



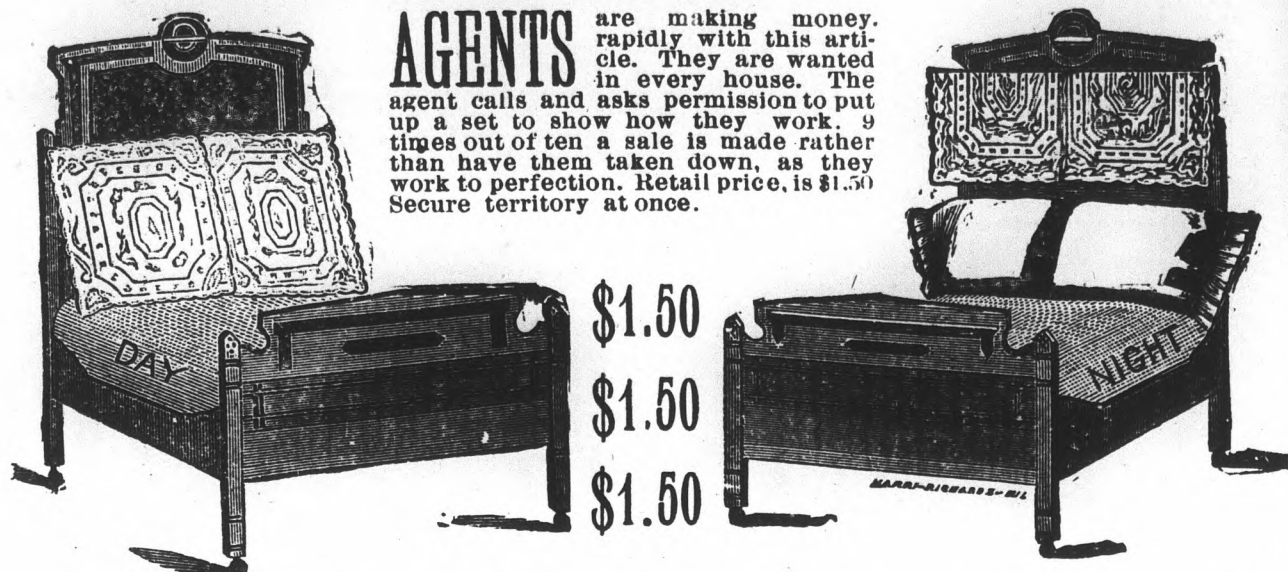
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It is positively better than any other holder. An absolutely perfect Sham Holder, combining in an astonishingly simple form the good points of all Holders, and the bad points of none. Its Crowning Virtue is that it attaches to the back of the bedstead. Then follows the fact that it has no large Coil Springs to loosen from their attachments. No notch or ratchets to CATCH, NO BARBED NAILS TO RUIN YOUR SHAMS.

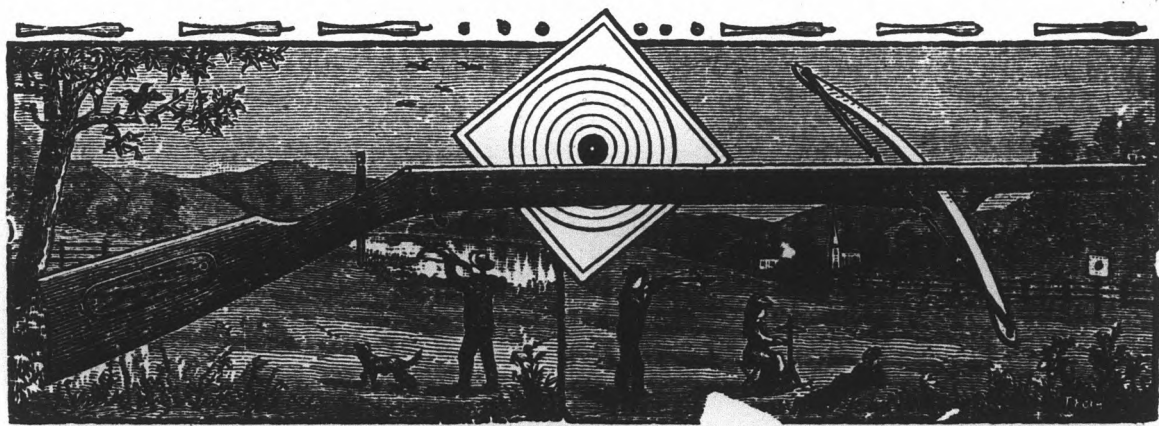
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The Hon. Maurice Thompson, author of that delightful book, "the Witchery of Archery," writes: "I know of one bright-eyed lad whose lot is for the time a glorious one on account of your gun. Sincerely, I think this gun of yours the best and most effectual target and hunting weapon ever made for boys."

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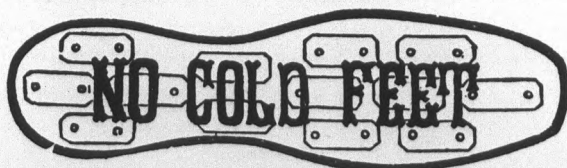
MRS. JOICIE A. McDONALD. Atlanta, Ga., August 11, 1885. Treatise on Blood and Skin Diseases mailed free. THE SWIFT SPECIFIC CO., Drawer 3, Atlanta, Ga. N. Y., 157 W. 23d St.

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A Speedy, Positive and Permanent Cure for Catarrh, Bronchitis, Asthma, and Incipient Consumption.



It is a hair pillow, with reservoirs of evaporating liquid, the fumes or vapor of which is inhaled all night long, whilst sleeping as usual, and without any discomfort. It is used only at night, and is perfectly safe to the person using the Pillow-Inhaler. There is no stomach-dosing, douching or snuffing; but just as a smoky lamp will leave a deposit on a whitened wall so the PILLOW-INHALER, for say eight hours at a time, spreads a powerful healing balm or salve on the inflamed inner coating of the diseased air-surfaces, from the nostrils to the bottom of the lungs, and hence into the blood. Old-fashioned inhalation, through a tube, for a few minutes a day, sometimes cured. Think of eight hours constant action, on the same principle, but intensified a hundred-fold! There are no pipes or tubes. The medicine is breathed in, not swallowed, and goes right to the diseased parts. The testimony to its results is beyond all question, as attested by the experience of thousands.

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Mr. H. G. TREELE, 50 Bryan Block, Chicago, Ill., says: "I suffered fifteen years from a severe case of Catarrh coughed incessantly day and night. I bought a PILLOW-INHALER, and since using it my cough is gone; my lungs are no longer weak and sore, and I am in better health than I have been for years."

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During the six years of its existence the PILLOW-INHALER has wrought cures of Catarrh, Bronchitis, Asthma, and Consumption, that have been more like miracles than the usual treatment of disease. Experience has proven that if the simple directions are followed it will heal hopeless cases, no matter what ordinary methods and remedies have been tried in vain. Send for Explanatory Pamphlet and Testimonials.

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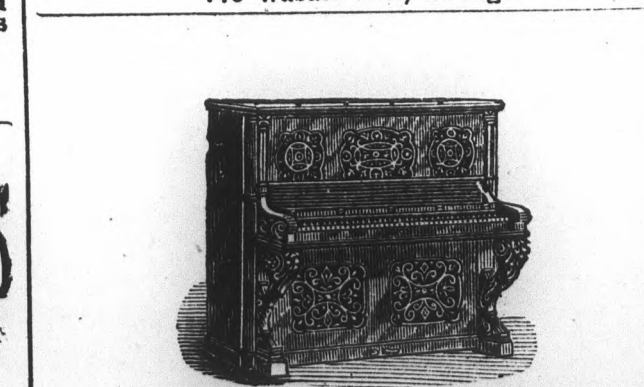
German Asthma Cure never fails to give immediate relief in the worst cases, insures comfortable sleep; effects cures where all others fail. A trial convinces the most skeptical. Price 50c, and \$1.00, of Druggists or by mail, Sample FREE for stamp. DR. R. SCHIFFMAN, St. Paul, Minn.

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The Living Church.

SATURDAY, NOV. 7, 1885.

A YEAR IN PARADISE.

BY THE REV. DR. CROSS.

The saddest days of all the year
My saddest thoughts renew,
When autumn winds with foliage sear
The mount and meadow strew;
When midnight clouds are cold and drear,
And troubled stars by turns appear,
But cannot struggle through.
'Tis just a year since thou wert here,
My Darling fond and true!
But doubt had darkened into fear,
And grief to anguish grew;
We felt the parting moment near,
The fatal signs we knew—
The longing look, the sigh sincere,
The baffled breath, the thrill severe,
The words so faint and few—
As round thy couch with many a tear
In trembling groups we drew,
And stooped thy whispered hope to hear,
And catch thy last adieu—
Like music from a holier sphere,
When winds are calm and skies are clear,
Amidst the falling dew.

A year in Paradise!--How strange!
What note is there of time,
What seasons of successive change,
What tower's melodious chime,
What measure of the spirit's range,
What bound to thought sublime?

A year in Paradise!--Released
With victor's lute and palm,
A guest at God's eternal feast
To swell the holy psalm,
The tempest of the passions ceased
In love's celestial calm.

A year in Paradise!--How blest
Is thy condition now!
New-born, by elder saints caressed,
With bloom-encircled brow;
While I, an exile sore distressed,
Beneath my burden bow.

A year in Paradise!--No tears
In that fair land are known;
No gloomy doubts nor ghastly fears
Their baleful seeds have sown,
No broken hearts through blighted years
Sustained their griefs alone.

A year in Paradise!--Serene
In fellowship secure,
With spirits robed in goodly sheen
And fruit of faith mature,
Mid fields of never-fading green
And loving waters pure.

A year in Paradise!--Ah me!
Who linger yet below,
Through weary days to weep for thee
And nights of deeper woe,
Till death shall set the captive free
And bid me rise and go!

A year in Paradise!--But why
Lament the dead that live,
Where He who lives no more to die
Will life eternal give,
And all who on His word rely
The boon divine receive?

A year in Paradise!--And soon
My spirit thine may trace,
Perchance before another morn
To meet thee face to face
And bask in love's immortal noon
With all the heirs of grace.

A year in Paradise!--How sweet
That precious hope to me!
Before the Saviour's throne to greet
My other self in thee,
And bow to kiss the nail-pierced feet
And bless the cursed tree!

A year in Paradise!--Oh! rest,
Of more than Eden repossessed,
Till that last gift be given;
Till Christ return—the King confessed,
And oceans owning His behest,
And charnel houses riven,
In concert with the mansions blest,
Shall roll their chant from east to west,
And Paradise be Heaven!

NEWS AND NOTES.

LAST week it was *The Churchman* with "small but honest." Now *The Episcopal Recorder* comes with "small but ritualistic." There is, perhaps, an unmeant confession in this latter.

THE notorious banker, whose swindling operations clouded with sorrow the dying days of our great general, has gone to Sing Sing under a ten years' sentence. The lesson will not, it may be hoped, be thrown away upon the many who wish to make money quickly with no regard for the law of proportion nor for the rights of their fellows.

The Church Standard has hitherto been regarded as a very High Church paper, so one hardly knows what to make of the following sentence from a paragraph, presumably original, which appears in its last issue. The paragraph was about Canon Liddon's bad health, and the writer calmly says: "Notwithstanding his very pronounced High Church proclivities, he would be greatly missed."

THE new Bishop of Salisbury, Mr. Wordsworth, has been able to enter upon his diocesan work within three days of his consecration, which took place in Westminster Abbey on the Festival of St. Simon and St. Jude. The Queen directed that he should "do homage" to her on October 30th. As explained before, not until this ceremony is gone through with, does an English bishop receive the plenitude of temporal authority.

A NEW HAVEN paper thus speaks of the opening of the Church Congress: "In the flowing robes, indicative of their august station, the Venerable Bishops, John Williams, D. D., LL. D., of Connecticut, and Henry B. Whipple, D. D., LL. D., of Minnesota, led a line of Episcopal clergy up the centre aisle of Trinity church this morning at half-past ten, and the opening service of the congress of churches began with all the solemn dignity which attends the presence of a gathering of the high officers of the Episcopal Church."

THE second ballots rendered necessary in many of the French Departments have reduced somewhat the anticipated Conservative gains, but the so-called "reactionary" party will form a very respectable minority in the new parliament—about one-third. Already there is a change of front on the part of the "Opportunists," and even Monsieur Jules Ferry speaks quite respectfully of the Church and deprecates religious persecution. If the Conservatives use their strength wisely and well the future is theirs.

THE Lord-Lieutenant has written to the Archbishop of Dublin, stating that he has thought it right to obtain for his information and guidance the opinion of the law officers of the Crown on the subject of the legality of the title "Church of Ireland," and he encloses a copy of the opinion, which is signed by Mr. Holmes, Attorney-General, and Mr. Monroe, Solicitor-General, who state that, according to their view, the matter has been particularly settled by the Legislature and that the title of the disestablished Church in Ireland is "The Church of Ireland."

KING CHRISTIAN of Denmark, who gained his throne by election, has got

himself into very hot water by arbitrary conduct. It does not seem at all improbable that he will be sent back to his native Germany, uncrowned and disgraced. About the only notable thing in his kingly career is the great skill with which he has provided for his large family. His second son is King of Greece, his eldest daughter Princess of Wales, his second daughter Empress of Russia, his third Duchess of Cumberland and titular Queen of Hanover and Duchess of Brunswick, and now his youngest son has just married a very wealthy Orleans princess, and will probably have the first throne which goes a-begging.

ENGLISH ecclesiastical titles give no little trouble to our secular papers, yet the rules which govern them are very simple. An Archbishop is the "Most Reverend," and the same prefix is used for the Bishop of Meath and all Metropolitans. A Bishop is "Right Reverend," a Dean of a cathedral, "Very Reverend," an Archdeacon "Venerable," and a diocesan Chancellor "Worshipful." Wherever possible, etiquette requires that the surname should not be used. Thus, a distinguished cleric who is shortly to visit Chicago, should be addressed as "The Venerable, The Archdeacon of Westminster." Roman Canons in England claim and receive the title "Very Reverend." They also adopt the practical plan of using their title in their signatures, thus: "John Canon Smith." It should be remembered that the above titles are peculiarly English. An Archdeacon in Scotland, or France, or Italy is not "Venerable;" why should he be in America?

If there is one volume less fitted for purposes of illustration than another it is, perhaps, the Book of Common Prayer. The invention of modern artists has, however, produced a Pictorial Prayer Book with 600 wood engravings, and this is by no means the first time that the attempt has been made to illustrate one of the most popular works in the language. A copy published in 1711, and "adorned with fifty-five new historical cuts," contains a majestic portrait of "Her Britannic Majesty Queen Anne," regally attired; and "most wonderful wonderful, and yet again wonderful," are the remainder of the illustrations. They are, doubtless, meant to excite a feeling of reverence; but, unfortunately, the sense of the ludicrous is stronger, and we are forced to laugh when we ought to be serious. A Prayer Book, more pretentious in appearance, was published in the early years of this century, the illustrations of which are very affecting. There is a sentimental-looking clergyman baptizing a baby; there is another, with a wig on, marrying a couple of fools; and there is the representation of a funeral which adds not a little to the bitterness of death. On the whole, the Prayer Book, like beauty, is better unadorned.

IN St. John's church, Ogdensburg, N. Y., there occurred a most singular and touching incident on St. James's day last. There was as usual on Saints' days, a Celebration of the Holy Communion; and, also, two children were baptized. During the baptismal service, just as the rector was saying the prayer: "That all things belonging to the Spirit may live and grow in him," a dove flew

in at one of the chancel windows, and after hovering over the font for a moment, lighted and stood upon its edge. It remained there, quite at home apparently, till the service was over. The rector then went up to the altar, and at the first words of the Communion service the dove left the font, and flew to the brass rod upon which hangs the dosel. Here it rested directly on the centre of the cross, until the rector turned to read the Commandments, when it perched upon his head. With a slight motion of his hand he pushed it off. It then flew back to the rod again, but returned to his head every time he faced the congregation. As soon as the service was over, it flew out through one of the doors. The same dove flew in at the window of the nursery of the first child that was baptized, that same morning about an hour afterwards, and no one knew *then* where it came from.

IN an address the other day the venerable and respected Bishop of Ohio said, speaking of the recent changes in the church of the Ascension, New York, of which he was formerly rector, "Alas! they have taken away the table of my Lord." The present rector, the Rev. E. W. Donald, sends a statement touching this remark, to Bishop Bedell's diocesan paper, in the course of which he says: "Permit me to say that the Lord's Table stands to-day in the chancel of the church of the Ascension as truly as it stood there from 1843 to 1859, the period of Bishop Bedell's rectorship. Pine wood covered with plush has been replaced with marble and mosaic, but the Lord's Table has not been removed. The black walnut screen which formed the wall of the chancel has been taken down, and Sienna marble, with mosaic and sculpture, has been built up in its place, but the Lord's Table has not been removed; and, please God, it never will be. The Holy Communion of the Body and Blood of Christ is still administered to the religiously and devoutly disposed." He adds with much significance: "I am sure that the altered methods of the Ascension have proved their value in the larger life and increasing spiritual influence with which God is blessing the parish. Ritualism is not Sacramentarianism. The contention of Evangelicalism that they are the same, cost the Evangelical party its life. But all the good there was in that party still lives and grows."

It is curious that the English clergy should be apathetic on the question of Disestablishment, but as a matter of fact they are; and the reason is, perhaps, that a good many of them feel like the ass in the old fable, who refused, when laden with booty, to hurry away from the enemy, alleging that they could not treat him worse than did his rider. As a profession, for a man without money, interest, or special gifts, the Church presents but a poor pecuniary look-out. If it could be done, nothing would tend more to defer the day of Disestablishment, as "A London Vicar" observes in a letter to *The Times*, than an equitable re-arrangement of the Church's income, including a proper system of retiring allowances. But could such a change be made, even if the Episcopate were ready to undertake it? A large portion of the revenues of the Church are

really private property. A man who has bought the right of presentation to a living would feel unfairly treated if a large percentage of the proceeds of his investment were to be distributed among needy ecclesiastics, yet in no other way can a really equitable adjustment of Church incomes be effected. Pending the solution of this difficulty, however, surely the bishops might devise a plan for preventing the scandals which result from the levying of extraordinary tithes. How can a man love his Church who has just had thirty thousand hop-poles seized by its officers?

