also Sounding Board, are made from the best quality of Swiss Bellows, are of great power, and are fitted up with Steel Springs and the best quality Pedal Strings. The Pedals, instead of being covered with carpet, are Polished Metal of best design, and never get out of repair or worn.

ASPECIAL TEN-DAY OFFER. If you will remit me \$59 and the annexed Coupon within 10 days from the date hereof, I will box and ship you this Organ, with Organ Bench, Book, etc., exactly the same as I sell for \$88. You should order immediately, and in no case later than 10 days. One year's test trial given and a full warranty for Six Years.

Given under my hand and seal this 21st Day of July, A.D., 1888.

Coupon On receipt of this Coupon from any reader of THE LIVING CHURCH. \$24

and \$59.00 in cash by Bank Draft, Post Office Money Order, Registered Letter, Express Prepaid, or by Check on your bank, if forwarded within 10 days from the date hereof, I will box and ship you this Organ, with Organ Bench, Book, etc., exactly the same as I sell for \$88. You should order immediately, and in no case later than 10 days. One year's test trial given and a full warranty for Six Years.

HOW TO ORDER. If you wish to purchase this Organ, you must remit me \$59 and the annexed Coupon within 10 days from the date hereof, I will box and ship you this Organ, with Organ Bench, Book, etc., exactly the same as I sell for \$88. You should order immediately, and in no case later than 10 days. One year's test trial given and a full warranty for Six Years.

DANIEL F. BEATTY, Washington, New Jersey.

LETTERS TO THE EDITOR.

A Word for Ohio.

To the Editor of The Living Church.

One feels that a good word ought to be said for Ohio once in a while. It is true that J. A. B. has described a very common method of consuming the remains of the consecrated species, which prevails in the Diocese of Ohio. And a great many other things of the kind and true also. We know whereof we speak. But when anything can be said that will show that the said diocese is emerging into light and becoming more visible, the Church at large ought to know it. Now, at the last Ohio Diocesan Convention, they had a procession and a processional hymn. When we remember that it is not many years since a faithful clergyman in Columbus was brought to trial for this very offense (but not by the present Diocesan), and, after a world of trouble and worry finally resigned his charge and left the diocese, let us acknowledge that even Ohio moves up into visibility, and suggests that perhaps it may be capable of something even "ritualistic" in the future. Ohio ought to be encouraged. And we will mention one fact which is to the honor of Ohio in this respect, that the light often shines in the darkest corner. Let it be remembered that the first weekly Celebration of the Holy Eucharist in the American Church was established in St. Peter's Church, Ashtabula, Ohio. We say, let us encourage Ohio; for there is certainly some salt in the Ohio dough. T.

The Central Pennsylvania Convention.

To the Editor of The Living Church.

In your account of Convention proceedings in Central Pennsylvania, anent the Division agitation, there is one inadvertence. Major Conyngham, of Wilkes-Barre, did not challenge those who opposed, but those who sought to promote division of the Diocese, for a solution of the financial problem which such a measure would involve—how a diocese already embarrassed by debt to the diocesan treasurer, with \$14,000 due to the Bishop and others for the operations of the School for Boys, and with its original Episcopal Endowment Fund still very far from completed, could possibly be, in any sensible business-man's imagination, in a right and honest condition for division into two Sees? This "poser" rendered all its advocates ingloriously mute; and, when even the clergy who had been counted on went against the measure, then a motion quickly fluttered on the Convention—"to dispense with the vote of the laity." W. B. MORROW.

The Reverent Consumption of the Elements.

To the Editor of The Living Church.

The somewhat caustic communication in your last, from "J. A. B.," entitled: "The Reverent Consuming of the Elements"—has moved the writer to suggest something that has been on his mind for some time. Whether the writer above cited was justified in his severe criticism, is best known to himself, perhaps; and, although one may not agree with him fully in all that is assumed in his theory, yet the object of the communication is a good one.

Not saying anything about the propriety of the Rubric referred to, or what may or may not be implied in its observance or non-observance, yet, while it remains a part of the written law of the Church, conscientious persons will feel a disposition to obey it. But it must have appeared to others besides "J. A. B.," from the manner in which this rubric is sometimes obeyed, that it might be more "reverently" broken than kept.

If the minister is left alone to obey it, or if he must be engaged in the reverent performance of that duty, while the people are retiring in confusion, and the silence of God's house is broken by the rustling of clothing and the buzz of busy conversation, it is not probable that either he or those who ought to be reverent beholders, will be much profited by it. As a remedy for this incongruity at the close of such a solemn ceremony, the writer begs leave to submit the following suggestion. The language of the Rubric at present, is as follows: "And if any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church, but the minister and other communicants shall, immediately after the Blessing, reverently eat and drink the same."

By the change of a single word in this Rubric—as it seems to the writer—the whole difficulty would be removed. Instead of reading "immediately after the Blessing," as it is now, let it be changed so as to read "immediately before the Blessing;" that is, after the Service is concluded, all but the Benediction. It would not appear, then, to be a part of the Service, any more than at present. This would secure the minister in his undoubted right to observe it; but it would also secure him against any annoyance while in the performance of an official duty, and would, though not designedly, compel the reverent observance of the act, by those who now presume to treat it unworthily. This would be a very simple way of correcting, what is at times by no means an inconsiderable annoyance. I. McK. P.

Principles not Preferences.

To the Editor of The Living Church.

The LIVING CHURCH article of the 2nd inst., upon the above mentioned topic, was timely. The idea of a Minister of one of the denominations seeking Orders in this Church for the "principal reason" that he does not like "the itinerancy," might seem incredible if there were not facts to confirm it.