DEAN BRADLEY, Dr. Stanley's successor at Westminster, sends the following to the *London Times*: "I have only just been able to lay my hand on a paper which will, I am sure, have a deep interest for a very wide circle of your readers. It will be valuable also as showing the more than kindly relations which existed between my lamented predecessor and the great Christian philanthropist, whose remains we should all have desired to rest beneath the same roof as his own. The lines and the note will tell their own story. I received them, together with a letter from Lord Shaftesbury, in November of last year."

"*Trunco, non frondibus, efficit umbram.*"

Well said old Lucan: often have I seen
A stripping tree all foliage and all green,
But not a hope of grateful soothing shade,
Its empty strength in fluttering leaves displayed.

Give me the solid trunk, the aged stem
That rears its scant but glorious diadem;
That through long years of battle or of storm
Has striven whole forests round it to reform;
That plants its roots too deep for man to shake,
That lifts its head too high for grief to break;
That still, through lightning flash and thunder stroke,
Retains its vital sap and heart of oak.

Such gallant tree for me shall ever stand
A great rock's shadow in a weary land.
May, 1873. A. P. S.

NOTE—I had written to Canon Conway to say that he had better find some new and younger chairman for the annual flower show in Dean's-yard, adding that I was in the condition of a tree which, as Lucan says, "casts a shadow no longer by its leaves, but by its stem." He sent the note to the Dean, who returned it with the verses above. I knew that the Dean was very kindly disposed towards me, but I did not know how kindly. SHAFTESBURY.

S.

THE ENGLISH CHURCH CONGRESS.

SPECIAL CORRESPONDENCE.

PORTSMOUTH, October 13, 1885.

The twenty-fifth annual gathering of Churchmen assembled in this town last week in a hall, calculated to hold about 3,000 persons, which had been erected for the purpose.

On the morning of the 6th, special services were held in our three largest churches, St. Thomas's, (parish church of Portsmouth), St. Jude's, Southsea, and All Saint's, Landport, and it has been estimated that at least 5,000 people were thus simultaneously worshipping God, and listening to the remarkable sermons of the Bishop of Carlisle, Bishop of Derry, and the Bishop of Ripon.

All three were most learned and eloquent discourses, and I think the Bishop of Carlisle's sermon on Church and State was indeed a masterly handling of a very delicate subject.

Previous to the service at the parish church, the mayor and corporation of Portsmouth in red and black robes, and with the mace and insignia of office, met the bishops and clergy (in surplices, cassocks, etc.), and formed a procession down the High Street, conducting them

to the church; here a well-known hymn was taken up by a strong choir and vast congregation, and the volume of sound told of a rejoicing people "dwelling together in unity."

At 2 P. M., the address of the President (the Bishop of Winchester), was about to be read, when the mayor and corporation appeared in state, to offer an address of welcome to the Church Congress, and the mayor (who is a Congregationalist) paid a very well-deserved compliment to the Bishop—who made a suitable reply on behalf of the Congress.

After this, a deputation representing the Non-conformists of the town came forward, and presented an address in the kindest terms. The Bishop made a short but well advised reply, in which he thanked them very heartily for their good wishes and promises of prayer; and stated that it was the hope of Churchmen that the lines on which all Christian people are working, (while they must for the present perhaps be different lines) may become, if not exactly parallel, at least converging lines.

On business being commenced the Revision of the Old Testament was the subject at the large Congress Hall, while the "Responsibility of the Church towards our Soldiers and Sailors," was under discussion at Penny Street Hall. The former was very learnedly dealt with by the Bishop of Bath and Wells, Canon Driver (of Oxford,) Rev. C. H. H. Wright, and the Archdeacon of Oxford, and much interest was shown in the subject by a rather select audience.

"Our Soldiers and Sailors," however, was the more popular subject—the smaller hall was crowded, the red coats and blue jackets being well represented. Excellent papers were read by the Rev. J. B. Harbord ("Chaplain to the Fleet," i. e. chief ecclesiastical authority in the navy), Canon Beach, Lieut. Colonel Walker, Capt. Colomb, R. N., Quartermaster Clisham, Sergt. Major Campbell, and the Chaplain General.

Dr. Edghill, the eloquent and popular chaplain general, urged that the Church should do more than in the past (in her corporate capacity) for her sons in the British Army and Navy, and said that the chaplains were anxious to do their work thoroughly. This was a highly successful meeting, and the greatest interest was shown by soldiers and civilians.

"Church Work among Men," was the evening subject at Congress Hall, and good papers were read by the Rev. G. Everard, Mr. W. Inglis, (President of Church of England Working Men's Society), Lieut. Col. Everitt, Col. Trevor, Mr. J. Trevarthen (President Guild of St. Alban), and others, while "The Prayer Book," with special reference to supplementary services, was dealt with at the other hall. I think the most remarkable paper was read by Canon Venables, of Lincoln. The Rev. R. W. Randall of Clifton, Mr. Beresford Hope, M. P., and the Rev. J. V. Foot also spoke, and the Rev. Dr. Hale, an American clergyman, explained the present position of the subject in the United States, and with the Bishop of Carlisle (who concluded) received well deserved applause, when speaking about the American "Book Annexed," showing the very great interest English Churchmen generally take in the ecclesiastical affairs of their brethren across the water.

On Wednesday, the popularity of the subject and also the beautiful weather, brought together a large assembly in the Congress Hall, where "The Work of Women in the Church," was to be considered. Mr. J. Pares, in a paper on "Sisters' and Deaconesses' Work,"

brought out the fact that 1300 sisters and about 300 deaconesses are at work in England, spoke with gratitude of the late Hon. Mrs. Monsell, and the devoted sisters of East Grinstead. Canon Thynne, the Bishop of Oxford, and the Bishop of Carlisle, Mr. Brinkmann and others, made very practical suggestions; and the subject was evidently a popular one.

"Religion and Art, their Influence on Each Other," was the subject at the sectional meeting, and Mr. G. D. Seddon's paper was perhaps the ablest of the day.

This meeting was very lively indeed, as a good number did not sympathise with some of the views expressed. The Rev. R. Hoare was frightened when he heard the use of pictures and sculptures of the Crucifixion advocated, and other speakers spoke in a random manner, declaiming against the use of pictures. However the whole discussion brought out the latent strength of the Catholic forces in the English Church, and I remarked the calm confidence shown by them, as contrasted with the vehemence and noisy conduct of Protestant sympathisers.

At the Congress Hall in the afternoon, the subject of "Evangelizing Agencies in Connection with the Parochial System," was dealt with, and I was enabled to better understand the aims and work of that useful body, the "Church Army," as explained by the Rev. W. Carlile, its clever and most energetic "general."

Of course the well-known "Church of England Working Men's Society," received a word of praise at the hands of the Dean of Manchester, the Bishop of Newcastle concluding.

I can only just mention "The Cathedral in its Relation to the Diocese at Large," a subject of much interest in these utilitarian days, which was under discussion at Penny Street Hall. I thought Canon Venables particularly good when he advocated the restoration and use of the numerous ancient side-chapels in our cathedrals, as the centres and places of worship of our diocesan guilds, so that altars might again be erected and kept in use, where "dust and desolation now reign supreme."

"The Marriage Law," in reference to the proposed alteration of the statute forbidding marriage with a deceased wife's sister, was brought forward, in another hall, before a large gathering, and spoken to by many men of learning and note in the Church and Parliament, including Lord Henry Scott, Earl Beauchamp, Mr. J. Shaw-Stewart, the Master of the Temple, etc., and the maintenance of the ancient enactment against such marriages was evidently the desire of all present, who gave frequent and hearty applause to the speakers.

Wednesday evening, however, will stand prominent, as the occasion of the most remarkable meeting of the week. The great hall was densely crowded by 3,000 *bona fide* working men. I never saw such a sight! Three thousand manly fellows with their earnest faces turned to the platform, who listened with marked attention to the Bishop of Winchester, (President of the Congress), Col. Everitt on Purity, and the Bishop of Carlisle on Church and State, concluded by Mr. Hart Dale, a barrister, who made a very able speech on the present position of the Church of England, (the poor man's Church), and what those in favor of dis-establishment, proposed to do with her revenues and endowments.

At the close of the meeting the assembly rose *en masse* and cheered heartily.

Nearly 1,000 more working men could not find standing-room, and for them an overflow-meeting was organized at St. Thomas's church, where the Archdeacon of Ely, Canon Venables, Rt. Hon. A. Beresford-Hope, Mr. Colville, and others gave addresses.

"War" and "Emigration," were considered at the other hall, and each secured an interested audience.

On Thursday, "The Teaching Work of the Church," under various aspects, was brought forward in the morning, and "The Church in India," in the afternoon. Archdeacon Baily, Sir Charles Turner and others, speaking forcibly, and giving useful particulars of European, Eurasian, and native work.

"Church Defence," naturally proved of much interest to everyone, and those who crowded in to hear the able papers by the Rev. A. Jessop, Prebendary Harry Jones, Rt. Hon. Beresford Hope, and others, were amply rewarded by a rich intellectual treat, as well as actually large information.

"The Church and the Printing-Press" and "Clergy Pensions" were brought forward in sectional meetings, and "Church Attitudes Towards Movements in Foreign Churches" found able advocates in the Archbishop of Dublin, Prebendary Meyrick, Bishop Jenner, the Rev. Dr. Nevin, the Rev. Charles R. Hale, D. D., and others; the Altkatholik aspect of the question, not being forgotten. "The Soldiers' and Sailors' Meeting" was of the greatest interest, and being confined to them, the speakers dealt with purity, intemperance, and other subjects, in a plain and forcible manner.

The Bishop of Newcastle spoke as a total abstainer of many years' standing, and the Rev. J. R. Fisher, the Rev. J. E. C. Wellton (Master of Harrow), and the Chaplain General, made excellent speeches—in fact, this meeting was so well organized and the audience was so thoroughly *with* the speakers, that the greatest enthusiasm prevailed, and all went away cheered and encouraged.

The last day—Friday—had for its morning subject, "The Spiritual Life," and it speaks volumes for the earnestness of the great body of Church people in Portsmouth, when I say that this was the largest meeting of all (save the working-men's, on Wednesday evening). "Legislative Repression of Intemperance" and "The Relation of Employers and Employed" brought the special subjects to a close.

I have not space to particularize, I will only say that all the discussions were certainly above the average; and that in the various extra meetings (Free and Open Church Movement, Social Purity, Church of England Purity, Church of England Temperance, Clergy Pensions, Burial Reform, etc., etc.), excellent speakers and attentive and sympathetic audiences were present.

On the evening of Friday, Mr. James Moody, Mayor of Portsmouth, gave a "conversazione" (or reception) in the Congress Hall, at which a very large company attended. Military bands performed during the proceedings, and speeches were made conveying the kindly feelings of the people of Portsmouth to their visitors, and reciprocating these sentiments on behalf of the clerical and lay members of the congress—Sir George Willis, G. C. B., Governor of Portsmouth, and Commandant of the South-

ern Military District—uniting in this expression of good will.

And so ended the 25th Church Congress, an assembly which brought out the latent strength of the Church to a marked extent, and which proved that men can now meet together to discuss subjects of vital importance; and yet (if differ they must) can agree to differ.

Portsmouth will be a large gainer by the Congress of 1885, as it has always been found that after such meetings, the standard of Church doctrine and ritual invariably undergoes improvement.

Not the least attractive feature of the "week of assembly" was the Ecclesiastical Art Exhibition under the management of Mr. John Hart, the well-known energetic secretary, who originated the undertaking and has organized one at each of the last eight congresses.

The exhibition this year was particularly good, most of our noted Church firms sending specimens of their choicest articles. In the publishing department, Messrs. Bemrose & Sons, Wm. Clowes & Co., British and Foreign Bible Society, Church Defence Society, Church of England Purity Society, Church of England Temperance, Girls' Friendly Society, Messrs. Griffith, Faran & Co., Messrs. Griffin, Guild of St. Alban, Guild of St. Matthew, Messrs. Higham, Free and Open Church Association, Messrs. Masters & Co., Messrs. A. R. Mowbray & Co., Naval Church Society, Marriage Law Defence Society, Mission to Deep Sea Fishermen, Religious Tract Society, Messrs. Spottiswoode & Co., Social Purity Alliance, Society for Promoting Christian Knowledge, Thames Church Mission, etc., etc.

Church apparatus, furniture, and ornaments, were well represented by the renowned firms, Jones & Willis, of London, Messrs. Wippell & Co., of Exeter, Keith & Sons, of London, Wake & Dean, Mr. Alex. Paice, of Ryde, Chas. Terry & Co., London, and West & Collier, of London, and others.

Ecclesiastical embroidery came out strongly this year, represented by Wimbledon Art College, W. Baker, London, East Grinstead School of Embroidery (Sisters' work), Royal Kensington School of Art Needle-work, Miss Shering, Gravesend, etc.

Stained glass, of a high order, was shown by Mr. E. Frampton, of London, Messrs. Heaton, Butler & Bayne, A. L. Moore & Co., Messrs. Ward & Huges, etc.—all of the city; while Oriental carpets, for dosel and other Church uses, were shown by Messrs. Cardinal and Harford, and others. School organs, etc., were exhibited by Mr. J. W. Gardner, of Southsea, and Herman Loog, of London.

Church ventilating and heating was represented by the Æolus Waterspray, Ventilating Co., and the London Warming and Ventilating Co.

Messrs. Chapman & Co., of London, exhibited their "St. Felicien" Sacramental Wine, Messrs. Feltoe, their Spécialité Lime Juice, and the Portsmouth Ferrumite Co. their street pavement of that name.

Church bells and clocks were shown by Messrs. John Smith & Sons, and Messrs. J. Warner & Sons; while the Waterbury Watch Co. were to the front with their beautiful handicraft. Church chairs and *prie-dieus* were represented by Messrs. West & Collier, of Henley-on-Thames, and Mr. Harding, of Stokenchurch; and stone monumental carving, by Messrs. White Brothers, of Landport, Portsmouth. Mr. John Place, of

Birmingham, had a capital set of magic lanterns on view, while Beeman & Roberts (Remington), and Partridge & Cooper (the "Columbia") exhibited the useful type-writer. Photographs were attended to by Messrs. J. Russell & Sons, of London, and others.

By-the-by, I was glad to notice so many of the societies which are generally considered "evangelical" in the extreme—such as the "Church of England Scripture Readers' Society," and others, enumerated above. This is a good sign, and a proof (if such were wanting), that the English Church Congress is doing a grand work of drawing together and consolidating many valuable organizations which take somewhat different views of the same truths.

I believe I have forgotten to mention the "Oxford University Press." This great publishing house had a splendid stall; above it the ancient motto of Oxford: "*Dominus illuminatio mea*," well expressed the feeling of the University Press as well as of our great "City of Colleges."

Attached to the Art Exhibition was a large collection of loan antiquities, arranged in glass cases and upon the walls of the adjoining hall. Round the apartment were hung curtains, cartoons, rubbings of ecclesiastical brasses, etc., etc., while vestments, banners, etc., were shown in prominent positions. Pictures, and "Icons" (from Russia), lightened up the place, and the many-colored missals, etc., gave an air of beauty to the spot. Church plate, and some handsome processional crosses (of ancient date), besides rare and curious mediæval articles, abounded on all sides; and a stall was devoted to books (other than missals) and was covered with very interesting works.

The wet weather was a great obstacle in the way of a large attendance of visitors, but whenever a bright hour or two came round, I noticed people seemed to crowd in.

The next Congress is to be held at Wakefield. I hope the weather in the fall of 1886 may be more favorable than we have had this year, but, on the whole, I cannot wish for better speakers, more attentive audiences, or a more general feeling of good will than has distinguished the Church Congress of 1885.

THE FULNESS OF TIME.

BY THE REV. W. P. TEN BROECK.

NO. X.

THE FIFTEENTH YEAR OF TIBERIUS.

"In the 15th year of Tiberius Cæsar, . . . the word of God came unto John," so writes St. Luke (iii: 1). Also in the Gospel of Marcion it is written: "In the 15th year of Tiberius Cæsar God came down to Capernaum." Our evidence as to the date of the Crucifixion must now be shown to harmonize with this explicit testimony of the Evangelist and the Heretic, and then it will be beyond gainsaying. Now, since Augustus died in August, and our Lord in March, an interval of only eight months elapsed between the beginning of John's ministry and the death of Christ, if both occurred in the same "15th year of Tiberius." This is simply impossible. Some, as Browne and Wieseler, have sought to evade this difficulty, by supposing St. Luke to refer to the imprisonment of John. But this view gives too severe a wrench to the language of the Evangelist. It also leaves by much too little space for all that happened between John's imprison-

ment and the Crucifixion. In short, it gets rid of one trouble, and introduces seven worse in its stead.

Others have sought to explain the difficulty by the statement that the Fathers allotted but one year to our Lord's ministry. Of the most of them, however, this is certainly not true. If it were, it would relieve them from a seeming contradiction, at the expense of a palpable blunder. Furthermore, even this one year would carry the Crucifixion forward to the sixteenth year of Tiberius, and fails in producing agreement. Why not then believe that there is no real difference between St. Luke with his mutilator, Marcion, and the Fathers? To put the case plainly: Either the Fathers wrote in forgetfulness, or in ignorance, of the statement of St. Luke; or they deliberately, with out scruple, explanation or defence, contradicted him; or they did not themselves see, or imagine, any such lack of harmony as the later criticism has discovered.

The first two suppositions carry with them, of course, their own refutation, and leave us to the conclusion that the Fathers did not mean by their "15th year," the same as St. Luke, but reckoned the years of Tiberius from different periods. And this, in their day, was so well understood, as not to require any explanation. Had we no evidence whatever of such a double reckoning, every fair principle of criticism would require us to believe it. Any supposition is better than the impeachment of the knowledge, accuracy, or integrity, of a reputable person, much more of a sacred writer, or of those who nursed the Church's youth. Even a conjectural agreement is better than the arraying of brother against brother, and especially the devout Gospellers of old against an inspired evangelist. And when, as in this case, only one conjecture is possible, it is in accordance with the strictly scientific method, to accept such conjecture as true.

Fortunately, however, we are not left, in this matter, to conjecture, but have most certain assurance, that St. Luke, writing in the 1st century, and in the Province of Judea, followed strictly legal phraseology, while the Fathers, living a century and more later, adopted the current and popular method of reckoning. The simple fact is, that Tiberius was made joint Emperor with Augustus, with special jurisdiction over the Provinces, some time before the death of Octavius left him sole ruler of the Roman world. Popularly, therefore, and historically, his reign would date from his accession to undivided sovereignty, but, in provincial decrees, and in the strictness of legal statement, it would be reckoned from his association with Augustus. In proof of this, we will consider: 1. The language of St. Luke. 2. The analogies of contemporary history. 3. The testimony of Latin writers. 4. The argument *de necessitate rei*, or the everlasting fitness of the thing.

1. The word used by St. Luke, in speaking of the rule of Tiberius, is Hegemony (*Egemonia*). This word or one of its kindred forms, is used twice by St. Luke, and nine times by St. Matthew when speaking of Pilate, six times by St. Luke of Felix, once by the same of Festus, and once of Cyrenius. By SS. Luke, Matthew, Mark and Peter, the word is used once each for "rulers," by contrast with "kings." And St. Matthew uses it in one place, where it is translated "princes." In each and in all of these places, Hegemony means associated and subordinate rule, and cannot

mean sole jurisdiction. The usual Greek word for a subordinate official such as a Procurator, was *Epitropos*. This is never applied by the sacred writers to the Procurators of Judæa, because their powers were much greater than ordinary, being supreme in their own jurisdiction, though associated with the President of Syria. No Greek word could so perfectly as Hegemony describe the anomalous condition, which the turbulency of the Jews thrust into the usual regulations of Roman provincial rule. And this is the one word which implies that while Tiberius had imperial power in Judæa, it was as yet only as colleague, and not as emperor sole. With this word before them, the Fathers could not have supposed St. Luke to be dating from the death of Augustus as they did themselves, nor could their contemporaries suppose it either.

2. Curiously enough, history furnishes us with some very striking cases of a similar sort. Thus the reign of Herod is continually reckoned by Josephus from the two epochs of his appointment in law, and accession in fact. Also the reign of Augustus was dated from three events: his first consulship August 19, B. C. 44; the Battle of Actium, September 2, B. C., 32, the Decree of the Senate, conferring actual sovereignty, B. C. 28. Also, the era of Augustus was twofold, one Egyptian, beginning B. C. 31; the other, Roman, dating from the senatorial decree of B. C. 28. Also, while Caiaphas was High priest by Roman appointment, Annas was High Priest by the law of Moses, and most sadly do these facts conflict in the annals of the time. Verily it seems as though there was a method in this confusion. It may be that the Prince of Evil had a sly hand in thus entangling the dates of the sovereigns, in whose time our Lord lived. Or, perhaps, it was of the Divine ordering, that epochs should thus, at this era, be double. For when once understood they make all events doubly sure. Further on in Roman History the reign of Titus affords a similar instance of twofold reckoning. Calculated from the death of his father Vespasian, the reign of Titus lasted only two years. Yet a coin has been found bearing this inscription: "In the eleventh year of the Government of the Emperor Titus," evidently dating back to the beginning of Vespasian's rule. Nor is modern history exempt from reckonings of a similar sort. For instance, English historians speak of the reign of William and Mary as extending from James II. to Anne, yet William reigned alone seven years. French annals reckon a Louis XVII. in their succession. Eighteen hundred years hence, it may be a hard matter to harmonize this with the rule of the Republic and the regime of Napoleon. The United States declared its independence in 1776, secured it in 1783. We date from the declaration, the beginning of our national existence. An Englishman, from his point of view would count from the Treaty of Paris. And so instances might be indefinitely multiplied of the difference between a date by law established, and a date in fact created. Suppose then that the strict accuracy of St. Luke counted the years of Tiberius, as by law defined, while the Fathers, on the other hand reckoned them, as in fact they were determined. Such a supposition would at least be sustained by many a parallel case, and, by the rule of analogy, would be in the highest degree probable.

NOTE.—The word "Epact" was incorrectly printed Epoch last week.

The Household.

CALENDAR—NOVEMBER, 1885.

8. 23d Sunday after Trinity.	Green.
15. 24th Sunday after Trinity.	Green.
22. 25th Sunday after Trinity.	Green.
29. 1st Sunday in Advent.	Violet.
30. ST. ANDREW, APOSTLE.	Red.

THE FORTY MARTYRS.

Armenia—Reign of Licinius, A. D. 320.

BY MAIE ALLYNE.

'Twas in a savage foreign land,
The battle suddenly was stayed,
For, lo! a Roman legion prayed,
A parched and fainting Christian band.
The brazen sky swift clouded o'er;
A heavy rainfall smote the ground,
They stooped with helmets all unbound,
Then to their steeds the cool draught bore.
Now would the cruel foe have slain,
But all the angry heavens blazed
'Till they with fright were sore amazed,
Nor sought the victory to gain.
Thus was the "Lightning Legion" named
Whose prowess was on every tongue;
Beloved by all who served among
These noble men so justly famed.
* * * * *
In Roman province far away,
There came the emperor's decree,
"That to his gods all bow the knee;"
'Twas death the law to disobey.
Then sorrow moved brave hearts to pain,
For boldly these good men refused.
"Should they, to kingly service used,
From fight for God, their King, refrain?"
So they in noisome 'prisonment
Bore forty days the scourge and wrong,
The cruel fast, with prayer and song,
God strengthened them in their intent.
'Twas midnight where in snow and ice
Brave forty of the legion stood,
All officers; a brotherhood
For Jesu's sake, naught could entice.
Though they were doomed unclothed to
freeze,
And arrowed winds pierced forms all
bare,
Yet ever pleading rose the prayer:
'Lord, suffer not that one of these
Upon this battlefield for Thee,
Shall fail Thy glory to behold.
Nor less than forty then be told
'Receive the crown of victory.'
Thy sacrifice hath made us pure,
And Moses' fast brought holy law,
Elias fasted and God saw.
So gladly we brief pain endure.'
Unceasing was the prayer for grace,
But temptingly the camp-fires burned,
And one poor freezing miscreant turned,
A soldier watchman filled his place!
What saw he in the limpid blue,
The airy phantoms of the night
That floated in the radiant light?
With shining crowns for Christians true
God's messengers were pressing nigh.
He saw sweet faces bending down,
But one of forty bore no crown.
For that blest crown might he not try?
Such faith his noble heart had stirred
That when one less their number bore,
He left his garments at his door,
And prayers of forty still were heard.
That morn were forty with their Lord.
And stark upon the snow-clad earth
Lay forty martyrs. Love and worth
Had found of Him a meet reward.
The ashes of their funeral pyre
The fierce wind scattered far and wide.
But many more for Jesu died,
Such love doth sacrifice inspire.

Cleveland, 1885.

LITTLE LIVES AND A GREAT LOVE.

BY FLORENCE WILFORD.

PART III.—Continued.

CLIMBING UPWARD.

Johnnie heard one of the choristers say how much flowers were wanted for the altar vases, as but few of the parishioners had gardens, and bouquets from the nurseryman's were so dear,—and then a bright thought struck him

of how he might obtain some, if his mother would give her consent. About two miles out of the town was the house of a gentleman where she had once lived as a servant, and behind this house was a little wood where in the spring time there were hosts of beautiful wild hyacinths, "bluebells," as Johnnie called them, and white anemones. The wood was not open to the public, but the gentleman had more than once allowed Johnnie and Phoebe to go there and pick a large nosegay for their grandmother, and the child thought that if his mother would ask leave they might be permitted to go there sometimes of a Saturday while the flowers were in bloom, and bring back a basketful for their parish church, to make the altar look bright for Sunday.

Mrs. Ellis thought so too, for she knew how kind her old master was, and what an abundance of flowers there were. "Even when the bluebells are over, there will be foxgloves, beautiful large ones, both lilac and white," she said; "don't you remember them last June all up that steep bank at the side of the wood? Those and some ferns together would make the vases look just splendid. I am so glad you thought of it, Johnnie. I think you and I had better go over on Saturday, and I'll speak to Mr. Shuttleworth, and then if he's so kind as to give leave, you and Phoebe can go together another time. You must take care and be good children, and not do any mischief, and you must pick the flowers with nice long stalks or they won't be any use."

The plan was carried out, and on the following Saturday Mrs. Ellis and her little boy returned from Mr. Shuttleworth's with a large basket full of wild flowers, and on the top a few choice greenhouse blossoms which the kind old gentleman had picked for them himself, when he heard for what purpose the flowers were wanted.

They brought the basket in for a minute to show to the grandmother and Phoebe before taking it on to the vicarage, and it seemed to bring a whiff of sweet country air into the little town room.

"Just look at this white azalea, Granny, and this beautiful scarlet flower: won't they look lovely with the blue hyacinths behind them? Mr. Shuttleworth asked after you, and oh, he spoke so kind about Mr. Ross, and said he had heard how much good he did, and what a deal of poverty there was in the parish, and what a work he had had to get the church all nice. He says the children may come over every Saturday and welcome, but not to bring no companions with them. I told him I knew I could trust them, and if Mr. Ross likes they shall go whenever the weather will let them."

Mr. Ross did "like," nay, was very much pleased, and it became the custom for the two children to start off for Mr. Shuttleworth's every Saturday directly after their twelve o'clock dinner, each taking a light covered basket in which to bring back the flowers. It was a great treat for them, but yet it required to be done as a duty in order to prevent them from loitering on the road, or having games of play in the wood instead of picking the flowers, or snatching at them carelessly, and so breaking off the stalks short, and rumpling the blossoms. They always brought their baskets home for their mother's inspection, and she could tell at a glance whether they had been careful or not, and used to remind them how the least little thing that is done for God's House should be taken pains with, that

it might be done as perfect as possible.

The two little things became quite known on the road, but they trotted along in a business-like way, and no one ever interfered with them. The first mile of their walk lay partly through the town, and partly through a suburb where a few trees were sprinkled among the houses; the second mile was nearly all country, and Phoebe always liked this best.

One day as they were returning home, and getting out of the country part into the suburb, she gave a little sigh and said, "I do wish we could live here in one of these little houses, we should be near the fields then, and I am sure Granny would like it so much better. I asked mother once if we couldn't, but she said that they wouldn't let rooms here, only a whole house, and that the rent was too high."

"We shouldn't be able to go to St. Michael's schools if we lived here," replied Johnnie. "I heard mother say it was another parish, and I know I've seen these children that are playing in the road come out of a school-house just by that church that we shall pass presently—the church that has such a great old door, and always looks shut up."

"I know," said Phoebe, who had noticed the difference between that and St. Michael's, whose outer door stood always invitingly open. "I shouldn't like to go to any other school than St. Michael's, I suppose we shouldn't be let come to the catechising if we did. Look at those cabs, Johnnie—how fast that first man is driving. Where can they be coming from?"

"The station, of course; there's a train just in," replied Johnnie with an air of superior wisdom. "Perhaps they're going to Mr. Shuttleworth's, I heard the head gardener say to the under gardener that he was expecting company to-day. But oh, Phoebe, look there!"

Johnnie's speech was broken off short, and leaving Phoebe's side, he threw down his basket, and dashed out into the middle of the road. A little toddling thing that was at play on one of the doorsteps had suddenly run right into the way of the advancing cab, and in his newly-awakened instinct of taking care of the little ones, Johnnie, without a moment's thought of self, had rushed to the rescue. In time? Yes, for the baby; in an instant he had plucked it out of reach of harm, but in his haste he fell, and the wheels of the cab passed over his left leg just above the foot.

What exactly followed Phoebe never knew—there was a scream, which must have come from herself, and then both the cabs stopped, and the gentlemen in them got out, and people came running from the houses, and she had an indistinct vision of the baby's mother snatching it up and covering it with kisses,—but all that she could clearly remember was Johnnie's face looking all white and strange as the gentleman raised him from the ground. She had been the first to reach him, but they had put her aside, and almost before she knew what they were doing, they had lifted him into the second cab, laying him gently along the seat, and were apparently consulting with the driver as to where they should take him.

"There's a Children's Hospital just about here," she heard the cabman say in his gruff tones, "if so be as there's any bones broken you'd best take him there, hadn't you, Sir, and get 'em set at once? It's not a quarter of a mile off, we passed the turnin' to it a minute ago."

"Oh, but please, mayn't he come home?" broke in poor little Phoebe, "I'm his sister, and I can show you the way. Oh, do let him come home to mother!"

"How far off is your home?" asked one of the gentlemen.

"Oh, not quite a mile, I don't think, Sir. Oh, he won't die, will he?"

"Certainly not," was the answer, "but I think his leg is broken, and the sooner it can be set the better. I am a doctor, and even if there is no house-surgeon at the Hospital I can manage, and they will be sure to have all I want there. Drive there, cabby. Jump in, little girl, you shall come too."

(To be continued.)

CONSECRATED BELLS.

BY MRS. G. HALL.

The Baptism of Church bells which dates from the tenth century, probably first gave superstitious import to them. They were exorcised, the Bishop blessed them, baptized, and gave them the name of some saint; when these ceremonies were performed it was verily believed that they had "the power to drive all evil spirits out of the air, to make them quake and tremble, and fly from the sound thereof." "*Tanquam ante crucis vexillum.*" They could calm storms and tempests, make fair weather, extinguish fires, and restrain the power of evil over a departed spirit, which was really the primary reason for ringing bells at funerals.

Bells used for this purpose were sometimes called "Soul bells" or "passing bells," and were rung that those who heard them might pray for those who were not yet dead. There is a remarkable mention of the practice in the account of the last moments of the sister of Lady Jane Grey, "Lady Katherine," who died a prisoner in the Tower of London, in 1567. Those sitting around her bedside, perceiving that she was drawing near her end, remarked in an aside, "Were it not best to send to the church that the bell may be rung?" whereupon hearing the proposal herself, she feebly whispered, "Good friends, be it so," and immediately expired.

The dislike of spirits to bells is mentioned in an ancient legend, thus: "It is said the evil spirytes that been in the regen of thayre dowl much when they hear the bells rongen, an this is the cause why the bells ben rongen, whanne it thondreth, and whanne great tempests an outrages of wether happen to the ende, that the feinds, and wyched spirytes shod be abashed and flee, and cease of the morynge of tempeste."

Yet Thomas Fuller, a prominent writer of over two hundred years ago, quaintly impugned these properties of bells. "They have," he says, "no effectual charm against lightning. The frequent firing of Abbey churches by lightning, confuteth the proud motto commonly written on the bells in their steeples, wherin each one entitles itself to a six-fold efficacy, namely:—"Men's death I tell by doleful knell, Lightning and thunder I break asunder; On Sabbath all to church I call, The sleepy head I raise from bed; The winds so fierce I do disperse; Man's cruel rage I do assuage."

"The passing bell," says another writer, "owes its origin to an idea of sanctity, attached to bells by the early Catholics, who believed that the sound of these holy instruments of percussion did actually drive any evil spirit away from the soul of the departed Christian." Godfathers have assisted at

the ceremony of christening bells, thus consecrating them to religious uses. The Baptism of a bell and a child in the old ceremonies were placed side by side.

The tradition regarding bells is: First, that they have merit and pray God for the living and the dead; secondly, that they produce devotion in the hearts of believers; thirdly, that they drive away storms and tempests; and fourthly, evil spirits.

This appears more clearly as regards the last three points from the ordinance of the Council of Cologne quoted by Longfellow in one of the notes to his "Golden Legend," in the prologue to which he has beautifully thrown into poetic form the belief concerning the power of bells:

"Let the bells be blessed as the trumpets of the Church militant, by which the people are assembled to hear the word of God, the clergy to announce his mercy by day, and his truth in their nocturnal vigils—that by their sound the faithful may be invited to prayers, and that the spirit of devotion in them may be increased."

The Fathers have also maintained that demons affrighted by the sound of bells calling Christians to prayers would flee away, and when they once had fled, the persons of the faithful would be secure. Each bell was believed to have been endowed with its own peculiar virtues. Often they were regularly named, like men, and many are said to have retained great affection for the churches to which they belonged, and where they were consecrated.

When a bell was removed from its original and favorite situation, it was sometimes supposed to take a nightly trip to its old place of residence, unless exercised in the evening and secured by a chain and rope.

THE London *Standard* thus speaks of disestablishment: "The poor would not gain one penny by it, and would lose all that we have described, all the gracious charities and direct material benefits of which the parsonage is the source. They would find out that, in lending themselves to the designs of the agitators, they had, on pecuniary grounds alone, made as bad a bargain for themselves and their children as if they had been drugged and cheated. They would not get educated, they would, in too many instances, have lost free religion; and they would find themselves relapsing into heathenism, with their only compensation in the shape of a petty plot of ground mortgaged to the last blade of corn, from which they could with difficulty extract a livelihood inferior to that of a day laborer."

PROFESSOR G. E. DAY defends in *The Independent* the rendering of Ecclesiastes i: 14, "Vanity and striving after wind," instead of "Vanity and vexation of spirit." As Professor Day says the real meaning is "Striving or grasping after anything." This being so, why not have put the thought in idiomatic English,—"Vanity and grasping at [or after] the air"? That would have been good English; besides it is the truth. But "striving after wind" [not the wind]—this is incomprehensible to the ordinary reader, besides being painfully suggestive of *Æsop's* fable of the Ox and the Frog. Here again the Old Testament Revision, like the New, suffers from a bald literalness carrying no flavor of good English, and leading to misconception.—*Christian at Work.*

BRIEF MENTION.

A STORY is told of the editor of a Georgia newspaper, who attended a colored church in the country, having in his pocket but half a dollar, just the fare back on the railroad to his home. At the close of the service the minister ordered a collection for his own benefit. "Of course" said he, "I spects every pusson to give somethin', but I'se told dat Mr. Thomas, up de land yonder, had some turkeys stole Friday night. I don't want any man who had 'han in stealin' dem turkeys to put any money in de plate." When the plate reached the editor, not a man had refused to contribute, and the preacher's eyes were on him. His half dollar accordingly went into the plate.

THERE are 6,377,000 Jews in the world, of whom 5,407,000 are in Europe, 300,000 in America, 2,552,000 in Russia, 561,000 in Germany, 60,000 in England, and 1900 in Spain.

A FAMOUS stone formerly stood in front of the chief heathen temple at Bau, in the Fiji Islands, against which in the days of Paganism the heads of innumerable victims of cannibals' orgies were dashed. It has now been transformed into a baptismal font.

THREE thousand women are employed in railroad service in Austria.

"JAPANESE Friends of the Bible," is the title of a society which numbers 1800 members, each of whom is pledged to read a portion of Scripture daily.

THE late Lord Houghton in his monograph records Sydney Smith's proposal to settle the question of wood pavement around St. Paul's: "Let the canons once lay their heads together and the thing is done."