It has been charged many times that the easiest and shortest way into the Ministry of the Episcopal Church is through the Methodist or other Sectarian paths. Would it be so if our Bishops and Standing committees and certifying Presbyters carefully construed Canon 2. Title 1. VII. (3), or if Examining Chaplains faithfully carried out the provision of Canon 4. Title 1. III. (3) Bishop Talbot was once approached by a good Methodist brother who wished to "join the Ministry of the Episcopal Church" from such inferior motive; "Let me ask you, Mr. E.,"—said the Bishop in his hearty manner, "whether you purpose to take this step because you are fully satisfied that you have not hitherto possessed any proper authority to minister the word and Sacraments? For if you have no doubts upon that point, why should you seek to have your ordination repeated as though the previous one was invalid? The applicant's answer was evasive, but the Bishop's action was not. The man did not "join."

The Church would have been spared the humiliation and hindrances of Geo. D. Cummins and other ex-itinerants, if the appointed watchmen at the door would ask the searching question "Seek ye the Priesthood?" There are noble and true Pastors in the Church's ministry to-day who have come to us from other sources—come from conviction, and with a full understanding of the Distinctive Principles of the Church, and so have come to stay and not merely to "join" a voluntary society upon the basis of a competing club. Let us have positive men—men of strength and fibre, and not merely theological jelly-fish. WM. H. VAN. ANTWERP.

Letters to Clergymen.

To the Editor of The Living Church.

Are there not some clergymen who need a little advice, as well as laymen? I think I know one, at least. He is Rector of the parish in Hopfield, a city of 35,000 people, where there is but one church and any number of meeting-houses. There the Rev. J. Wool Rivers celebrates Holy Communion twice a month, at different hours, on the same first Sunday in the month; kneels and stands at the North End; lounges with his elbows on the Altar, deliberately violates—"And the Priest shall then place upon the Table," &c., consumes the consecrated Bread, but carries the remaining Wine to the Vestry; omits the Offertory, but retains the word "Alms" in the Prayer for the Church Militant, when there are none; sits during the singing of the *Te Deum*, though not necessitated by bodily infirmity; snatches at his verse in the Psalter several words before the people have finished theirs; and subordinates every portion of the Service to the lengthy sermon, delivered with a rapidity of utterance which prevents many from following him at all. The Choir-boys and men enter the church in orderly procession, but the Rev. Rivers does not enter till several minutes after, and rarely commences Service on time. The congregation, which seldom half fills the church, is said to be very fashionable; so the majority are never present at the Opening Sentence, but arrive at various

times before the middle of the Litany, all without a word of public notice or rebuke from the Rev. Rivers. In violation of another Rubric, he frequently invites "all members of Christ's Church by whatever name they may be known," to partake of the Holy Communion; and is thus enabled to report to the Convention a fair showing of communicants. Now, it is doubtful whether some of them are members of Christ's Church at all, except according to the views of the Rev. Rivers. He does not care to allow a Mission unless under his charge, for obvious reasons. What are the "Laymen of the right sort"—of whom there are some—to do?

You will not find Hopfield on the map, nor the Rev. Rivers in the Parish list, but they both exist. CATHOLIC.

Provision for the Elder Clergy.

To the Editor of The Living Church.

As deeply interested in the "Clergymen's Retiring Fund Society," believing it to be the very best—because most practical—means of effectually providing for our clergy at an age (sixty years) when they are not apt to be very eagerly sought after, in their priestly services, I desire to bring several extracts from the last Report (very cheering, and well worthy of thankful consideration) before all your readers who would relieve the Church from the burning shame of a too often miserably destitute aged clergy. The President of the Society says: "The success of the past year has proved that the Church has awakened to a hearty approval of the object of the Society, and the importance of its principles and work. Total capital of all kinds, Oct. 1882, \$10,728.21; Members: Bishops, 12; Clergy, 283; lay co-operatives, including male and female, and three Societies, 37. Also, several clergymen, named by Conventions, and appointed by their respective Bishops to represent the Society, have been elected thereby as "Diocesan Secretaries." This is a good move towards efficiency. It will, perhaps, be remembered that membership, and the retention thereof, need not cost a clergyman having charge of a parish, except by his own choice, one cent—the Communion Offerings, according to an admitted principle by the House of Bishops, being at his rightful service. But some brother may, nevertheless, strangely enough, reply, as has been replied: "When I am fifty-five years old, I will then become a member." For the benefit of such, or in any sort approaching thereto, let me write out in full By-Law IX.: "The interest of the funds of the Society shall be divided among the clergy on the retired list, who shall continue to be recognized by the ecclesiastical authorities as ministers of the Protestant Episcopal Church, according to the number of years each has been a member; provided that no clergymen on the retired list shall receive more than \$1,000 per annum."

Also, it may be well to mention some of the officers of the Society: President, the Rev. R.M. Abercrombie, D.D., Jersey City, N. J.; Secretary, the Rev. Wm. W. Holley, D.D., Hackensack, N. J.; Treasurer, the Rev. Joseph A. Smith, Hamburgh, N. J.; Committee on Trust Funds, the Rev. Eugene A. Hoffman, New York; Mr. Cornelius Vanderbilt, New York; Mr. George C. Hance, New York. J. A.

Aid for the Fallen.

To the Editor of The Living Church.