PARIS has 100,000 less inhabitants than it had four years ago.

CARLYLE, speaking of the late Lord Houghton, once said: "Well, Dicky Milnes had his peculiarities, but he has a kind, good heart. Many a starving man of letters owes his life to him. No one knows better than I do the many £50 notes he gave to keep a struggling man's head above water, and no one ever knew it from himself." Like the benevolent Dr. Wilson, Bishop of Sodor and Man, who once discovered a clergyman at Bath very ill and poor, with a numerous family. In the evening he gave a friend £50, requesting him he would deliver it in the most delicate manner and as from an unknown friend. The friend replied, "I will wait upon him in the morning;" but the Bishop intervened: "You will oblige me by calling directly; think of what importance a good night's rest may be to a poor man!"

THE first snow of the season in England fell in London on the 25th of September, being the earliest on record during the present century.

A CONTEMPORARY prints the following message purporting to be from a starving missionary to the treasurer of the diocesan board:

Garrison on point of starvation. Last rat killed to-day, and major part disposed of. Giblets to-morrow. Am getting a little mixed about cannibalism, and whether it may ever be justifiable.

THE *Examiner* says of the 'Teaching of the Apostles,' "No one can fail to recognize the painful feebleness with which it treats the Gospel truths."

DURING forty years, \$200,000,000 have been expended by members of the Church of England, in building and restoring churches.

FRANCE has 650,000 Protestants.

AT a Congregational church in New England, the pastor makes the Communion a part of the regular morning service, and introduces as he says, "some old prayers such as St. Augustine's, and those from the 'Teaching of the Apostles.'"

HARVARD COLLEGE has the smallest entering class for years, numbering 225. The freshman class at Yale is also smaller.

ONCE the eloquent Dr. Chapin being sick, was compelled to ask a friend to preach for him. As the stranger rose to announce the evening hymn a score of persons rose to go out. This minister, equal to the emergency, said: "All who came to worship Dr. Chapin, will please leave now, but those who came to worship God will sing ——— hymn." No one stirred after that.

ONE apparent mistake in the Old Testament Revision, is the use of the archaic word, "misdeem," which we never hear in current use and will anger the purists of the English language.

IDEAS on spontaneous generation must be peculiar, when Van Helmont declared that he could create a pot full of mice by stuffing a dirty shirt into the orifice of a vessel containing corn. Pasteur declared, "spontaneous generation to be a chimera;" is there not a cause after the above presumption?

RUSKIN, who has a fondness for roadside inns, suggests "tavern keeping" as an employment for cultivated women. "Judge what the delights of travelling would be," he says, "if at every village there was a Blue Boar, or a Green Dragon, or a Silver Swan, with Mark Tapley of the Dragon for hostler, and Boots of the Swan for boots, and Mrs. Lupin or Mrs. Lirriper for hostess—only trained at Girton in all that becomes a hostess in the nineteenth century!"

Two Methodist ministers stepped into a Church bookstore, and were looking over the books scattered here and there when one of them chancing to pick up a Prayer Book, and turning over the pages, made a discovery. Nudging his companion he said, "Look here, brother B., those Episcopalians have gone and copied our Communion office into their book!" Many persons have a great deal yet to learn about the Church.

THE Rev. Mr. Ten Broeck of La Crosse, Wis., was once several times elected bishop by the clergy, and rejected by the laity. The Rev. Mr. Lowrie asked him jestingly, "If a wholly elected presbyter is the right reverend, what should one half-elected be called?" *Non irridicule* he promptly rejoined, "The left reverend, I suppose," much to the general amusement.

CONVERSATION between a recently made "D. D." and his friend, in whose family were two ladies suspected of being instrumental in furthering the procurement of the degree: "Thanks; and I presume I may say '*Dux femina facti*', or to be more correct in my Latin, *duces feminae*." "Yes, doctor, you are right; I know these two ladies to be the very deuces." (Sensation on the part of the ladies, until the pun was explained.)

HINTS FOR HOUSEWIVES.

IN cleaning silver, kerosene may be used with advantage.

SEAL the juice left from canning fruits in small bottles and keep for making fruit pudding sauce.

A HARD cold is oftentimes cured by a cup of hot lemonade taken at bedtime, as it produces perspiration.

WHEN going from a warm room out into the cold air close your mouth and breath through your nose to prevent taking cold.

STRING beans may be packed in brine the same way that cucumbers are, when needed soak them until fresh, and cook the same as in summer.

WARM mustard water should be given to one who has accidentally swallowed poison; this will cause vomiting; after that give a cup of strong coffee which will counteract the remaining effects.

NEVER throw away the smallest piece of satin, plush, velvet, silk, or brocade; for the smallest square may be edged around with guipure insertion, and several of these squares joined together, make a bed-quilt, tidy, or table-cover.

SOMETHING new, and especially adapted for inexpensive portieres and window hangings, is reversible canton flannel, thirty-two inches wide. It comes in Persian and other beautiful designs, and is only forty cents a yard.

WALL-POCKETS made of miniature snow-shoes and lacrosse sticks, and needle-cases, formed of model toboggans in white birch bark, and hand-painted in the beautiful autumn tints of Canadian foliage, are novelties which have their origin in Canada.

CANVAS or oatmeal cloth is very pretty embroidered in red, blue and gold in Russian stitch for screens, tidies and table covers. Hangings for rooms and furniture to match are also embroidered in this manner. The work is rapidly done and very effective when finished.

TO WASH COLORED GARMENTS:—Delicately colored socks and stockings are apt to fade in washing. If they are soaked for a night in a pail of tepid water containing half a pint of turpentine, then wrung out and dried, the color will "set," and they can afterwards be washed without fading.

CHAIRS that need re-caning may be made useful by plaiting strong woolen tape (to be found at upholsterers) about one inch wide. Nail a strip across the centre, both ways, as a foundation for beginning, weave in and out, after the style of darning. Tack each strip with small brass-headed nails, taking care that it is drawn tightly and evenly, as it will stretch a little from use.

JUMBLES.—1½ cups of granulated sugar, 1 cup of butter, 3 eggs, ¼ cup of sour milk, ½ teaspoonful of soda. Do not mix with flour as hard as you would for cookies. To form the jumbles sprinkle a teaspoonful of granulated sugar on the rolling board, cut off a very small piece of the dough, roll under the hand in the sugar out long, pinch the ends together to form rings. If kept in a covered stone jar, they will keep moist and nice two or three months.

KNITTED EDGING.—Cast on eighteen stitches and knit across plain.

1st row: Slip 1, k 2, o. n, k 1, o twice, n, k 8, o, n. (19 st.)

2d row: K 12, purl 1, k 2, o. n. k 2. (19 st.)

3d row: Slip 1, k 2, o, n, k 12, o, n. (19 st.)

4th row: K 15, o, n, k 2. (19 st.)

5th row: Slip 1, k 2, o, n, k 1, o 2, n, k 7, o, n. (21 st.)

6th row: K 11, p 1, k 2, p 1, k 2, o, n, k 2. (21 st.)

7th row: Slip 1, k 2, o, n, k 14, o, n. (21 st.)

8th row: K 17, o, n, k 2. (21 st.)

9th row: Slip 1, k 2, o, n, k 1, o 2, n, o 2, n, o 2, n, k 7, o, n. (24 st.)

10th row: K 11, p 1, k 2, p 1, k 2, p 1, k 2, o, n, k 2. (24 st.)

11th row: Slip 1, k 2, o, n, k 17, o, n. (24 st.)

12th row: K 20, o, n, k 2. (24 st.)

13th row: Slip 1, k 2, o, n, k 1, o 2, n, o 2, n, o 2, n, k 8, o, n. (28 st.)

14th row: K 12, p 1, k 2, p 1, k 2, p 1, k 2, p 1, k 2, o, n, k 2. (28 st.)

15th row: Slip 1, k 2, o, n, k 12; there are 11 stitches left; slip 10 stitches over the first of the 11, and then knit off the 1 stitch left (18 st.)

16th row: k 14, o, n, k 2.

Repeat from first row.

The Living Church.

Chicago, Saturday, Nov. 7, 1885.

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

The Church Messenger quite misunderstood the spirit of our remarks about its criticism of the "Quarterly Annual." There is nothing malicious about our North Carolina neighbor, but when he takes the tomahawk in hand and puts on his war-paint, we suddenly discover that we have a pressing engagement on the other side of the vineyard! We venture, however, to suggest that if he will observe the correct punctuation of the title referred to he will see that it is quite grammatical and proper.

ONE deplorable result of the discussion in the Church press about the inadequacy of clerical support, is the contempt of the world which it brings upon us. A secular paper, referring to statements in a contemporary, lately said: "Clerical starvation is little less than a literal fact in the Protestant Episcopal Church." We are sorry to have such impressions go abroad, but if nothing but shame will move us to make better provision for the great body of the clergy, let it come. The case is not quite as bad as the above quotation indicates, but it is bad enough.

THE REV. DR. BELCHER denounces with stinging words in the *Nineteenth Century*, Sept. '85, the rubric prohibiting Communion to a dying Christian unless he can procure two or three more to receive with him. "All I can say," affirms Dr. Belcher, "is that with every respect for the Book of Common Prayer this order is impossible to defend, on any Christian principle whatever. . . . Never was a rubric drawn up with such utter ignorance of disease in mind and body, and with such uncharity to the sick poor, to the stranger and to the friendless in London and in all of our crowded towns, as this order refusing the Body and Blood of Christ to a dying Christian unless he could get others to receive along with him."

A YEAR OF WEEKS AND A WEEK OF YEARS.

With this issue THE LIVING CHURCH enters upon the eighth year of its publication. The paper has completed its week of years and its year of weeks, having issued, with the last, 365 consecutive numbers, and finished its seventh year. During that time about a hundred millions of pieces of metal have been handled by the nimble fingers of the compositors. If our present circulation be counted for the whole period, it would take a line of heavy express wagons over a mile long, or a large freight train, to transport the printed papers. Add to this the amount of printed matter issued from this office in the Annual, tracts, books and pamphlets that we have published, and the aggregate counts up to many hundred tons.

This result has been achieved by a large expenditure of labor and capital. But we cannot believe that the labor and expenditure of these seven years have been wasted or misdirected. Thousands of homes have been visited from week to week by messengers which have taught the ways, and have furnished a record of the news, the thought, and the work, of the Church. Tens of thousands of readers have been entertained and instructed; a large and wholesome influence has been exercised, we believe, for the formation of Christian character; opportunity has been afforded for the discussion of Church principles and usages; the clergy have been aided in their parochial work; institutions of the Church have been brought into more general notice, and the teachings of the Church have been vindicated and widely commended to public favor.

If there is any significance of completeness in the number seven, we may argue that THE LIVING CHURCH has passed its period of probation and has now entered upon a period of mature experience and established success. With the good will and confidence of its large constituency, it has nothing to fear, financially. The paper is assured in permanence and value, and as an agency for Church defence and extension it will be able to pursue a policy of liberal expenditure, as it always has done, regardless of profit and loss. It will be conducted with independence, breadth and vigor; never so narrow as to favor exclusion of what the Church tolerates, and never so broad as to tolerate contradiction of the Faith once delivered. It will preach Christ and the Church, speaking the truth in love.

At no time has THE LIVING CHURCH been so well prepared to meet the needs of pastors and people, as at present. Several new contributors have been secured for editorial news, and general articles; the

machinery for printing and mailing has been improved; the routine work of the office of publication has been thoroughly organized; the experience of the past seven years has placed the proprietors of the paper in a position to control and direct the enterprise, in all its details, to the entire satisfaction of its patrons.

At such a time it may not be offensive to remind subscribers that the continued success of the paper depends upon the prompt payment of their individual dollar. We have undertaken to furnish to the Church a large paper, in magazine form, for a dollar a year. We cannot, as high-priced papers do, spend large amounts in securing new subscribers and renewals. Every copy of the paper issued costs much more than the subscriber pays. In order to maintain a dollar paper, clergy and people must co-operate with the publishers. They must keep up the list by prompt renewals and by securing new subscribers without premiums or discount. If the price of the paper were to be doubled, this of course could be done by paid agents. As it is a dollar a year, it must be done spontaneously and without pay.

THE LIVING CHURCH has now reached the largest circulation in the Church in this country. Nothing less can justify the publishers in maintaining the present rate of subscription. Will our friends vindicate the wisdom of our move to establish a good paper at a dollar a year, by making a hearty and united effort to increase the circulation?

THE INDIAN AS A MAN.

Upon what principle of political economy, public policy, individual rights, morality, or religion, do we justify or tolerate the present laws relating to the Indian? He is the only person on the face of the earth who cannot become an American citizen. Is there such an anomaly any where else in the world, among civilized nations or barbarous tribes? Thousands of men, born on the soil, descendants of the "original and only" natives, men of higher intelligence, capacity, and endurance than those who are sent to make them "good" by killing them,—thousands of men in this republic of "free and equal"—are denied every right of citizenship. They not only have no vote, they have no recourse at law for any injury that may be inflicted on them.

We have laws to protect horses, but no laws to protect Indians. We recognize the "rights" of a new-born infant, but not those of a full grown Indian. There are laws to punish him, and there is plenty of punishment for him without law. But we have solemnly covenanted and agreed that for a quarter of a mil-

lion of people of a certain tint and pedigree, living within our borders, there shall be no protection, no penalty for the most hideous crimes against them or among them. An Indian cannot sue in court to recover the money which he lends to the government agent, nor to punish the drunken trader who brutally beats him, and burns his wigwam over the heads of his defenceless squaw and sleeping papposes. He is an outcast and an alien in the land of his fathers, with far less legal rights and political hopes than the immigrants who have come from a worse state of savagery in Africa or Asia, or the islands of the sea.

We write these lines, not in sentimental ignorance, not from a study of the Indian through the medium of Cooper's novels, but from personal knowledge of aboriginal facts, and from acquaintance with officers of the army which the nation employs for the purpose of making "good Indians." We have seen the savage in all his dirty repulsiveness; we have seen white men just as savage and dirty—and the latter had the advantage in opportunity for education and abundance of cheap soap. We have no respect at all for the theory that the Indians are the lords of the soil and have a right to hold back civilization while they hunt and smoke. We have opposed for years the national policy of dealing with them as tribes and of recognizing them as "nations." There has been no greater fraud and humbug put upon the American people for two and a half centuries than this of "Indian rights." It is time that we had done with this policy of treating with the Indians as foreign nations, and that we proceed to treat the individual Indian as a man.

BUDDHISM AND CHRISTIANITY.*

For several reasons the religion of Asia should be a study of great interest to Christian scholars. It numbers among its nominal disciples probably 500 millions of human beings, or one-third of the race, more than any other religion that the world has known. It has points of superficial resemblance to the Christian religion. It is a religion without a god, a system of ethics without a motive. It has persuaded multitudes that the longing of the heart for immortality and power can be satisfied by a Nirvana of everlasting apathy. Buddhism is altogether the most curious, inconsistent, contradictory and inexplicable phenomenon in the history of ethics, philosophy and religion. It comes from nowhere and tends no whither. It is a conglomeration of

*The Light of Asia and The Light of The World. A comparison of the Legend, the Doctrine, and the Ethics of the Buddha with the Story, the Doctrine, and the Ethics of Christ. By S. H. Kellogg, D. D. London: Macmillan & Co.; Chicago: S. A. Maxwell & Co.; 1885. Pp. 384. Price, \$2.00.

inseparable fact and fable. It does not appeal to passion, it does not appeal to reason. It is a giant of mist. It is like Bottom the Weaver's dream, "past the wit of man to say what dream it was." Still, it is quite "nineteenth century" to entertain an admiration for Buddhism. There is a spirit of self-sufficiency about it, a delicious agnosticism, a heroic pessimism, a vague suggestion of evolution that is attractive to many minds which have not been brought into sympathy with the religion of the personal and historic Christ. It is to be feared, moreover, that Mr. Edwin Arnold's poetical exposition of the Light of Asia, has done much to evoke for this religion a fashionable enthusiasm in literary circles in which Christianity has held a commanding influence. He has given to this vague and venerable religion an attractive setting, and has so mystified and magnified its supposed resemblances to the religion of Christ that to some people, perhaps, the latter is beginning to lose something of its unique and majestic originality, and doubts begin to arise as to whether Christ or Gautama be the real Light of the world.

Under these circumstances the great oriental myth of Buddhism has become a matter of more than antiquarian interest to Christian scholars. It is one of the topics of the times, to be studied for practical ends and not merely for the gratification of curiosity. Dr. Kellogg's book affords an admirable opportunity for an intelligent survey of the subject, and is especially valuable in its comparisons between the so-called Light of Asia and the Light of the World. He shows that there is absolutely no historical value to be ascribed to these myths. If the Buddha ever existed as an individual, it must have been at least 600 years B. C. For five hundred years there was no written record of his life or doctrine. To what language they were first committed no one certainly knows. Many of the resemblances to the Christian religion in Arnold's "Light of Asia" are merely fanciful, some are pure inventions of the poet and are not found in any traditions, and some have been undoubtedly taken from the teachings of early missionaries. An able article in the October issue of *The Catholic World* shows that the ecclesiastical organization of Lamaism was borrowed from the Nestorians. About the beginning of the eleventh century they converted a Tartar prince and his people, he and his successors being known under the title of Priest John. In the thirteenth century Kublai Khan adopted Buddhism, and made one of

its priests the head of religion in his empire. He had frequent communication with Christian missionaries, and his Grand Lama was doubtless intended to occupy in the East a position corresponding to that of the Pope in the West.

As to fundamental doctrines and principles, there is no resemblance between those of Buddhism and Christianity. The latter is not a development of the former, a clearer light evolved in the process of ages from the faint glimmerings of truth revealed to the Buddha. The two are fundamentally antagonistic. If one is "light" the other is darkness. The postulate of Buddha is: "There is no God." Upon this basic principle the whole system is constructed. Imagine the Christian religion with the idea of a personal God left out of it! Think of the gospel in which the idea of the existence of the soul should be eliminated! A religion which does not admit the existence of God or of souls, which teaches that existence is always and everywhere evil, has small claim to be called the "Light" of even so dark a continent as Asia.

Bishop Scheschewsky is perhaps as competent to speak on this subject as any man living, and this is his opinion of Buddhism:

"For more than twenty years I have been a student of Buddhism; I have thoroughly studied the Buddhist books; I have talked with hundreds of Buddhist priests and monks, Chinese, Mongolian and Thibetan; I have visited many Buddhist temples, I have even lived in such. Therefore, laying aside all mock modesty, I feel competent to state that a more gigantic system of fraud, superstition and idolatry than Buddhism, as it now is, has seldom been inflicted by any false religion upon mankind."