Believing that the people all over the country are interested in the welfare of their Capital city, and hoping that some of them may be moved to help us in our work, we, the Churchwomen of Washington, venture to ask you to help us by giving through your paper some knowledge of what we wish to do. Many of us have felt for a long time sad at heart at the way in which our poor sisters who have fallen into the depths of sin and shame are here treated, with no one to lend them a helping hand if they desire ever so much to return to a life of penitence and purity, or to teach them and help them to support themselves by honest labor; and, above all, to draw them by love and sympathy to sorrow for their sin, and to a knowledge of their and our Lord and God.

Desiring to help at least a few of them who may be tired of their life of sin, we hope in the coming Fall to open the "Home of the Good Shepherd," where they may go as a place of refuge. There is literally no place for them now. This,

of course, will take money, and a great deal, although we shall only begin on a small scale.

People away from here think of our city as a place of great wealth, but it is not, as we have a very few permanent residents with any means at their disposal except such as they earn by their daily labor.

The population is to a large extent a floating one, depending very much on the political situation, and composed of those who make no home or Church ties here, having their interests in their distant homes.

This floating population indeed is one great cause of the evil which is such a terrible disgrace to our city. It is proposed to put the work in charge of one of the sisters of our own Church.

Thus we appeal to you, our fellow-Churchmen and Churchwomen, to aid us as God has blessed you; with money if He has so privileged you, at any rate by your prayers. We shall be thankful for even the smallest offerings.

Subscriptions may be addressed to Mrs. E. C. Chubb, 1929 F street, N. W., Washington, D. C.

The Value of Church Literature.

To the Editor of The Living Church.

Truly, you have the right name for your invaluable paper. With all my heart I congratulate you on your success. That you can furnish for only one dollar a year a weekly paper with so much valuable literature, is simply astonishing. Heretofore, Church papers have been inaccessible to the masses. I would that every communicant of our beloved Church could read the LIVING CHURCH of the 9th inst. I believe it would infuse into them zeal and energy to place before the people the Church as it is.

We have an example in many of the Christian bodies around us. Their ministers advocate the merits of their papers and literature, from the pulpit and in their pastoral visits, besides keeping agents continually going from place to place, soliciting subscribers. I know it to be a fact, that, from urgent and persistent admonitions, heads of families are induced to keep up their subscriptions from year to year. Hence it is rarely we find a house without one or more of their religious papers.

You have surely struck the right keynote, in suggesting a parish library. I trust you will push the good work, until every parish will have the long-felt want supplied. In the various places of several States, where I have lived or sojourned for a season, I have invariably met with the same want—almost a total lack of Church literature. Here, in the very midst of general intelligence, I am constantly meeting with persons who are wholly ignorant of the Faith, Principles, and Usages of the Church. With a free circulation of pure Church Literature among the intelligent, we could scarcely over-estimate its value in attracting to the Church many who are standing aloof under the influence of prejudice.

Though cumbered with many cares of this life, yet the prosperity of the Church claims the love of MARTHA. Augusta, Ga., June 11, 1883.

"Due and Lowly Reverence."

To the Editor of The Living Church.

Is not your correspondent "Hills," in the issue of June 30th, right in his logic, but wrong in his premises? If the bowing at the Holy Name be done in adoration of the Second Person of the Blessed Trinity, of course it would seem like dishonoring the other Persons not to bow at the mention of Their Names. But it seems to me that the mere fact that Catholic custom prescribes the reverence at the Name "JESUS" and not at other sacred Names, should suggest that the explanation offered is not a correct one, for it convicts it of inconsistency; and, to say the least, Catholic custom is the common sense of the Church. It is this, at all events, and not private fancy, that must be our guide. I admit the necessity of local modifications and variations, and I am of course aware that no such thing as an universal, unvarying rule of ritual has ever existed; yet the rule is sufficiently definite for all practical purposes. The rule of "fad" is already sufficiently disastrous, and might be worse. A majority—perhaps not all—of a congregation might be brought to think that at the words "O come, let us worship and fall down," it would be an impressive and

expressive ceremony, if all present should "fall down," as if a support were knocked from under them. Already we have priests whose zeal without knowledge leads them to say the Words of Consecration in a tone inaudible even to the server, so that the congregation knows not when the Consecration takes place, nor even that it is effected at all. And we have choirs who are instructed to sing "He descended into Hell" with a fearful shiver, and organists who accompany the same words (*vide* Tucker's Hymnal) in a manner that sends a gruesome chill down every back bone in church—as if the Descent into Hell were the beginning of a three days' torment, and not the triumphal entrance into the strongholds of death.

As for the matter under discussion, I have always understood that bowing in the Apostle's Creed—like kneeling at the Incarnatus, in the Nicene Creed—was done in recognition of the Incarnation, symbolizing the humbling of CHRIST when He became Man. Hence it is practised only at the Human Name, and not at the title "CHRIST," nor at the Names of the other Persons of the Blessed Trinity. It may be a gratification to "Hills" to know—if he is not already aware of the fact—that the old rubrics provide for a reverence of adoration by prescribing a bow at the word GOD in the first sentence of the Creeds.

"Hills" begged an explanation—which I also should be glad to hear—of the practice of bowing at the *Glorias* in some parts of the Service, and not in others. Why did he not extend his question, so as to include bowing at the Name of JESUS? Have we not all seen persons who do not even confine themselves in the Creed to the simple bend of the head (which is all that Catholic custom requires), but performing a startling salaam or sweeping curtsy, and yet, when they hear or use the Holy Name in hymn or lesson, sermon or prayers, make not the slightest recognition of it? The Canon of the English Church on this subject is "When in time of Divine Service, the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed." G. E. C.

Church Work.

Its Progress and Its Needs as Seen by our Correspondents.