THE USE OF LEGACIES TO THE CAUSE OF MISSIONS.

The feeling is growing among the thoughtful-minded that greater wisdom must be exercised in the use of legacies to the cause of missions. In the past year as at other times, perhaps, they have indeed saved the treasuries from serious embarrassment, but such legacies cannot be relied on for the year to come. We are told that it will be necessary to increase the offerings of the Domestic department this year 55 per cent. and of the Foreign department 42 per cent over those of last year. That means that the offerings must be increased by \$72,603.63, in the one case, and by \$43,127.86, in the other. If by any means the churches should fail to respond to this requirement, they should be made to understand that the deficiency is not likely to be met by means of legacies.

This is only a way of saying that

if legacies are to be used at all to meet ordinary expenditures, they are a very uncertain reliance. Thus, while for general purposes the legacies to the Foreign department last year amounted to \$76,087.47, in the year preceding they were only \$9,638.70. Supposing them to be no greater the present year while, as a fact, the appropriations are the same, the deficiency at the close of the year would be nearly \$33,500. Is it not plain that the most important work of the Church is not to rely at all on such possible deficiencies and uncertainties?

Again, while the legacies to the Domestic department were last year \$85,547.26, in the year previous they were only \$21,221.96, while in 1883 they were but little more than \$17,500. In case the legacies should reach only the latter sum the present year, the appropriations being the same, the deficiency at the end of the year would be over \$58,500. Indeed it would be much in excess of this, inasmuch as the deficiency last year over and above offerings and the use of legacies was nearly \$15,000. It is plain that the Church can afford to run no such risk as this.

In the next place, it may be doubted whether, as a rule, legacies should be used at all to meet ordinary expenditures. They are to be regarded, it would seem, as special gifts to be used in special ways. They are the gifts of the dead which really ought to supplement the gifts of the living, and not go to meet their indebtedness. They are to be made use of to enlarge the work or to meet emergencies, as the wisdom of the Missionary Board may dictate by special action. We do not say they should be converted into a fund, the principal to go untouched, for this might be made an excuse for withholding offerings. But they should be kept distinct from ordinary contributions, to be used in exceptional ways, as indeed they are exceptional receipts. This, at least, would seem the true way to take account of legacies, if the work of missions is to be conducted on steady and thorough-going business principles. If, on the other hand, the work is to be conducted in a spasmodic, hap-hazard way, the most effectual way of doing so is to rely on the uncertainty of legacies and use the gifts of the dead to pay the debts of the living.

THE PRIESTHOOD OF THE LAITY.

BY THE REV. JAMES E. WILKINSON.

Washington Gladden, a noted Congregationalist, asserts that "there is a marked tendency on the part of working people to withdraw from Protestant churches." There are various reasons for this. Fine buildings elaborately furnished in drawing-room style, are

not the place for working men, for the poor generally. They are too fine, and the contrast between them and poor clothing is too marked. Then, too, these buildings are built on the plan of the opera house, with fine, flowery preaching in one part, and equally fine, and still more florid, music in another, and there is nothing for the poor man to do. It is not strange, therefore, if he does absent himself. The great motive for church-going has been practically lost sight of among Protestant bodies; men have forgotten how to worship, and the result is unfilled "churches." Even in the Church, where this central idea of worship has not been allowed to die out, it has been obscured by the prominence given to preaching. With this obscuring, one of the fundamental principles of the Church of the New Testament has been neglected. The neglect of this principle accounts for the half-empty churches, lifeless services, and scanty contributions. On the other hand, if this principle could be brought forward as it should, it would fill our churches. The principle is that of "the priesthood of the laity." The baptized are "kings and priests unto God." Seldom do we hear of this priesthood, however. The duty of the baptized is commonly supposed to be fulfilled when money is given and sermons are listened to! This is not the Church's idea of the priesthood of the laity, nor is it that which was taught by the apostles of our Lord and Saviour Jesus Christ. With them it was something grander, more comprehensive, more religious and more like the ministry of the blessed Lord who instituted it.

In our anxiety to preserve the ministry of bishops, priests and deacons as our Lord established it, we have overlooked the priesthood of the baptized. The baptized are as much an integral part of the Church of God, as are those who have been ordained. Christ has said that His Church shall last forever, and consequently priests and people will always be constituent parts. The ordained are priests because of their ordination. They have certain definite duties to perform, which the unordained cannot do. There is no ambiguity about these duties. Christ ordained his priests to offer the Eucharistic Sacrifice, to administer His sacraments, and to "watch for men's souls as they who must give account." The baptized have been made priests also by their Baptism. By it they have been made partakers of Christ's Incarnation, and have been received into covenant with God. St. John in the Apocalypse declares that Christ has made us the baptized "kings and priests unto God." St. Peter, again, in his first Epistle, writing to the baptized scattered abroad, emphatically declares: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." They are a "holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

Here then is the fact: the baptized are priests of God. As priests, a certain duty is binding upon them; they must offer sacrifices. This is inseparable from their state and condition as "members of Christ, * * * inheritors of the Kingdom of Heaven." And yet how little we hear of this in our parishes! How comprehensive it is, and how it applies to the baptized! As priests they must offer sacrifices. These sacrifices are thus described:

"the sacrifice of praise," "the sacrifice of praise and thanksgiving." St. Peter says the baptized are made priests, that they should show forth the praises of Jesus Christ. St. Paul exhorts the baptized: "to do good and to communicate, forget not, for with such sacrifices God is well pleased." And these apply to the prayers and praises in the Holy Eucharist and other services. They are to come from the people hearty, earnest, full of devotion. The melody of the lips must be joined with the devotion of the heart. The principle, indeed, finds work for all. And what use could be made of it in a parish where there is a choir of men and boys, and the services of a higher grade than usual! If this were realized as it should be, then that idea of true worship would be restored to us, and our churches would not be empty or thinly attended. Moreover, if this were done, would there not be a greater realization of the teaching of St. Paul, "I beseech you, therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service?"

OPINIONS OF THE PRESS.

Unity.

RICH AND POOR.—But, more than laws, is needed the feeling that rich and poor do constitute a community where private rights must be ever secondary to the common welfare. The rich must show more sympathy for the poor, and more readiness to open avenues for their advance. The poor must learn that the rich man's wealth is mostly invested in their service, employing and helping them, and that he is but its manager. Poverty will surely be greatly relieved, but will doubtless remain in some degree to the world's end. Says Mr. Cable's Dr. Sevier: "The man that can make the rich and poor love each other will make the world happier than it has ever been since man fell."

The Southern Churchman.

SERMONS.—Spurgeon got hints for sermons in talking with people. On one occasion, being asked by an acquaintance how he managed to preach so much, he said, "By conversations with others;" and then remarked, "Take care, or I will get a sermon out of you." Preachers may get a hint how sermons are to be made, by a word from Dickens, who said that in reading the novels of many of his contemporaries, it appeared to him as if the authors lived next door to their characters. "Now," said he, "I always live inside of mine." Preachers are not merely to look at their fellow men, they are to look into them and see the spiritual laws of God they obey or violate. And there is the great character, the Lord Jesus Christ, who is to be looked into, that we may see things as he sees them. There will be no great trouble about effective preaching, if ministers will look into Christ, and the living men and women and children they come in contact with.

The Interior.

THEOLOGY AND LOVE MAKING.—But the mischief with the theological students is the girls. Girls are good creatures of the divine bounty, in their places; but it is an abuse of privileges for young theologians to make love to them. If it were not for the girls many more of our young men would be willing and desirous to go out and preach to the poor, and to work in home missionary fields. But they look fondly into

their downcast eyes—the girls know how to look down at the right time—squeeze their hands, and then vow to the stars that those "silken fingers" shall never shrivel in the suds, or redden over a roast. Those "fairy feet" (sometimes in number sevens) shall never tread the thorny paths of life, but shall walk on sweet-williams and other flowers, and repose on Brussels rugs, worth four dollars and a half. So the young brother, as soon as "Rev." is duly fastened on before his given name, makes a bee line for his girl, and she meets him half way down the lane, and they kiss each other a few times, and walk lovingly together to some old preacher, who ought to know better, and he puts his hands on their heads, and tells them to be good—and so spoils a missionary.

The Pacific Churchman.

CONSISTENCY.—Some professor, apparently of "entire sanctification," has sent us copies of "The Pacific Herald of Holiness," with a small letter written on a margin inside asking us, in effect, to advocate the principle, etc., of "this people;" and all this for the one cent postage stamp on the wrapper. Now the Church's idea of "sanctification" or "holiness" is not to cheat the government, even out of one cent, or the Street Rail-road Companies out of one car fare, quite as much as to profess, or proclaim or feel one's own goodness. We prefer the way of the Church, and to think our Blessed Lord and His Apostles knew better what is in man and what to expect of redeemed humanity in "being saved."

The Irish Ecclesiastical Gazette.

DISESTABLISHMENT.—The Church Times of the 25th September expresses its "earnest deprecation of sacrilege, as a sin, that would assuredly bring upon the country condign chastisement, if, indeed, it did not entail the complete withdrawal of the Divine blessing, and the blotting out of the name of England from the muster-roll of nations." We read this with amazement, because England did exactly this to the Irish Church, and the Church Times encouraged her at the time, and commends her sacrilege ever since. She tries to distinguish our Church's case from her own. She says we had some grants—but so has she had Queen Anne's Bounty and Church Building Grants. She says we failed to convert Romanists, but she also has failed to convert Dissenters. Then she confesses that, out of policy, we were robbed. Well, why should not she be spoiled from policy also—that is to please the Bradlaugh and Chamberlain party? She says, by Church robbery she would forfeit God's blessing. True! But has she not done so already by the political plunder of God's Church in Ireland? Let her look around her; Ireland, Egypt, India, the Cape, and now Bulgaria, all preach: "Who hath hardened himself against God, and prospered?" The woman in the Proverbs wipes her mouth, and is the first to cast a stone against her sister who is found out. "Cur non ponderibus modulisque suis ratio utitur?"

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

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TO CORRESPONDENTS.

WESTERN CHURCHMAN.—Please send your name and address. (Issue of October 24.)

PERSONAL MENTION.

The address of the Rev. P. H. Hickman is changed from Indiana, Pa., to Blairsville, Pa. No change of pastoral work is involved.

The Rev. Wm. Brittain has entered upon his duties as rector of North Kent parish, diocese of Easton. His address is Massey, Kent Co., Md.

The Rev. Lucius Waterman has become assistant to the rector of St. Luke's, Matteawan, New York, and his address is Fishkill-on-Hudson.

The Rev. Robert Strange, having accepted the rectorship of the church of the Good Shepherd, his address henceforth is Raleigh, N. C.

The Rev. Henry Macbeth, late assistant-minister St. John's church, Troy, N. Y., has entered upon his duties as rector of Trinity church, Oxford, Philadelphia. P. O. address, Oxford Church Post office, Philadelphia, Penn.

The address of the Rev. W. Sharp, Jr., is 68 Le-Branche St., Houston, Texas.

The Rev. O. E. Ostenson has resigned St. Stephen's Mission, Longmont, Colorado, and has taken charge of St. John's church, Ouray, Colorado. Address accordingly.

The Rt. Rev. H. C. Potter, D. D., has accepted the invitation of the Standing Committee of the diocese of Easton to deliver the memorial discourse, on the first day of the special convention, to meet in Christ church, Easton, on Wednesday, the 18th day of November.

The Rev. George A. Whitney has resigned the missions at North Evanston and Winnetka, and accepted a call to the church of St. Thomas, Amboy, Ill.

The address of the Rev. L. H. Schubert is changed from Tomah, Wis., to Schroon Lake, Essex Co., N. Y., diocese of Albany. Please address accordingly.

OFFICIAL.

DIOCESE OF CHICAGO.

The annual meeting of the North Eastern Deanery has been postponed for a week beyond the usual time this year. It is to be held on Tuesday, November 10th, at 10 A. M., in the chapel of Grace church, Chicago.

PROVINCE OF ILLINOIS.

POSTPONEMENT.

As it will not be possible to secure a quorum on the 10th of November, next the meeting of the Provincial Synod, appointed for that day, will be adjourned to a later date.

Due notice will be given of the time of the convening of adjourned meeting.

H. H. CANDEE, Sec.

Cairo, Ill., Oct. 26, 1885.

CLERGYMEN'S RETIRING FUND SOCIETY.

The Annual Meeting will be held in St. Matthew's church, Sussex St., Jersey City, N. J., on Thursday November 12th, 1885, at three o'clock P. M.

WM. WELLES HOLLEY, Sec.
 Hackensack, N. J. Oct. 26, 1885.

APPEALS.

NASHOTAH MISSION.

It has not pleased the Lord to endow Nashotah the great and good work entrusted to her requires as in times past, the offerings of His people. Offerings are solicited: 1st. Because Nashotah is the oldest Theological Seminary North and West of the State of Ohio. 2d. Because the instruction is second to none in the land. 3d. Because it is the most healthfully situated Seminary. 4th. Because it is the best located for study. 5th. Because everything given is applied directly to the work of preparing candidates for ordination. Address, the Rev. WILLIAM ADAMS, D. D., Acting President of Nashotah House, Nashotah, Wis.

An appeal is made for aid in building small chapels and preaching stations in the Savannah Convocation, diocese of Georgia. We have four missionaries with thirty-two stations, some white, some colored. Our funds are exhausted in paying their stipends, yet the work to be successful must have buildings. We need in all some fourteen chapels to cost about six thousand dollars, half of which is all we can raise here. We must therefore look to the Church in general for help. Unless we receive the three thousand, or at the least twenty-five hundred dollars required, we must be content to see our work nearly crippled.

All contributions will be gratefully received by the Rev. Anson Dodge, St. Simon's Mills, Ga.

The work in which the Rev. Mr. Dodge and his associates are engaged in Southern and Southwestern Georgia, has my hearty approval, and I trust the friends of the Church will extend to him such aid as may be in their power.

J. W. BECKWITH,
 Bishop of Georgia.

SOUTHERN PRESBYTER, adjudged infirm for duty over a year since, and thus without assigned duty, and of needed support, and in the absence of relief from the General or Diocesan Clergy Fund, in deficient treasury, urgently appeals, through us, for assistance, and that he may be relieved by the willing and generous, thus coming to his relief.

OBITUARY.

FOUQUET.—At Plattsburgh, N. Y., September 21st, 1885, Ellen Blanchard Fouquet. The autumnal days of 1885 have nearly passed away since this dear child of the Church entered into Paradise, but "All Saints" seems a fitting time to record the departure of one, whose life (devoted to the Church she loved), was a life of untiring usefulness to others. Surrounded by physical suffering, which was dependent on her love and care, she yet found

time to garner from her saintly readings, many words of holy comfort, cheering to those she loved, while preparing herself for eternity.

The home circle, the Church, and the guild (where suffering ones find comfort), will all cherish her memory in words she loved so well: "I sleep, but my heart waketh."

"All Saints," 1885.

THE LATE DR. COLE.

Since it has pleased our Heavenly Father to grant rest unto our beloved friend and brother, so many years the president and rector of our Alma Mater, we pray Him to grant us grace ever to follow his saintly example of brave patience, self-denial and unwearyed toil, for Christ and His Church.

May divine consolation soothe the sorrow of his afflicted family, and may we all, at least, with him, be comforted with the rest that remaineth for the people of God.

THE ALUMNI OF NASHOTAH HOUSE.

MISCELLANEOUS.

WANTED.—An assistant in an old and well-established parish. One adapted to Sunday school work preferred. Address "C. M.," LIVING CHURCH Office.

A Missionary in the South-west can give services at three new stations of promise if he can procure a horse. Contributions can be sent to Missionary, at this office. Correspondence invited.

WANTED.—A lady, in good health, to work with Sisters in a Home for little Boys, near Baltimore. Board and washing given, and small salary, if needed. Tri-Weekly Celebration in the chapel of the Home. Address SISTER-IN-CHARGE, St. John's Orphanage, Waverly, Md.

I HAVE for sale in aid of the Building Fund of Trinity church, Gainesville, Florida, some of the choice land of Alachua Co. 20 acre lots, uncleared, \$100. 10 acre lots, uncleared, \$150. 10 acre lots, cleared and improved from \$300 to \$600. The titles are all perfect. The lands high and dry. Alachua county is now the most populous in the state, and is the great vegetable and small fruit county, raises more oranges than any county save one, more vegetables than all others. High and healthy midland section. Gainesville the county seat and Rail Road centre. For information, maps, etc., address F. B. Dunham, Gainesville, Florida.

SEMI-CENTENNIAL COMMEMORATION.

A Missionary Conference will be held in the city of Philadelphia on Wednesday and Thursday, November 18th and 19th, commemorative of the reorganization of the Domestic and Foreign Missionary Society in 1835 on the basis of the membership of the Church, and of the consecration of the Rt. Rev. Jackson Kemper, D. D., the first Missionary Bishop.

PROGRAMME.

Wednesday, Nov. 18th, 9 A. M., Christ church, Morning Prayer
 Wednesday, Nov. 18th, 11 A. M., Christ church, the Holy Communion with sermon by the Rt. Rev. H. B. Whipple, D. D., Bishop of Minnesota.
 Wednesday, Nov. 18th, 7:30 P. M., church of the Holy Trinity, Public Meeting with an Address by Bishop Elliott upon "The Present of Domestic Missions," and by Bishop Bedell upon "The Present of Foreign Missions."
 Thursday, Nov. 19th, 10:30 A. M., church of the Holy Trinity, Morning Prayer and an Historical Paper upon "The Mission Work of the Church, Domestic and Foreign, during the Fifty Years just Expired," by Bishop Perry.
 Thursday, Nov. 19th, 7:30 P. M., church of the Holy Trinity, Public Meeting with an Address by Bishop Harris upon "The Future of Domestic Missions;" an Address by the Rev. Dr. Eccleston of Baltimore, upon "The Future of Foreign Missions," and an Address by Mr. Russell Sturgis, Jr., of Boston upon "What a Layman can do for Missions."

SOCIETY FOR THE INCREASE OF THE MINISTRY.