Niobrara.—The following extract is taken from the Springfield (Dakota) Times. It is a pleasant testimony to the success of one of our Mission Indian Boarding Schools.

"The closing exercises at Hope (Indian) School in this city on Thursday last were a marked success, and must have afforded Bishop Hare, Mrs. Knapp, (the house-mother and manager) and Miss Knight (teacher) the greatest satisfaction. The same number of white children could not have possibly done better than these waifs of the prairie, accustomed, from infancy, to the sounds of the tom-tom and war-dance, and the wild surroundings of the Indian Agencies. The Bishop told us at the opening—what a count would have disclosed—that the School consisted of twenty-five scholars, and that each was provided for, by some wealthy person or Society in the East, maintaining a scholarship. With the exception of three children, who have been at the school but a month, each scholar gave his or her age, the tribe to which they belonged, the Agency from which they came, and the length of time at Hope School, and each also recited a text. It was surprising, particularly to the old settlers of this country, to see an Indian girl or boy, who has been in school only from one to two years, get up and recite a poem in English; tell us who discovered America, and what its capital is; and step up to the map and point out the homes of the different nations of the earth, and name them; tell us how many Eastern, Middle, Southern or Western States there are in America, and name them; speak dialogues together, and do many other things as they did. The programme was exceedingly interesting throughout, and the two hours spent at the School seemed hardly one. We congratulate all connected with this work, upon the grand success attained, and only regret that the length of the exercises forbids our publishing them in full."

Louisiana.—Among the faithful "watchmen on the tower," who allow themselves no respite from the unvarying round of duties, is the patient Rector of Calvary Church, New Orleans, who, since he made that city his home, has seemed to belong to the "Can't get away Club," which the Rev. Dr. Massey served in Mobile so unremittently for many weary years. The change of Diocese by Dr. Douglas dropped him from the General Convention, of which he had been a member for 15 years; so that even this duty does not serve as an excuse for him to leave his post. During the entire summer he maintains four services every Sunday, including Sunday School, from the Early Celebration at 7.30 A. M., to evening prayer and lecture at night. Pastoral ministrations in sickness and bereavement are very numerous, and extend to large numbers, who, often in the hot and sickly season, are temporarily without their own parish priest. The former Rector of the Church of the Holy Comforter, at Dry Grove, acquired his adaptedness for such special work, when, as is well remembered, he passed again and again through the furnace fire of affliction, during that fearful scourge, which will not soon be forgotten. The Rector of Calvary, in his printed programme of self-imposed summer duties, recognizing that "satan takes no vacation," and that trouble, disease and death are abroad by night and by day, begs to be called on promptly in every case of sickness or distress, to which it may be his privilege to minister; and he asks those who, in many cases, are not able to see

him personally, to call upon him through the mail. Such constancy and devotion must be appreciated; for in some of our larger cities, where the majority of those most likely to suffer, have no change of air or scene, there is, at times such a dearth of clergymen, that the most sacred and important, as well as the saddest services of the Church, are sometimes delayed for many anxious hours, while search is being made far and wide for some one who has the authority to officiate; facts which are well known to those who have learned them from painful experience.

Utah.—The following are some of the statistics of St. Mark's Parish, Salt Lake City, including St. Mark's Cathedral and St. Paul's Chapel, from May 1st, 1882 to May 1st, 1883: Baptisms, adults, 10; infants, 64; total, 74; confirmed, 28; communicants, present number, 268; Celebrations of the Holy Communion, 38; Sunday School teachers, 22; scholars, 469; amount distributed to the sick and poor, \$1,017 45; offerings and contributions for Missions, Domestic, \$178 40; Foreign, \$5 00; to Colored People, \$10; Communion Alms, \$362.82; for other purposes, \$8 946 73; sum of offerings and contributions, \$9,502 95.

Arkansas.—Services were said in the school house at Nashville, Howard county, on Monday evening, July 2nd, by the Missionary stationed at Washington, twenty-one miles distant. As there are three or four Church-people residing here, the responses were practicable, and were made with a heartiness not always found in more favored localities. The attendance was good, and the people much interested. It is said to be the first time that "Episcopal preaching" (to speak after the manner of the country) was ever held here.

Nashville is the centre of a rich cotton and corn-producing region; and it is hoped that the early completion of the Arkansas and Louisiana Railway will make it possible to begin regular services there.

Illinois.—The Galena Gazette, of the 9th inst. says that the congregation of Grace Church, in that city, has grown materially under the rectorate of the Rev. W. H. Knowlton. It voted at a recent meeting to raise funds to be used in repairing and remodeling their place of worship, on Prospect street, and has already secured an amount sufficient to nearly if not quite carry out the contemplated improvements. Among these will be the removal of the organ from the gallery to an attachment to be erected in the rear of the building on the west side, even with the floor of the auditorium, and where the choir will be located. The gallery will also be torn down, enlarging somewhat the seating capacity of the church. The pews are to be arranged with a wide aisle in the centre, and two narrow ones on the sides. To prevent dampness, which has always been a serious drawback to the church, the walls are to be stripped and plastered wherever necessary, and other means adopted to prevent the gathering of moisture. The woodwork is to be painted throughout, and the floor covered with a handsome carpet. The church has been closed for all except early morning service, so that the work of improvement can be commenced at once.

Missouri.—The Superior of the Order of the Holy Cross, at Kansas City, died recently. Sister Mary Frances was of English birth and of a good Devonshire family, possessing notable talents and education, as well as a remarkable devotion to the Catholic faith as taught in the English Church. Moved by this deep spirit of devotion, she sought admission to the religious life about two years since. After remaining a year with the sisters of St. Mary, in the city of New York, she engaged in learning various methods of work, in visiting their convents and hospitals, where she obtained valuable experience. She returned to Kansas City, and was admitted on the octave of Easter last as a novice in the newly organized Sisterhood of the Holy Cross, an Order formed in St. Mary's Parish by the Rector, for the purpose of utilizing the devotion of those desirous of entering the religious life, and willing to surrender themselves to perpetual employment in works of mercy and charity under the directions of the Church. The tireless devotion, strong intelligence and holy enthusiasm of Sister Mary Frances, marked her as the proper Superior of the infant Order, and she would have made a profession by an anticipation of the rule to become a Mother Superior of the Order, had she not been called away by a higher power from the scene of her labors. Sister Mary Frances has been engaged as vice principal of St. Mary's Seminary, located at the corner of Eleventh and McGee Streets, for the past year. The institution loses by her death a most capable and efficient teacher. During her sickness, her patience and faith were most exemplary, her constant practice being to offer her sufferings to the Saviour in acts of devotion. The last sacraments of the Church were administered to her the evening before her death. Shortly after, she inquired of her physician as to what was her condition, saying that she had resigned herself to death, and that if he knew she was to die, she wanted him to tell her. His reply was, she would either be dead or better in the morning. The former proved true.

She was only about twenty-eight years old. The funeral was to take place on Saturday morning, the 7th inst., at 6 o'clock, from St. Mary's Church, corner of Eighth and Walnut streets, at which time there was to be a choral Celebration of the Holy Eucharist.

Montana.—On Sunday, July 8th, before the commencement of Morning Prayer, Mrs. Wilkins presented to the congregation at the Post Chapel, Fort Keogh, a handsome Bible, and Desk Prayer Book, and Hymnal,—the gift of the Bishop of Minnesota,—through Colonel J. D. Wilkins, 5th Infantry, U. S. A. The debt upon St. Paul's Chapel, Miles City, is rapidly diminishing. Last week the Treasurer of the Church Committee appointed by Bishop Brewer, received from Mrs. J. D. Wilkins, Fort Keogh, a donation of \$119 00, proceeds of an entertainment given for the benefit of the Mission, by the ladies and officers of the garrison.

Florida.—The Rev. Robert B. Wolsey, who is Missionary at De Land, speaks encouragingly of the prospects at that point. From his report published in the Florida Churchman, we extract the following particulars:

Church work at De Land progresses steadily if slowly. The Building Committee have felt warranted to advertise for bids for the inclosing of the proposed new church. The plans drawn by Mr. C. O. Haight, of New York, promise a neat and tasty building, possessing one special feature—a rood screen. The effect of this, it is hoped, will be ethetically good, and ecclesiastically tend to show the relation between the externals of worship, and the Church's several Offices of Devotion. Although the building will not be finished throughout, yet it is expected that it will be ready for use by the beginning of winter. The ladies of the Mission are united and indefatigable in their efforts to raise money by all lawful means, and since the organization of the Guild, last October, have put together over \$200. A Mason & Hamlin organ has been purchased by this instrumentality, and a supply of hymnals purchased. The special offerings towards a Communion set of silver, on Easter Day, amounted to \$39.

The Mission Sunday-school was formally organized on the 27th of May, and a very encouraging beginning made, the school-list showing a membership of thirty-five scholars and seven teachers. The Missionary is very anxious to supply the scholars with some one of the illustrated Sunday-school papers, but there are no funds wherewith to do it.

On Sunday evening, the 3d June, the Missionary baptized two adults and three children. The school-house was filled with an attentive congregation, many of whom had never before seen the Baptism of the Church administered. Mr. Wolsey asks for aid of every kind, whether in money or in any of the necessary accessories, for the reverent celebration of the various Offices of the Church.

Indiana.—St. James' Church, South Bend, has received a handsome present from the Rev. Dr. Nicholson, of Phila., consisting of veil and burse of red silk, lined with white silk, and elaborately embroidered in gold and colors. The burse contains a full equipment of embroidered Altar linen. They were used for the first time on Sunday last (7th after Trinity).

We have to extend the right hand of fellowship to a new aspirant to Editorial labors and responsibilities. The Church Advocate, published under the auspices of Christ Church, Indianapolis, has issued its first monthly number, with promise of much good. We wish it a prosperous career.

The parochial report of Christ Church, in some of its most important features, for the last Conventional year, is as follows: Baptisms—adults, 8; infants, 72; Total, 80. Communicants—Present number, 337. Average attendance at Holy Communion—150. Families—160. Individuals—700. Sunday-school Teachers—32; Scholars, 600. Contributions—Parochial, \$4,925 18; Diocesan, \$908.81; General, 277 39; Total—\$6,111 38. Value of Property—Church and Lot, \$69,000.00.

On the 1st inst., a surplised choir took its place for the first time in Christ Church, and the Church Advocate bears the following testimony to its efficacy and acceptableness: "We think that the result of that one service has justified the idea of such a choir, if it needed any justification. It has been a long time since we have heard such vigorous hearty music in Christ Church, and we hope it will be a still longer time before we have any other kind."

The Advocate adds: "After a short address, in which the Rector showed that surplised choirs were neither Romish nor Ritualistic, but were Scriptural and Churchly, the choir was formally received and dedicated to the important part they are to take in the Worship of Almighty God in His Church. The thanks of the parish are due to the Rector for the time and labor he has given, in this as in so many other instances, to making our service what it should be. The members of the choir also are entitled to praise for the faithfulness they have shown in their self-imposed task."