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

The Greatest Through Car Line of the World.—The Burlington Route (C. B. & Q. R. R.), runs through trains over its own tracks, daily, between Chicago and Denver, Chicago and Omaha, Chicago and Council Bluffs, Chicago and Kansas City, Chicago and St. Joseph, Chicago and Atchison, Chicago and Dubuque, Chicago and Sioux City, Chicago and Topeka, Peoria and Council Bluffs, Peoria and Kansas City, Peoria and St. Louis, St. Louis and Omaha, St. Louis and St. Paul, and Kansas City and Denver. Direct connection made at each of its several western termini for San Francisco, Portland, City of Mexico, and all points in the Great States and Territories west of Chicago. Its roadbed, consisting of 5,000 miles of steel track, together with its unparalleled equipment, is as perfect as the adoption of every modern improvement and device can make it. Tickets and rates via, or general information regarding, the Burlington Route can be had upon application to any railroad or steamship agent in the United States or Canada or to Percival Lowell, General Passenger Agent Chicago.

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REQUIES IN DOMINO.

BY J. ANKETELL.

Quia fecisti nos ad te, et inquietum est cor nostrum, donec requiescat in te. St. Augustine.

Come, saith the voice of Jesus, come, ye weary
Souls, that are heavy laden and distressed,
Weeping thro' night's long watches, dark
and dreary;
Come unto Me and I will give you rest.

Travailing now with pain and sin and
sorrow,
Laden with doubt and grief and want
and fear;
Soon on your waiting souls shall dawn the
morrow,
The blooming Spring of Life's eternal
year.

Then shall ye taste with joy the Heav'nly
Manna,
Drinking Life's Fount, an ever-welcome
guest,
While o'er you streams in beauty Love's
bright banner,
And Christ, your Shepherd, gives you
endless rest.

Rest, for the wintry storms of sin are ended;
Rest, when the surging waves of sorrow
cease:
Rest, by the Everlasting Arms defended;
Rest, in the Land of Light and Love and
Peace.

Lead us, still lead us onward, God Most
Holy,
Father and Son and Spirit ever blest,
Till in Thy courts we bow in homage lowly,
And find in Thee alone the heart's true
rest.

BOOK NOTICES.

[The ordinary Title-page Summary of a book is considered, in most cases, an equivalent to the publishers for its value. More extended notices will be given of books of general interest, as time and space permit.]

THE LITTLE SCHOOLMASTER MARK. A Spiritual Romance, Second Part. By J. H. Shorthouse. London: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1884. Pp. 118. Price 75 cents.

Those who had the pleasure of reading the first part of *The Little Schoolmaster Mark*, will rejoice that the gifted author has continued the romance, and will hope that there is still more to follow. Charming, pure, and unlike the fiction of this realistic age, it carries one to a different realm of thought and feeling. It is a spiritual romance in its best sense.

THE VICTOR'S LAUREL. A Tale of School-Life during the Tenth Persecution in Italy. By the Rev. A. D. Crane, B. A. Oxford and London: A. R. Mowbray & Co.

This story will be sure to go to a boy's heart, being so largely a description of scenes which must have been familiar in the schools of Italy in bygone days. These are chiefly laid in Puteoli (Pozzuoli), and their main interest centres around two youths who died as martyrs to the Christian faith. One of them, Artemas by name, was killed by his infuriated school-fellows, because he would not do homage to an image of Apollo. The other (Theodorus), was converted mainly by Artemas's death to Christianity, and obtained his "victor's laurel" in the amphitheatre, where he fell a prey to the wild beasts at a heathen festival.

CITY BALLADS. By Will Carleton, author of "Farm Ballads," "Farm Legends," etc. Illustrated. New York: Harper & Bros.; Chicago: Jansen, McClurg & Co. Pp. 180. Price \$2.

To the many lovers of Mr. Carleton's ballads, this new series will be very acceptable. Songs of the heart, they may aptly be called. They tell in strong, bold fashion of the wealth and want, the vice and virtue, of the great cities as they appear to one unfamiliar with their scenes. Their tone and spirit are so true and earnest, and withal have so hearty a ring to them that they must surely accomplish the author's purpose of rousing "pity of pain, enjoyment of honest mirth, hatred of sham and wrong, and love of and adoration of the

Resolute and the Good, and their winsome Child, the Beautiful."

The book is beautifully gotten up and forms a handsome and attractive gift-book at very low price.

THE COMING STRUGGLE FOR INDIA, being an account of the encroachments of Russia in Central Asia, and of the difficulties sure to arise therefrom to England. By Arminius Vambery. London, Paris, New York, etc.: Cassell & Co., Limited; Chicago: S. A. Maxwell & Co. Pp. 214. Price \$1.

The author of this work has evidently a very clear knowledge of the country of which he treats and of the transactions of the Russians in regard to it. He points out the characteristic of the Russian policy, viz., moderate language and disinterested professions at St. Petersburg and London, with active aggression by its agents at the scene of its operations, which if successful, is adopted by the Russian government as a *fait accompli*—which it did not intend but cannot in honor recede from; if unsuccessful the agents are disavowed and recalled on the representation that they have over-stepped their instructions. The author contrasts the benefits conferred on the people of India by English rule with the unfulfilled promises of Russia for the good of the races it has subjugated, and urges the ratification of Herat as the key to India. The book is worthy of careful attention.

THE HOME LIBRARY. Richelieu. By Gustave Masson. London: S. P. C. K.; New York: E. & J. Young & Co. Pp. 350.

This biography of Richelieu is a valuable addition to the historical works of the time of Louis XIII. M. Masson has used the materials at his command with great skill and produced not only a readable but a valuable book. In the opening chapter he briefly sketches the early life of Richelieu and of those personages who play an important part at the French Court. He also points to the three objects to which the cardinal directs his energies during his long administration of eighteen years. He then considers in the following chapters his policy in his relations to the Huguenots, to the National Church, and to the aristocracy; his chief aim, the creation of an absolute monarchy; his masterly reduction of the Huguenots from a political party to a religious sect; the elevation of the power of the king above that of the popes; and the final overthrow of the feudal system by the demolition of the castles of the great nobility. All these are clearly portrayed. The value of the work is increased by the numerous extracts, references and notes.

The Art Amateur for November devotes a large space to Art Needlework, and furnishes designs for a beautiful altar covering and monograms with full directions for treatment, also designs for alms bag and table cover from the South Kensington Art School. The most important articles are those on Henry Mosler, which will be read with interest as he was one of the most successful artists in the American Prize Exhibition last spring; also French Art by a French Artist, Charcoal and Crayon Drawing. All departments are full. Art Hints and Notes are specially valuable.

The Church Eclectic for November contains: Wine for the Holy Eucharist, by the Rev. T. E. Dowling and the Rev. W. D. Martin; The Three Creeds of the Church, the *Quicumque* (concluded) by the Rev. J. H. Burn; The Catholic Revival, its History and Aim—by the Rev. C. H. DeGarmo; Canon Cook on the New Version of the Old Testament; The Reservation of the Blessed Sacrament, by the Rev. H. R. Percival; Church Life and Work in Cities—Bishop Littlejohn; Miscellany; Correspond-

ence; Church Work; Literary Notes; Summaries. [Utica, N. Y., \$3. a year.]

In the initial number of the new *Century* year, beginning the thirty-first volume of the magazine, special stress is laid on the fiction, which includes three short stories and parts of two serials.

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THE CHURCH CONGRESS.

SPECIAL CORRESPONDENCE.

(Continued.)

ETHICS OF THE TARIFF QUESTION.

The debate on Wednesday evening on the "Ethics of the Tariff Question" was exceedingly interesting and animated. Two of the appointees were clergyman and two were laymen. The laymen were strong for protection and the clergymen vigorous in defence of free trade. The ethics were unfortunately less prominent than the tariff, and the discussion assumed the character of a political debate.

General H. E. Tremain, the first writer, was clear, forcible, and earnest, maintaining that a republic should care for its citizens as a father for his children and that protection is favorable to morality and liberty. His paper was crowded with facts, illustrations and arguments, much condensed in the delivery, and it would not be possible to do it justice in a brief notice.

The Rev. F. A. Henry followed with a bright paper on the free-trade side of the question. Some of his points were these: "The protective tariff is a tax in excess of revenue necessities. It is said that to maintain by State aid an industry that cannot maintain itself is a public benefit. That demands proof. The iniquity of the protective tariff is that it is a tax paid by the many into the pockets of the few. American industry has been suffering from over-production, which is the result of protection. Only that which is morally right is economically wise; what is wrong will be disastrous. It is not the conducing to happiness that makes an action right, but it is the being right that makes it conduce to happiness."

The next paper was presented by Mr. Charles Heber Clark of Philadelphia. The relations of a government to Christianity are different from those of an individual. A government has no right to sacrifice its own people to other nations. The most prosperous communities are those that supply their own wants. This country has great capabilities which the Creator must have intended should be utilized. England has compelled two countries to submit to her industries, Ireland and India, free-trade countries, and the only countries which have periodic famines. The speaker concluded thus: "With the tariff to shield us from the pauper labor of Europe we have built up the splendid structure of American industry. The protectionist believes that the nearest possible approach to industrial independence is an end to be sought as a condition of healthy national exist-

ence." Mr. Clark was interrupted by frequent applause.

Bishop Dudley of Kentucky was the only appointed speaker. "A gentleman asked me on the train, 'What has the Church got to do with the tariff?' The Church of the Lord God has to do with the ethical aspect of every question. It is that aspect which we are to discuss. (1) Freedom is the mightiest ethical agent that has yet been discovered. The most protected class were the negro slaves. (2) If I want the privilege of protection, I must ask Congress. From this has come the professional lobbyist. What a magnificent specimen of manhood he is! (3) Protection leads to smuggling, and making false oaths. (4) Protection, it is said, makes this nation independent of others. But that is one thing which makes it easy for statesmen to declare war."

Several voluntary speakers followed, of whom the first was Prof. Sumner of Yale College. "We have heard to-night of the woes of Irishmen and Indians. I will speak of the woes of the Americans. The American consumer is placed in the hands of the American producer. The government says, 'I won't rob him, but I will hold him while you rob him.' This man must pay a tax to that man. Then the protectionist flaps his wings and talks about patriotism. I say, protection raises the price of articles, lessens the comfort of the population, lowers wages, and demoralizes the government."

Mr. C. H. Fowler of New Haven said: "You have a right to tax a cargo of sugar, because it costs something to protect that property. That is the only right. The effect of protection is to lead importers to make double invoices."

The Rev. Dr. Courtney of Boston thought that Mr. Clark had committed a breach of the ninth commandment in his statements with regard to Ireland and India, and that free-trade was not responsible for the famines of those countries. The ills of Ireland antedated by centuries free-trade in Britain, and those of India antedated by centuries British rule in India. Go to Belfast and ask the manufacturers if they want protection. They do not. Neither do the people of India want protection for their jute and indigo.

Mr. Clark rose at once, by permission of the chairman, as Dr. Courtney retired, and wished to make a personal explanation. He had been charged by Dr. Courtney with falsehood, but was prepared to prove the truth of what he had said. A rather unpleasant scene ensued, the only jarring of the Congress, but it was quickly ended by the ruling of the chairman, Bishop Neely, in accordance with the regulations of the association. It should be added that at the session Thursday morning, Dr. Courtney publicly disclaimed any intention of making a personal charge against Mr. Clark, and the latter accepted the disclaimer, and expressed regret that he should have said anything to mar the harmony of the occasion.

Mr. A. Foster Higgins of New York closed the Wednesday evening discussion. It had become his duty, as chairman of a committee, to investigate the subject of shipping. "We have tried the experiment of free trade in this industry, and it has resulted in its destruction."

ÆSTHETICISM IN WORSHIP.

Dr. Snively of Brooklyn, N. Y., opened the discussion on "Æstheticism in Worship." He began by asserting that there is no such word as æstheticism in the

English language and therefore no such thing. *Æsthetics* is the science of beauty. The question is as to what extent the element of beauty may be cultivated in worship. Certainly beauty and fitness in worship have the sanction of the Divine Word, "The hill of Zion is a fair place."

The place of God's house should be chosen for beauty of situation as far as may be, though in practice other considerations often must outweigh this. One thing is certain. Worship should not be spectacular in first intention. Magnificence of ceremonial is not an essential.

The accessories of worship should be suited to the different seasons of the Christian year. What is appropriate in the penitential season is not fitting on Easter Day. The altar covering and antependia should be a richer or more sombre hue give some symbolism of the dominant thought of the day. Ornamentation and costliness in the building should bear some proportion to sacredness of place. The vestibule should not be as the nave, the nave and transepts should not be so carefully adorned as the chancel and sanctuary. Music should befit the solemn time. An operatic air is as unsuitable in a church as a political harangue would be. The sacred vessels of the Eucharist should be made of purest metal and if possible adorned with jewels and fine engraved work. The priestly vestments should be of the finest linen, well fitting, and scrupulously clean. Everything about the sanctuary should be as far as possible removed from the artificial and meretricious decorations of the Church of Rome. We do not like artificial flowers strung on wire, neither is it fitting that the platform about the pulpit should be converted into a conservatory of exotics, from which the preacher is expected to emerge like a night-blooming cereus.

We ought to devote the most precious things to the service of God. Proportionate relations should exist between the home and the Church, and we should have none of that pious meanness which frescoes the walls and ceilings of home, fills the parlor with exquisite paintings and objects of beauty from every land, while the house of God is left barren and forlorn without warmth of color in its walls or glow of beauty in its windows. Still beauty is subordinate to worship. She is never to be enshrined as a goddess, only to serve as a hand-maiden.

The Rev. Percy Browne, of Boston, followed. "Worship takes place in the soul of man. It may be helped by the symbolism of the altar, or by preaching, but there ought to enter the least possible disturbance from theological opinion or *æsthetic* theories. As we draw near to God, we leave the region of detail, and enter the region of universality. In this essential nature of worship we find its supreme beauty. . . . My only claim is that the idea is untenable that all who engage in worship without elaborate paraphernalia are to be regarded as irreverent or inappreciative of the dignity of divine service. I sympathize with the demand for dignity and beauty in the house of God. My contention here is simply against this un-Christian misuse of the *æsthetic* instinct.

"Another misuse is this: The tendency to regard ritual of any kind as essentially bound up with what are called Church principles. The principles of episcopacy, historical continuity, spiritual growth of character as opposed to

spasmodic leaps, are too large to be identified with or expressed in any special ritual. It is poor Churchmanship which confounds regard for ritual with loyalty to principle. It is like the Indian who mistakes the white man's peculiar dress for the white man's civilization.

"The Episcopal Church has set the fashion of regarding beauty in the offices of religion. It is responsible for developing in future a ritual which shall help the soul in its approach to God. Such a ritual our Church has not yet developed, chiefly because party spirit has seized on this or that thing to use it as a party badge. But such a ritual can be developed. Let that be our ideal; we may dare to hope for its future realization."

The last paper was by Mr. Joseph Packard, Jr., of Baltimore: "What is the Proper Office, and What are the Limits of *Æstheticism* in Worship?" "A fair and stately house, noble music, a solemn, duly-ordered ceremonial, soothe and soften many minds and tune the heart to devotion. Art, however, is not essential to worship. It is as the bark of a tree, useful, indeed, keeping the life-currents warm within, but after all, only the wrapping.

"Let us have any adjunct which will increase the number of reverent and devout worshippers. An effort should be made to suit the average taste of the community. The wishes of the minority should be considered. How often is there, in arranging these matters, a 'forgotten man.' Some man who, devoid of the artistic faculty, feels towards *æstheticism* in worship as some listen to the music of the future, only wishing it need not be heard in the present. If such a one goes to church to join in the worship, not content with having the priest and choir worship for him, he ought to have opportunity given him to join in it.

"It is better to have a plain church and service than to beg for the means to make it *æsthetic*. Collect your living stones first. If a healthy organism needs a shell it will itself secrete.

"I know of a handsome little church on a mountain side, built by a young clergyman with funds solicited from friends in the cities, containing everything in chancel appointments necessary for a city church, including four stalls for clergymen. The nearest clergyman lives fifty miles away. The service is as nearly choral as it can be made by two young ladies. The rest of the congregation seem depressed. Would it not have been better for the people in that place to have struggled up until they could build a church for themselves?"

"We should consider our responsibility for the use of money. It is not right to spend so much on ornamentation and music that we must starve our pastor and stint our gifts to the Church's missions. In introducing new vestments, or anything of the sort, let us avoid imitation of the Roman Church. She is not a safe guide in matters of taste. The Roman Church show is often puerile, tawdry, outworn and barbaric. Lastly, let not art in worship divert the mind from personal religion nor lull the conscience into the delusion that it has done its full duty."

The Rev. G. R. Van de Water, of Brooklyn, was the first appointed speaker. He said: "I sympathize with everything which has been said this morning. The thing I plead for is the use of beauty in worship to a soul who already feels communion with God. *Æsthetics* (not *æstheticism*, *ism* refers to

an extreme, rationalism, spiritualism, ritualism, protestantism), the science of the beautiful, has a place in worship. Worship is creation's expression of praise to Almighty God. It may be vocal, it may be silent; it may be voluntary, it may be involuntary. 'All Thy works praise Thee, O God.' That which man declares partly in language, the world declares by beauty. Beauty I hold to be a spiritual impression; ugliness attaches to sin, beauty suggests worship because it suggests the infinite.

"Revelation is consistent with these ideas. The only worship Almighty God ever enjoined in detail, was one in which the element of beauty had a place. Nowhere can I find the idea that Christian people are to believe in the spirituality of ugliness.

"But some honestly hold that there is danger in using beauty, in two directions: 1. Forms vanish spirit. I acknowledge it; I believe that the use of the Prayer Book has the same tendency. But it is a tendency which we must resist. Nature sometimes draws us away from God, though it was meant to draw us to Him. Yet God does not therefore destroy that which is beautiful in nature. 2. *Æsthetics* have the power, if not the disposition to influence, in the cause of bad doctrine. Some forms do teach bad doctrine. There we must exercise a reasonable discrimination. Because Rome uses the sign of the cross, still the Prayer Book knows no worthy cause of scruple concerning the same. Because the ritualists depress the power of the pulpit, there is no reason why I should not believe that we have an altar. We can use good things and not abuse them, and not have our brethren abuse us."

The Rev. Chas. W. Ward, of Englewood, New Jersey, was to have spoken next, but though present on the stage was not well enough to deliver his address. Dr. Huntington, of Grace church, New York, however, kindly offered to read Mr. Ward's notes, and did so with admirable effect, bringing out every point as if it were his own.