Quincy.—Bishop Burgess laid the cornerstone of Trinity Church, Monmouth, on the 3rd inst. At the conclusion of Morning Prayer, the Bishop confirmed a class of nine persons, presented by the Rev. G. H. Higgins, of Bunker Hill, who inaugurated the Services of the Church in Trinity Mission. The following clergymen, besides the Bishop, took part in the Services: The Rev. Messrs. Shrimpton, of Galesburg, Higgins, of Bunker Hill; Tearne, of Montrose, Ia.; J. W. Elliott, and Davidson, of Lewistown. Shortly after 2 o'clock, the Sunday School, congregation, and clergy proceeded to the site of the proposed church-edifice; and, with a brief and impressive Service, the corner-stone was laid by the Bishop, in due form. After the singing of Hymn 276, addresses were made by the Bishop, and Messrs. Higgins and Shrimpton.

The new church is to be of the Gothic style of architecture, and will cost, including the lot on which it is to be built, in the neighborhood of \$2,500, of which about \$1,000 has still to be raised.

Pittsburgh.—The Commencement Exercises of the Bishop Bowman Institute for young ladies took place in Trinity Church, Pittsburgh, on Wednesday, June 20th. The exercises consisted of addresses by Bishop Whitehead and Dr. Coester. After these, the award of prizes was made. Prayer by Bishop Whitehead closed the proceedings; and then, the young ladies of the graduating class, Misses Ada C. Brown, Florence McKee, Emily D. Pettit, Mary M. Monro, Margaret L. McCance, Mary E. Norman, Annie M. Murray, Lillian Robb, and Bessie M. Young, held an informal reception in the chapel. The reception given in the evening in the parlors of the Institute was largely attended.

Albany.—The Convocation of Troy met in Christ Church Parish, Fort Henry, on Monday, Tuesday and Wednesday, July 9th, 10th, & 11th. There were present: The Rev. Archbishop Carey, S. T. D., the Rev. Walter Delafield, S. T. D. (Secretary), the Rev. Herman B. Timlow, D. D., the Rev. Messrs. Walter Gwynne, Geo. W. Gates, E. L. Toy, J. E. Bold, A. Hobart, W. R. Woodbridge (Rector), and C. F. Cragg, Deacon of the Parish, Geo. L. Neide, B. G. Hamilton, J. Bookstroh, Wm. M. Ogden, E. B. Smith, A. M. Millan—and the Rev. Irving McElroy. The Services were held as follows, viz: On Monday evening, at 7:30, there was a missionary service. After Evening Prayer, addresses were made by Archbishop Carey, and the Rev. Messrs. McMillan, Hamilton and Timlow.

Tuesday morning at 8:20, Morning Prayer was said; after which, the Convocation was called to order by the Archbishop. Routine business was transacted, and a special committee was appointed to prepare a minute of sympathy with the Bishop of the Diocese and his family in their affliction. At 10:30 A. M., Holy Communion was celebrated by Archbishop Carey, with the Rector serving as deacon; the Epistoler and Gospeller being the Rev. Messrs. McElroy and Ogden. The Rev. Walter Delafield, S. T. D., preached from St. John III.: part of the 30th verse.

Luncheon was served in the Rectory; and, at 2 P. M. in a special train consisting of engine and Directors' Car, kindly provided by Mr. F. S. Witherbee, the members of the Convocation were carried 1,400 feet up the mountain-side to Emmanuel Chapel, Mineville, distant 6 miles from Port Henry, where Evening Prayer was said by the Rev. Messrs. Delafield, M. Millan and Cooke, and missionary addresses were made by the Rev. Messrs. Bookstroh, McElroy and Timlow.

The iron mines were then visited, and the return trip was made to Port Henry; where, at 5 P. M. the Rev. Dr. Timlow read an essay on the "Constitution of the Church". At 7:30 P. M. Evening Prayer was said, and several addresses were made. Before the conclusion of the services, resolutions of thanks to the Rector and congregation, and of sympathy with the Bishop were adopted.

The Appointments for the next meeting were: Essayist—the Rev. Geo. W. Gates; Preacher—the Rev. Johannes Bookstroh; Reviewer—the Rev. C. O. Edmunds.

The final service of the meeting was, the Early Celebration on Wednesday morning; the Rev. B. G. Hamilton, Celebrant; the Rev. C. E. Cragg, Deacon.

A business meeting was held in the morning; and the Convocation finally adjourned, well pleased with their experiment of holding a summer meeting in one of the mission stations in the wilderness.

Connecticut.—The new church of the Ascension, New Haven, was consecrated by Bishop Williams, on Thursday, July 12th, at 11 A. M. The Rector, the Rev. E. W. Babcock, previous to the presentation of the Instruments of Donation and Endowment, read a brief history of the parish. The sermon—an excellent one, of course—was preached by the Rev. Dr. Beardley, Rector of St. Thomas, New Haven, from Ex. xviii: 12. The Bishop was celebrant at Holy Communion, and was assisted by the Rev. Dr. Vibbert and Messrs. Babcock, Bennett, and Mason. There were about thirty clergymen present in all, including the Bishop.

At 2 P. M., dinner was served to the assembled guests, being arranged and distributed by the ladies of the parish, of whom a goodly number were present and rendered their invaluable services.

It is due in a large measure to the energetic exertions of the Rector that the new church is free from debt, without which, of course, its consecration would have been impracticable. The building is composed of East Haven sandstone, and is in the English Gothic style of architecture. It is 118 feet long, 50 feet wide and 50 feet in height. The windows are particularly fine. The one over the front door is the gift of the children of the Sunday-school, and represents the Saviour blessing little children. It is a very pretty and tasteful window. Behind the chancel are three lancet windows, all donated to the church. The one to the left is in memory of the late Mr. Purves, and was given by St. Paul's Sunday School. The central one represents the Ascension, and comes from the Parish Aid society. The right is a memorial of Mrs. Alling, erected by her son, David H. Alling, junior warden of the parish, who aided liberally in the erection of the new edifice. On the left side of the church is a window to the memory of the late Rev. C. H. B. Tremaine. Next is one with a "T" in the shape of a Cross, from the friends of the Rector, made while he boarded at the Tremont House with them.

On the opposite side are three memorial windows. One is to the memory of the wife of Franklin Scott. Another is in memory of Stiles Twitchell, a former warden of the church, and is a gift of the family. The other is a gift from the Sunday-school class of David Alling.

The new church will be one of the handsomest in the city. It will at present seat 500 people; and, with new pews, will seat considerably more. The general effect gained by the architect (Mr. Henry M. C. Congdon, of New York) is excellent, both as to proportions and acoustics. The tower flanks the right corner, giving effect to the picture. In it is the bell which so many times already has called the people of the church to prayer and praise. A vestry room and rector's study, a very pleasant room, flank the chancel on the right as you enter the edifice. The building committee are entitled to much praise for their work.

Rhode Island.—On the seventh Sunday after Trinity, St. Peter's Church, Narragansett Pier, was crowded on occasion of a visit from Bishop Clark, who preached an eloquent sermon from Heb. I: 1. There was present a delegation from the Church of the Ascension, Wakefield, who consulted with the Bishop concerning some difficulties which have arisen in their parish. It seems that the vestry have closed the doors of the church-building against both bishop and rector. The Bishop therefore publicly revoked the appointment that he had made, of holding Divine Service in the afternoon, at Wakefield.

Western New York.—The Calendar says that the long contemplated plan of the union of the parishes of Trinity and Christ Church, Buffalo, has at last been consummated. Trinity Church has bought the large lot adjoining Christ Church, and the erection of a fine church edifice is soon to be entered upon. The Rev. Dr. Van Bokkelen recently preached in Trinity Church, upon the subject, one naturally of very great interest to the congregation, the consolidation, that is, of the two parishes, and the erection of a new church-edifice. The Doctor took, as his text: II. Chronicles, xxxi: 21. "And in every work that he began in the service of the house of God, and in the law and in the commandments to seek his God, he did it with all his heart, and prospered."

California.—The LIVING CHURCH has already, in its issue of the 14th, recorded the meeting of Bishop Kip and certain of his clergy, of the southern counties, at San Gabriel, for the purpose of forming a Convocation, which was accordingly done, and officers were duly appointed. Wilmington was agreed upon as the place for the next meeting.

A correspondent says that a great deal of good is anticipated from this step, by those who know the present and prospective needs of Southern California. Already there are within its limits, three self-supporting parishes, and two Associate missions. The handful of clergy now at work hold services at eighteen different points. Two other clergymen are expected this fall, while it is hoped that the funds can be raised in the field, for the support of an itinerant missionary, who will act under the immediate direction of the Dean, and gain for the Church a substantial foothold in a number of villages already becoming important.

But a little more than two years ago, San Gabriel was a mission station, although the church had been built several years. A debt rested upon it, as well as one of \$500 on the Rectory; the interior of the church presented an unfinished, forbidding aspect; there was no robing room, the congregation was small, and its members were discouraged.

Under the wise rule of the present Rector—not only have all the debts been paid, a robing-room built, and the interior furnished at a cost of over \$500, but from being a mission station, it has become a self-supporting parish, which not only meets all demands made upon it, but is ready to help in the extension of the ministrations of the Church in other directions.

It was a happy day for many of the large congregation gathered there, when the Bishop and the eight clergy in their robes moved up the aisle, and the service proceeded by which the little building was forever set apart from all unhallowed purposes.

The sermon at Evening Prayer, by the Rev. Elias Birdsell, of Los Angeles, on the Holy Catholic Church, commanded their attention and hearty admiration.

Our correspondent closes his letter, by saying that in no former year has there been so much ground for hope and encouragement as to the future of the Church in that section of the country. During this visitation the venerable Bishop has laid the corner-stone of our new church, and consecrated two others; has advanced two Deacons to the Priesthood; has opened a building at Colton, which is to be used for parish-school and chapel combined, and has administered the Rite of Confirmation to nearly one hundred candidates. Well may he and we take fresh courage!

ROYAL BAKING POWDER Absolutely Pure.

This powder never varies. A marvel of purity, strength, and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. Royal Baking Powder Co. 100 Wall St., N. Y.

WHAT IS EPISCOPACY?

This question is fully and ably answered by Rev. Mr. Charles H. Hall, Rector of the Church of Holy Trinity, Brooklyn, N. Y., in the August number of

Frank Leslie's Sunday Magazine. (Rev. T. DeWitt Talmage, Editor).

NOW READY. Dr. Hall discusses at length—I. The Faith; II. The Practices; and III. The Results of this denomination; and Episcopalian everywhere will be interested in this article, which is accompanied by portraits of Bishop Wainwright and Moore.

The Sunday Magazine for August contains also a wide range of pure, choice and instructive reading for the family, including a sermon, "Spice in Religion," by the Editor, Rev. Dr. Talmage; a poem by Rev. Dr. J. E. Rankin; and articles by Rev. Drs. H. M. Field, E. S. Porter, W. W. De Hart, Lieut. Schwatka, and other able and popular writers, all fully illustrated.