"The Church Congress is not an Art Congress. There is now in this church no need to advocate *æsthetics*. We do not stand in danger of Puritan rigidity. We have no iconoclasts to speak of. Who that is not an alarmist can fear any longer the Religion of Ugliness? unless indeed it be the ugliness of excess. This then is our danger, that in an *æsthetic* craze or boom, or penchant, we forget the good taste and moderation which are essential elements of beauty always and everywhere. We need a greater reverence for art as *in* art. As there is but a step between the sublime and the ridiculous, so there is but one step between *æstheticism* and ugliness, and that is the overstep. What shall we say when the stencil brush runs riot till so many of our village churches look like variegated toy houses? Where is there anything beautiful here in all the cheap effectiveness 'fretted with golden fires?' Every square inch says, 'Look at me, am I not clever?' Is there either art or religion in this? Or what shall we say when our ceremonial repeats the same artistic error, when good men, with even the most devotional motive, so far overstep the modesty of both art and nature as to give us a pageant or a diagram in place of a devotional inspiration, and when our altars fairly shout at us? Once more everything about the 'function' says, 'Look at me.' Each factor vies with its neighbor and positively bids for admiration. Am I not

glorious? Am I not accurate? Am I not significant? Am I not indicative? Behold now, O sombre benighted man, for the first time the real, authorized, copyrighted 'Leauty of holiness.'"

Prof. Weir, of the Yale Art School, volunteered a speech, both thoughtful and instructive.

He brought out two points. Art is an expression, and beauty is generic. Whatever high impulse possesses the human soul seeks expression in art. The mediæval cathedral is a perfectly natural and beautiful expression of sincerity of worship and love. When expressions come from the heart they take on the highest forms of beauty.

The Rev. A. C. A. Hall, of Boston, closed the debate. He said he was a ritualist on principle, but a Puritan in taste, as well as by birth and training. He wished to bring out a point which had been overlooked in the discussion, the part which the body should take in worship. The body is a part of man's nature. Through its senses the spirit is taught. It should be used by the spirit in worship. It has an important part to take in sacraments and discipline. This is the teaching of the Incarnation. We are told there is danger of the bodily exercises coming between man and God. There is a risk. God ran that risk. My Broad-Church brother uses outward means. He does not despise the persuasive tones of the voice and the winning manner. Some risk we must run. Beauty is opposed to selfishness. A man may go to church only for himself, to get some good for himself, and forget the homage which he owes to Almighty God, and which a beautiful ritual may teach him.

(To be continued.)

LETTERS TO THE EDITOR.

IMMERSION.

To the Editor of *The Living Church*:

The undersigned has baptized by immersion when in charge of Winona, Mississippi. He also had made arrangements to do so in the case of a convert from the Methodists, but the young lady's physician, a member of the Disciple church, forbade it. The candidate who was immersed was educated amongst the Disciples.

H. MATTHEWS.

To the Editor of *The Living Church*:

It might be of some interest to your correspondent L., who is investigating the subject of immersion in the Church, to know that in 1869 a full-size baptistery was constructed in St. James's church, Oldtown, Maine.

It was placed near the porch and used for the Baptism by immersion of two gentlemen who, formerly Baptists, had embraced Church principles.

They proved excellent Churchmen. One has long been a priest.

The Baptism was performed by the Rev. R. W. B. Webster, an English priest.

The tank was removed immediately after the double Baptism.

J. H. VEAZEY.

Missionary Diocese of Maine.

To the Editor of *The Living Church*:

Four years ago our rector approached a young man attending our Church, whose parents were Baptists, to come into the Church, and he took the ground very strongly that he should be immersed. The rector conceded to his wishes, and accepted of the offer of a baptistery by the Baptist people.

A large number of our parish and those of other parishes assembled in the Baptist place of meeting. The rector donned the rubber suit used by

the Baptists, and held our full Baptismal service, going down into the water while a hymn was being sung. The service was a very impressive one, and our ritual highly appreciated by the Baptist minister and a few of his people who were present.

The contrast of the black suit of the young man with the snow-white surplice of our rector; the large body of water; the careful manner of the priest, and the solemnity of the occasion, was deeply impressed on all present. The young man was subsequently confirmed. May there be many more of the followers to the claim to immersion brought within the fold.

G. H. A.

San Francisco, California.

To the Editor of the Living Church:

The communication of "L" reminds me also of a case where a Baptism came very nearly being by immersion. I was a resident of Arkansas at the time (1863) when a lady, who had been brought up in the Baptist faith, desired immersion on entering the Church. I consented. But believing, as she did, that no one was lawfully baptized except those who had been immersed, and that no one could immerse but those who themselves had immersion, she was in a quandary. Being young in the ministry, and not versed in argumentation, I appealed in my difficulty to that aged priest in the Church, the Rev. J. T. Wheat, now of Washington, D. C., who by a very ingenious Scripture argument, relieved me and her of the difficulty. In due course of time the lady was baptized, but not by immersion, and she became an intelligent Churchwoman, active and zealous in good works. She now rests in Paradise.

R. HEBER MURPHY.

Shrewsbury, diocese of Easton.

To the Editor of the Living Church:

More than 25 years ago I saw the late Dr. DeKoven, when rector of St. John's church and St. John's school, Delafield, Wis., baptize a student of St. John's Hall in the lake at Nashotah, by immersion. I have no doubt the name of the candidate, with date etc., is recorded in the Parish Register at St. John Chrysostom's, Delafield, Wis.

COLIN C. TATE.

Niles, Mich.

To the Editor of the Living Church:

I have immersed one man at Salt Lake City; one man and three women at Missoula, Montana; one woman at Deer Lodge, Montana; and one woman at Bozeman, Montana. The Rev. M. N. Gilbert, when rector at Deer Lodge, immersed one, and perhaps more.

DANL. S. TUTTLE,

Bishop of Utah and Idaho.

Salt Lake City, Utah.

WOMEN ON VESTRIES.

To the Editor of the Living Church:

In THE LIVING CHURCH of Aug. 8th is an item in regard to vestry-women. This refers to the case of the election of two women on the vestry of St. Luke's, Chadds Ford as "the first instance in which women have been elected to the vestry in the history of the Church, either in this country or in England, and have been accepted as eligible to such membership."

THE LIVING CHURCH comments on this by saying that it is erroneous in regard to England.

I would say that it is also incorrect in regard to this country. I know of one instance at least in which women were thus elected and served.

A few years ago, in 1882 and 1883 I think, women were elected on the vestry of Trinity church, Pawtucket,

R. I. and served acceptably, for two years. So acceptably, that, as I am informed, they would doubtless have been elected every year till this time, but they declined to serve.

The Rev. W. P. Tucker was then and still is rector of that parish, and can correct me if I am wrong as to dates.

WM. H. WASHBURN.

Lewiston, Me.

RACINE COLLEGE.

To the Editor of the Living Church:

Racine College begins its year most encouragingly, with the best freshman class for years and every room occupied. The importance of this success is more than numerical. It proves indubitably that a Church college can succeed, that it is needed in the West. It proves too that there is an increasing number of parents who recognize the necessity of some restriction and influence over their sons, not only in school, but also in college life; that it is a pretty hazardous experiment to let a lot of impulsive and inexperienced youths "go as they please," for whom restraint is as important as self-denial in the formation of character. Few American parents—comparatively speaking—do their duty to their children at home and, therefore, the only chance is what some good school or college may do for them. "Racine" is founded and governed with that aim, does not seek a superficial prosperity, but to do its duty uncompromisingly. No danger but that this aim and effort will be appreciated satisfactorily before very long.

The college is stronger this year by the accession of some names well-known in intellectual and educational circles. The Rev. Dr. Jewell is lecturing on Ethics and Evidences in the college, and with his eminent and well-trained powers stimulating the higher work of the Grammar school. There will be a course of university lectures, given by the college professors and others (on topics of leading social and scientific interest), open to all, during the winter.

The James De Koven Memorial Hall fund is slowly but steadily increasing. An enlargement of the gymnasium for ball-sport purposes and the addition of a thoroughly equipped astronomical observatory is contemplated in the near future.

C.

SUPPORT OF THE CLERGY.

To the Editor of the Living Church:

All who discuss this burning question, and they are legion, are united in acknowledging the complete failure of the present system of clerical support, and not a laborer in the vineyard but earnestly longs to have it cast aside and a better system adopted. Ever since I have been old enough to read I have seen continual appeals for relief from it; and ever since I have been in contact with parish methods, the thousand and one evils, and all but universal failures of progress which fearless teaching and independent action of the clergy alone can remedy, have pointed unmistakably to the same miserable source, namely, the support of the messengers of repentance, humility, self-abasement and self-denial, out of the purses of those whom means and wealth have made captious, domineering or selfish, by the very nature of the case. Of course there are honorable exceptions, thank God; but the universal complaint shows that such is the general rule.

The present wrong is a radical and a crying one, and it will take a great and radical change in method to set it right. I do not remember ever to have seen

suggested what appears to me to be a practical and feasible way out of the difficulty, which would not have to wait for a new generation of celibate starvelings for its accomplishment. The Roman Church supports a parochial clergy and numerous orders and organizations by its means; and if I mistake not, the Methodist Society controls the local support of its preachers in a similar manner. Note their prosperity in this respect. We have the same principle held in theory, and boast it on the title-page of our prayer-book—Episcopal. But the laity practically regard the Church as holding her theories up in the clouds, and consider her teachings as to polity as well as in other matters to be Sunday pastime—her canons as dead letters. Said a legal layman to me: "The clergy have no idea of law," and we can expect nothing better, until we obey our own polity consistently in all things. Our theory of organization is the Apostolic one—"do nothing without the bishop." If, then, the diocese is the unit of church organization, which it certainly is in the local administration of the Church's good gifts, why is not the solution of the difficulty the control of all finances, including clerical support, by a central diocesan board? All accounts should be under the eye of such an authority, and all local parish control of the money obligations of the laity should be reinforced with such a supervision by the unit of church organization. When the layman is responsible, not simply as a matter of personal feeling or caprice to the rector, but to the diocese, and the diocese pays the salaries of her clergy out of a common fund, then I believe this continually vexed question would be settled.

I for one can never bring myself to wheedle or flatter my support out of the members of any parish. I can never cease to "reprove, rebuke, exhort, in all meekness," for that is part of my sworn commission as an ordained priest of God's Kingdom. Yet parishes in general expect just the opposite of this, and since I have not the special gift of bearing all along on an irresistible tide of Sunday by Sunday eloquence, but must be content to "speak the truth in love," "whether they will hear, or whether they will forbear," I shall ere long, with a host of others, be looking anxiously for the endowment of that "long felt want," a general fund for clerical moving expenses.

HOBART B. WHITNEY.

Clyde, W. N. Y. October 9, 1885.

THE CATECHISM.

To the Editor of the Living Church:

Will you allow me to say a few words in allusion to a remark by your Maryland correspondent, and in defense of the good old custom of giving a straightforward answer to the first question in the catechism?

The asking of the question suggests to the rector or Sunday school teacher the preliminary explanation that each child has two names, the Christian name and the family name—to tell which name is here to be given and why—to explain the meaning of the initials N. or M.—to show where else they are used in the Prayer Book, and that it is intended that the name should be substituted for them here, as in other services. It introduces the next question "Who gave you this name?" (not N. or M.) and connects in the child's mind his Christian name with his Baptismal obligations, and he can be reminded that his name was written at

his Baptism in the Book of Life, and may be blotted out by wilful neglect of those obligations or by a long continued course of sin. What a satisfaction to be able to tell the lambs of the flock that the Good Shepherd knoweth them all by their names! What a pity to have them begin the "instruction to be learned" by omitting the first question as if the catechism contained something not needful nor intended to be repeated!

I can recall a Sunday school where the catechism was repeated in concert every Sunday, and where the rector of fifty years' standing made a special point of having every child give simultaneously his or her own Christian name, sometimes repeating the question when there was any hesitation in the response. True, the result was more like the voice of many waters, than the articulation of a distinct tone, but it was at least an honest answer, and the children were led to expect that the succeeding answers would be equally honest and true.

Let us have confidence in all that is contained in the Book of Common Prayer and believe that what the wise and good of past ages compiled and have used in their day and generation has a purpose and meaning, and a use which we had better employ our "adroitness" in finding out, than in evading.

E.

THE NEW HAVEN CONGRESS.

The New York Times.

The Church Congress, though not the novelty it once was, must be understood by its aim before its work can be correctly estimated. It was not devised to commit the Episcopal Church, which it represents, to anything that may be said upon its platform, but rather to indicate the drift of things within that household of faith, and show how its leading men stand toward those social and religious questions in which the community is interested. It is in this twofold light that it is entitled to attention.

The points in which the New Haven meeting made its best impression were the discussions of Church unity, of tariff ethics, of the æsthetics of worship, and of the relation of free churches to the masses of the people, though the discussion of the Atonement was conducted reverently on a high plane, and the questions of the employment of women in Church work and of the best methods of Bible study, if of less immediate interest, were not at all weak in their treatment or wanting in public interest. What the Congress did Church-wise was to emphasize what has all along been its characteristic—the wisdom of the free and honest discussion of social and religious questions before and among the people whom they chiefly concern.

The wider impression of the Congress will be felt chiefly on two lines. It emphasized the idea of reaching Christian unity through social and ethical methods by which the volume of useless and conflicting ecclesiasticism may be reduced, and by which the neglected and unchurched people in both cities and towns may be again brought within the helpful influence of a religious system as broad and comprehensive and tolerant of small differences as is the social life of men in large communities. The stock ideas about the higher unity in our visible Church were not unexpressed, but the spirit of the Congress was that the thing for Churchmen to do is to share freely with people of other spiritual households in the

effort to reach a simpler, more inclusive, and more efficient system by which the present weakness of denominationism may be overcome, and the constructive ethical agencies in American society may be allowed a proper scope and freedom of development. To have contributed anything to this end is a good thing, and at the juncture when the dividing lines between Christians are growing less distinct, to have done anything to set in motion the practical agencies by which a true unity among separated Christians may be reached, is a great thing. The discussion of free churches, as it developed into the question of reaching the poorer and middle classes, and bringing the rich within reach of a working Gospel, had a practical connection with what was said in the direction of unity, and the question of deaconesses and sisterhoods, as it unfolded methods of work for women among the people, was also related to the same subject.

The tariff question is not specially within the limits of clerical instruction, but its ethics belong to the social and political morality which they are expected to maintain, and the way in which its moral bearings were handled by the clergy at New Haven, showed that some of them had thought down to the fundamental points at issue between free trade and protection. It was not evidently the wish of the Congress to go much further than the happy ventilation of this topic, but the fact that it lies close to the interests of the people, and that it was discussed almost under the eaves of Yale College gave a special character to what was said, and deepened the desire that it shall be treated with the thoroughness that its importance demands. It was discussed with a leaning in favor of protection, but the strong thought of the Rev. Mr. Henry on the relations of free trade to social ethics, went far to give the other side a fair show. It was a bold thing for the Congress to take up this issue, and yet its treatment in a platform discussion between clergymen and laymen upon the plane of Christian ethics is one of the best evidences that the Congress is finding its sphere of usefulness in American life. These platform debates usually settle nothing, but they bring together men of different opinions, and go far toward constructing the lines upon which society and religion are to advance together. In this work alone it has a good reason for its existence.

THE AMERICAN CHURCH.

NEW HAMPSHIRE.

PORTSMOUTH.—An esteemed friend writes: "The extract from the *London Church Times* in regard to the Church here, published in your issue of October 24th, was no doubt kindly meant by the writer (apparently an English tourist) but some of his facts are incorrect—for instance, he assigns to the rector and people of St. John's a position they do not profess to occupy; and at Christ church on St. Bartholomew's Day, neither of the two clergymen officiating was vested as is there described."

ALBANY.

GOVERNEUR.—*Trinity Church*.—On Wednesday, October 14th, the Bishop visited the parish to administer Holy Confirmation. The altar vested in white, together with the tastily arranged vases, gave an increased impression of the solemnities of that scene, to which many were gathered. Five candidates were presented by the rector, the Rev. G. Howard Somerville. The Rev. A. D. Merkel, of Morley, and the Rev. J. T. Tragitt, of Norwood, assisted the rector in the Evensong which preceded.

On Thursday, the 22d, the parish celebrated the Harvest Home festival. The offerings of fruit, flowers, etc., were abundant, and very well arranged. Thus by the offerings of loving hearts and

willing hands the temple of God was a fitting place for grateful hearts to assemble.

There was a good attendance at the Celebration of the Holy Eucharist at 7 A. M., and a good congregation at Evensong, 7:30, the special preacher being the Rev. A. D. Merkel, of Morley.

SPRINGFIELD.

LEROY.—During the summer and fall months, the Rev. S. P. Simpson, rector of St. Matthew's church, Bloomington, has been holding mission services in this town, which is sixteen miles east of Bloomington. The services have been attended by crowds, and great interest manifested at every visit. On Monday last, October 26th, the Bishop accompanied by the rector and two laymen, held his first visitation of the mission station. So great was the curiosity of the town-people, that the chapel which had been formerly used was entirely inadequate for the number assembled. The opera house in the town was secured, and a most hearty service held. The Bishop preached one of his truly great and characteristic sermons, holding the people who actually thronged the building, enchained for an hour.

This was the first time that a bishop had ever been to Leroy; indeed the ministrations of Mr. Simpson were the means of introducing the first priest, either Roman or Catholic, who has held a service there. Many English families have been unearthed, and it is hoped that before long, a nucleus for a permanent mission may be formed. After the sermon, which was listened to with rapt attention on the part of the congregation, the Bishop confirmed three candidates presented by the rector. The work for the summer months in this place has brought forth the blessed fruit of eight souls baptized and three confirmed.

BLOOMINGTON.—Sunday, Oct. 25th, the Bishop held a Confirmation in St. Matthew's church, and confirmed a class of eight—the third class presented to him by the rector since April.

IOWA.

LYON.—*Grace Church*.—The rectory is progressing and it is hoped will be ready for occupancy by December first. In the mean time the church itself has been undergoing improvement under the supervision of the rector, the Rev. T. J. Brooks, whose ministrations in this parish commenced last May. The altar has been raised, a re-table placed thereon; and beautiful cross and vases of solid brass added. The latter were the gift of one lady, and the cross the contribution of parishioners at the solicitation of another lady. An altar cloth and dossal of red silk cloth and old gold silk fringe, completing the hangings already in the chancel, were the gift of three ladies. A handsome Bible for the lectern has been received from Pott & Co. in consideration of which the Sunday school children have sent an offering to the New York Bible and Prayer Book Society. A fine linen surplice, black silk stole and silver plated paten have been purchased from the Communion Alms.