The Sunday Magazine is published monthly, for \$3 per year, 25 cents per copy. Address, Mrs. FRANK LESLIE, 53, 55 and 57 Park Place, New York.

MR. E. O. THOMPSON, Merchant Tailor, 245 Broadway, New York, and 908 Walnut St., Philadelphia.

will visit Europe this Summer to purchase stock and novelties for the ensuing Fall and Winter. In addition to his extensive merchant tailoring business, he is Sole Agent for the leading London Ecclesiastical Warehouse of Cox, Son & Co.

It is a fact and should be known that Church vestments are under the U. S. laws duty free, when purchased as permanent church property. This great advantage produces an extensive business, and Messrs. C. S. & Co. fill orders for many churches in all parts of the United States.

We mention, at this time, the fact of Mr. Thompson himself going to London, as it will be an advantage to clergymen or churches to order previous to his going, for he will personally supervise the execution of them, and his large experience in this line, and well-known exactness, must insure entire satisfaction. Although it might be considered early, a number of orders have been given that will not be needed until the Fall, among them orders from Church officials for vestments for the Convention which meets in Philadelphia next October.

We recommend those interested to correspond with Mr. Thompson at either 245 Broadway, New York, or 908 Walnut St., Philadelphia. All letters will receive prompt and exact attention, and full information will be given on any point inquired of.

W. W. Kimball Co., Cor. State & Adams Sts.

PIANOS AND ORGANS ON Easy Payments.

The Hamilton Chair. The perfection of comfort, convenience, utility and cheapness. A cool, luxurious chair for lawn, piazza, parlor, study, sick-room, steamer or camp. Superior to a hammock, in comfort and convenience. Instantly turned into a six-foot spring cot. THE BEST SUMMER BED ever known. Light, easily adjusted or taken off for washing. Folds very compactly for carrying. Get one for the Summer's pleasures at home, traveling or camping. If you can't find it at furniture store, we will send you one for \$5. Refer to publisher this journal. Mention this paper. HAMILTON MFG CO., Chicago, Ill.

INVESTORS should confer with the WESTERN FARM MORTGAGE CO., LAWRENCE, KANSAS.

First Mortgage Real Estate Loans paid in New York. Absolute Satisfaction GUARANTEED. For reliability consult Third Nat. Bank, N. Y. City, or Nat. Bank, Lawrence, Kan. Security large. Interest promptly paid. Send for pamphlet with testimonials, sample forms, etc. F. M. PERKINS, Pres.; N. F. HART, L. H. PER. Ins. Sec. J. E. WARE, V. Pres.; Auditor. C. W. GILBERT, Treas.

But few families put wearing apparel and house linen in the "wash" every week of less value than twenty-five dollars, and fewer still consider that the addition of three cents at the most, to the price of the soap used each week will be a positive saving of as many dollars, for the majority of soaps sold are too powerful, so will burn and rot the fabrics, Prof. Langley, of University of Michigan, says, "The Ivory Soap can not injure any fabric."

J. & R. LAMB, 59 Carmine St., N. Y. ESTABLISHED TWENTY-FIVE YEARS. FONTS.

One Richly carved in Scotch sandstone. One Paneled font large bowl in "Inspruck" marble. One in "Tennessee" marble, massive pedestal and bowl. Two in "CANTON GRANITE" plain style with text on. One in "Gray Champlain," with stem of carved lilies. One ITALIAN MARBLE, Gothic Panels. One with octagonal bowl and paneled foliage. One in old "Queen Anne" style. Two in modeled "Terra Cotta," after old Examples. Also a large number of Carved Wood Fonts in OAK, ASH, and WALNUT WOODS. Send for new ILLUSTRATED Catalogue free by mail.

Cox, Sons, Buckley & Co. Ecclesiastical Art Furnishers, in Stone, Marble, Wood, Precious & other Metals Fabrics & Stained Glass.

New York Address, 253 Fifth Avenue. London Address, 28 & 29 Southampton St., Strand, W. C. NOW READY

The Art of Garnishing Churches By the Rev. E. GELDART, 30 Large Plates, Price \$1.50. Goods Imported Direct from London and other European Manufactories.

W. H. WELLS & BRO., Stained Glass Works 48 & 50 Franklin St., Chicago

FOR CHURCHES, Manufactured by Geo. A. Misch, 217 East Washington Street, Chicago, Ill.

R. GEISSLER, CHURCH FURNISHER, 127 Clinton Place, New York, (W 8th St.) MEMORIAL BRASS ENGRAVER. Send for Circular.

CHARLES BOOTH, MEMORIAL WINDOWS. Ecclesiastical & Domestic Stained Glass. OHAN, F. HUGELIAN Church Metal Worker. Hand Books on application. Communion Services a Specialty.

David J. Neale, CLERICAL TAILOR, 824 BROADWAY, NEW YORK, Cor. 12th St., and at Middletown, Conn.

BISHOPS' ROBES, all kinds of Ecclesiastical Vestments, Clerical Clothing, etc., at very low prices. Refers to Bishop Williams.

E. M. ELLIS, Architect and Building Superintendent. Architect for the New St. Mary's School, OPERA HOUSE and CHURCH WORK A SPECIALTY. Correspondence Solicited. Marshalltown, Iowa.

SLAYMAKER & DOUGLAS ICE CREAM FREEZERS 88 North Clark Street, Chicago.

LUCIUS C. PARDEE, GOING SUMMERING? LET US FILL YOUR Lunch Baskets 54 & 56 MADISON ST., CHICAGO.

866 a week in your own town. Terms and \$5 outfit free. Address H. Hallett & Co., Portland, Maine.