Grace church and St. Margaret's Guilds meet one afternoon each week. The earnest, faithful, persevering labors of these ladies for many years have largely increased the Church revenues, and it must be added that they work in remarkable concord. Differences of opinion are soon harmonized in remembering that all are working for a common cause—the true welfare of the Church.

NEW YORK.

POUGHKEEPSIE.—*Church of the Holy Comforter*.—The Church of the Holy Comforter was crowded with a reverent congregation on Sunday morning, Oct. 25th, to commemorate the twenty-fifth anniversary of its consecration to the service of Almighty God. Offerings of choicest flowers decked the altar and the pulpit.

The service was conducted by the Rev. R. Fulton Crary, for eighteen years past the faithful and beloved pastor of this, the only Free Church in Poughkeepsie. He was assisted in the services by the Rev. D. G. Wright, S.T.D. The sermon by the Rev. Mr. Crary, from 1 Peter iv: 10, dealt in an able, impressive and masterly manner with "The Idea of Individual Stewardship." A very large number communicated and several former parishioners came back to Poughkeepsie to mingle their

prayers with their brethren in their much loved church home.

The day was made memorable by the offering upon the altar by the generous founder of the parish, of the parcel of land extending from the church property to Main Street.

This beautiful church was built as a memorial in 1859 and 1860 by Mr. William A. Davies—added to and made more perfect for parochial uses by the erection of a spacious robing-room in 1870 (both after designs by Richard Upjohn, Esq.)

It was consecrated October 25th, 1860, by the Provisional Bishop, the Rt. Rev. Horatio Potter, D. D.

A summary of the parish records, for twenty-five years, was distributed. In that time there have been baptized 1,278, confirmed, 663; married, 226; buried, 509; services held, 5,805.

KANSAS.

ATCHISON.—A new mission in the growing part of the city has been established by the rector of Trinity.

LEAVENWORTH.—This beautiful city of thirty-thousand inhabitants, long at a "stand still," has been growing rapidly for the past two years, as is indicated by new manufactories, paving, etc., but the Church is not in accord. The church of St. Paul—one of Upjohn's exquisite designs, with a seating capacity of 650 has been lately frescoed by one of the vestry. It has one of the most substantial and prettiest rectories of the West, standing in the midst of fine lots on the opposite corner from the church. There are 16 rectories in this diocese all paid for. St. John's—a small parish in South Leavenworth, is doing a good work.

FORT LEAVENWORTH.—Gen. Pope built a pretty chapel here. The chaplain reports fifty communicants from this Post.

TOPEKA.—The Bishop has here a property for his girls' school worth \$300,000—massive stone buildings on four blocks of land in the midst of the city. There are three hundred young women as pupils, who will hereafter do their part in influencing the State Church-wise. The new hospital has but lately been finished. It is valued somewhere near \$35,000. There is an endowment of about \$11,000, and it gets about \$500 per annum from the State. A clergyman of the Church has the immediate oversight in each of these institutions, which are the pride of the Church in Kansas. The Bishop is now preaching and confirming daily in the southern part of the diocese. He is growing stronger in his later years. The people of Topeka ought to build a cathedral for the Bishop, after what he has done for them.

TENNESSEE.

CEDAR HILL.—*Convocation*.—The Convocation of Nashville met here Tuesday, October 20. There was a Celebration at 11 o'clock in which all the clergy present took part, the dean, the Rev. W. C. Gray being celebrant, served by the Rev. Hubert Grabau, the Rev. T. F. Martin of St. Ann's, East Nashville, being preacher. The service was reverent and edifying, impressing all with the awful presence of Him who gave us so holy a pledge of His love. After service the dean called the house to order and organized the convocation for transaction of business. There were present at this and later meetings, the Rev. W. C. Gray, dean, Rev. Wm. Graham, D.D., Rev. H. R. Howard, S.T.D., Rev. M. M. Moore, Rev. T. F. Martin, Rev. C. M. Gray, treasurer, and Rev. Hubert Grabau, secretary *pro tem*. Also Mr. J. E. Washington, lay delegate from Cedar Hill, and Mr. Jos. Killebrew, lay delegate from Ross View. Services were also carried on at Ross View, Montgomery Co. The services at Cedar Hill, which lasted through till Thursday night, were well attended and throughout an interest and pleasure were manifested in the worship of the Church that was at once new to the people and gratifying to the dean and members of convocation. We only hope that good seed has been sown that will bring forth fruit abundantly. Good stirring sermons were preached and hearty old-fashioned singing was rendered in which many a good soul poured forth volumes of praise to the throne on High. The people being unfamiliar with the Prayer Book the responses were necessarily somewhat weak, but in the hymns, then truly was the wor-

ship common. This is rather a new departure for the convocation—that is to make its meeting also a missionary service, and judging from the success of this, the clergy hope to have many more as encouraging, both to clergy and people. But go where they may, no where can they be more hospitably received or be made more welcome than by the good people of Cedar Hill. While in session the convocation was glad to receive fraternal greetings from the convocation also in session at Cleveland, Tenn., called the Convocation of Knoxville. May there always be that brotherly love throughout our diocese, which these mutual greetings portend.

FOND DU LAC.

FOND DU LAC.—*Laying of the Corner Stone of the New Cathedral*.—On the Feast of St. Simon and St. Jude, the day appointed for the solemnities connected with the laying of the corner stone, the powers of the air seemed disposed to make the service very uncomfortable if not impracticable. But neither the north-east wind could chill nor the soaking rain dampen the joyous enthusiasm of the clergy and laity that rallied about the bishop to assist him in committing to the favor and protection of Almighty God the great work he is undertaking of lifting up again and enlarging his burned cathedral. Despite the weather, the order of the day was carried out without deviation or curtailment. At an early Celebration in the cathedral chapel, the Rev. Prof. Riley, of Nashotah, officiated. At half past ten o'clock the Bishop of Wisconsin celebrated the Holy Communion, assisted in the Gospel by the Rev. Wm. Dafter, President of the Standing Committee, and the Rev. Prof. Kemper, of Nashotah House, the Bishop of the diocese making a brief address. At noon the Bishop of Fond du Lac laid the corner stone, assisted by the Bishop of Wisconsin, the latter and the Rev. Mr. Dafter making very short addresses. The children of the Sunday schools, members of the congregation, chapter of the cathedral, students of Nashotah House, choristers and clergymen passed around the foundation and walls, singing appropriate hymns, and were dismissed by the Bishop with the Benediction—from the porch of the chapel.

The building proposed is after designs by Richard M. Upjohn, of New York, and involves an addition to the former nave of chancel, transept, chapel, organ chamber, and room for the clergy and choir, covering a space of about ninety by eighty feet, and affording room for upwards of one thousand worshippers. It is hoped that all may be ready for occupancy in about a year.

GREEN BAY.—The Northwestern Orphans' Home has been put by its managers under the jurisdiction and control of the Bishop of Fond du Lac. The institution is a fine building on Astor Heights, overlooking the Fox River, and gives shelter to about twenty-four orphans. It is under the able management of Mr. Karl E. G. Oppen, lately an active minister of the Lutheran denomination, Mr. Oppen and family were recently confirmed by the Bishop of the diocese. The work will go on as heretofore and will probably be brought into co-operation with Cadle Home and Hospital and the Mission Farm.

OHIO.

YOUNGSTOWN.—*St. James's Church, Springdale*.—This church was consecrated by the Bishop on October 20. The sermon was preached by the Rev. R. W. Grange, of Steubenville. There were present assisting in the services, the Rev. Messrs. Ganter, A. B. Nicholas, Hugh Bailey, H. L. Gamble, C. S. Witherspoon. After the offertory the Bishop advanced to the chancel steps and addressed the little children, about twenty in number, who showed their familiarity with the services by their responses and singing. He was very much affected as he spoke to them of their part in divine worship, and soon after, while endeavoring to speak of the self-sacrifice of not only St. John's, but also of some at St. James's, in their efforts to complete the beautiful house of worship, he was completely overcome, and could only say, "I cannot tell you all that is in my heart. My tears are tears of joy and sympathy. You must take these as the expression of what I would say to you." The whole congregation remained to the Celebration of the Holy Communion, a

large number partaking thereof. This church was started by Sunday school work two years ago by the people of St. John's and their rector, with the hearty co-operation of the wardens and vestry. Through it over seventy-five children and adults have been baptized into the Church and twenty-two confirmed. The church and furniture complete cost over \$2,000. The seats are free, as are the seats of St. John's.

LOUISIANA.

GENERAL NOTES.—The Church in this diocese is every day exhibiting new life in both the city and country. Thanks to the pure mountain air of Se-wanee, Tenn., the beloved Bishop has returned much benefitted in health. The diocesan missionary, the Rev. E. W. Hunter, reports a favorable outlook in most of the country parishes. He has two churches in the course of erection, one at Lake Charles and the other at Pattersonville. At Amite City, Arcola, and Clinton, great improvements have been made in the exterior and interior of the churches. Large Confirmation classes await the Bishop's visitation in very many of the country parishes. He hopes that before the New Year many of the parishes now vacant will be supplied with clergymen, and he sends out his missionary to awaken Church people as to their duty to the Church in securing the services of a rector. The lack of interest in a Church paper in both city and country Churchmen is most keenly felt. THE LIVING CHURCH, although it is by far the most widely circulated Church paper in this diocese, is not taken by all. Its having the approval of the Bishop, and its cheap price, \$1.00 a year for 52 numbers, each number containing 16 pages of interesting and instructive matter ought to commend it to every one. For Louisiana Church news, Church people must subscribe to THE LIVING CHURCH. The Bishop's appointments will be published shortly. The diocesan missionary knows of many parishes in the country anxious to do their duty, and able to raise a little, but not enough to pay for the support of a clergyman; he would be glad to communicate with some of the faithful, blessed with the talent of riches, who are willing to contribute something to help weak and struggling parishes towards securing the services of the Church. A few hundred dollars bestowed here and there, would help the cause of Christ in this diocese most wonderfully. The address of the diocesan missionary is P. O. Drawer 1042, New Orleans, La.

What is It?—Chemists have succeeded in analysing almost everything. But when certain of them attempted to discover by analysis, the subtle element that gives to Compound Oxygen its marvelous vitalizing and healing quality, they failed utterly. And so have they failed in every attempt to discover by analysis the morbid element in small-pox or vaccine virus; in the poison of the snake or mad dog; or the peculiar taint, or nidus, in which typhoid fever, scarletina, diphtheria, or malaria originate. They failed, because the active and beneficent substance called Compound Oxygen, like the evil substances we have mentioned, belong to a region of natural forces that lies above the grosser elements in nature which respond to chemical tests. The answer given by the analyst to the question, "What is it?" when enquired of in regard to Compound Oxygen, has uniformly been, that he can find nothing in it of any curative value.

And yet, through the use of what is pronounced valueless as a healer of diseases, thousands of sick and suffering people, whose physicians were unable to cure, have been restored to health during the last fourteen years. In attestation of its singular potency, prominent citizens in every walk of life—some of them widely known to the public—have not hesitated to testify openly, and under their signature, to the fact that Compound Oxygen has cured them of ailments from which they had long been miserable sufferers, and from which death only had promised relief. As the secret of Compound Oxygen cannot be discovered through any analysis of its containing medium, the chemist and the unscrupulous imitator, might as well give up the fruitless effort.

All desired information in regard to this wonderful Treatment will be sent free. Address DRs. STARKEY & PALEN, 1529 Arch St., Philadelphia.

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UNPARALLELED OFFER!
\$2.00 FOR ONLY 50 CENTS.

IN ORDER TO INCREASE OUR CIRCULATION to 50,000 at once, we make this great offer. Johnson's Poultry Book for Pleasure and Profit, price 25c. Kendall's Book, Horses and his diseases, price 25c. 1,000 worth of Choice Garden Seeds, including ten packages of the best varieties, and our Rural Homes one year 50c. We desire to have our paper reach the homes of all interested farmers and make this inducement for our coming volume. Address, OUR RURAL HOMES, Sturgis, Mich.

A SOFT, VELVET TEXTURE is imparted to the skin by the use of Glenn's Sulphur Soap. For skin diseases it should be used freely. Never take a bath without it. It is also especially useful as a means of bleaching and purifying woolen, cotton and linen fabrics.

Catarrh Cured

Catarrh is a very prevalent disease, with distressing and offensive symptoms. Hood's Sarsaparilla gives ready relief and speedy cure, from the fact it acts through the blood, and thus reaches every part of the system.

"I suffered with catarrh fifteen years. Took Hood's Sarsaparilla and I am not troubled any with catarrh, and my general health is much better." I. W. LILLIS, Postal Clerk Chicago & St. Louis Railroad.

"I suffered with catarrh 6 or 8 years; tried many wonderful cures, inhalers, etc., spending nearly one hundred dollars without benefit. I tried Hood's Sarsaparilla, and was greatly improved." M. A. ABBEY, Worcester, Mass.

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

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

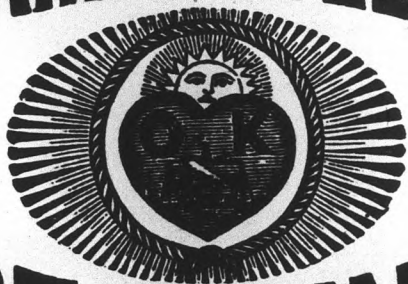
"Hood's Sarsaparilla beats all others, and is worth its weight in gold." I. BARRINGTON, 130 Bank Street, New York City.

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GROUP REMEDY

The only medicine known that will cure Membranous Croup. The proprietor of this medicine has used it in his private practice for the past twenty years, and in every case of any kind of Croup it has never failed to cure. The remedy is tasteless and perfectly harmless, containing no poison or deleterious drugs. Sample with directions sent free by mail. Price 50 cts. per box. Four dollars per doz. C. A. BELDIN, M. D., Jamaica, N. Y.

WANTED An active Man or Woman in every county to sell our goods. Salary \$75. per month and Expenses. Canvassing outfit and Particulars FREE. STANDARD SILVERWARE CO., Boston, Mass.

A Big Offer. To introduce them, we will give away 1,000 Self-operating Washing Machines. If you want one send us your name, P. O. and express office at once. The National Co., 23 Dey St., N. Y.

DRUNKENNESS Instantly Cured.

Dr. Haines' GOLDEN SPECIFIC instantly destroys all appetite for alcoholic liquors. It can be secretly administered in coffee, tea, or any article of food, even in liquor itself, with never-failing results. Thousands of the worst drunkards have been cured, who to-day believe they quit drinking of their own free will. Endorsed by every body who knows of its virtues but saloon-keepers. Send for pamphlet containing hundreds of testimonials from the best women and men from all parts of the country. Address in confidence, GOLDEN SPECIFIC CO., 185 Race St., Cincinnati, O.

THE BEST

boon ever bestowed upon man is perfect health, and the true way to insure health is to purify your blood with Ayer's Sarsaparilla. Mrs. Eliza A. Clough, 34 Arlington st., Lowell, Mass., writes: "Every winter and spring my family, including myself, use several bottles of Ayer's Sarsaparilla. Experience has convinced me that, as a powerful

Blood

purifier, it is very much superior to any other preparation of Sarsaparilla. All persons of scrofulous or consumptive tendencies, and especially delicate children, are sure to be greatly benefited by its use." J. W. Starr, Laconia, Iowa, writes: "For years I was troubled with Scrofulous complaints. I tried several different preparations, which did me little, if any, good. Two bottles of Ayer's Sarsaparilla effected a complete cure. It is my opinion that this medicine is the best blood

Purifier

of the day." C. E. Upton, Nashua, N. H., writes: "For a number of years I was troubled with a humor in my eyes, and unable to obtain relief until I commenced using Ayer's Sarsaparilla. I have taken several bottles, am greatly benefited, and believe it to be the best of blood purifiers." R. Harris, Creel City, Ramsey Co., Dakota, writes: "I have been an intense sufferer, with Dyspepsia, for the past three years. Six months ago I began to use

AYER'S Sarsaparilla

It has effected an entire cure, and I am now as well as ever."

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contains an antidote for all malarial disorders which, so far as known, is used in no other remedy. It contains no Quinine, nor any mineral nor deleterious substance whatever, and consequently produces no injurious effect upon the constitution, but leaves the system as healthy as it was before the attack.

WE WARRANT AYER'S AGUE CURE

to cure every case of Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Bilious Fever, and Liver Complaint caused by malaria. In case of failure, after due trial, dealers are authorized, by our circular dated July 1st, 1882, to refund the money.

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Large Ill. Catalogue free. Address Great Western Gun Works, Pittsburgh, Pa.

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TO MAINTAIN ONE LIE you must invent twenty, but truth can never be strengthened by bolstering. The testimony of every lady who has used Dr. Pierce's "Favorite Prescription" for nervous debility and female weakness carries conviction with it. The facts are stated in such a way that no one can doubt them. All those peculiar pains and sinking sensations which ladies suffer from, can be overcome by means of this wonderful preparation. If you are a sufferer from female weakness, don't fail to employ it.

If you would know the evils of sleeping with your mouth open, before it is too late send for a circular of Fisher's Mouth-breathing Inhibitor. See advt.

GUNN'S NEWEST (Revised) Home Book of Health or Family Physician; 210th edition, just ready, gives ninety fresh items; shows how to put in best sanitary condition house, premises or town, for fending-off cholera and all infectious diseases, and present-modern treatment in ordinary ailments and contingencies combined with large experience in forty years' successful practice, with all forms of disease, and in preventing ill-health. 1252 pages royal octavo, leather. See advertisement in another column.

INJURY to the upper teeth may be regarded as the result of dryness, caused by the passage of air between and around them, facilitating decomposition of any food present, and favoring the formation of acids capable of reacting vigorously. Fisher's Mouth-breathing Inhibitor keeps the mouth closed. See advt.

AYER'S PILLS are effectual in a wide range of diseases which arise from disorders of the stomach and digestive organs. They are a convenient remedy to have always at hand. They are sugar-coated, easy to take, effective to operate, sure to bring relief and cure.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recommend this Company to do as they agree, and orders entrusted to their care will receive prompt attention.—St. Louis Presbyterian, June 19, 1885.

Glenn's Sulphur Soap heals and beautifies, 25c.
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AFTER DIPHTHERIA.—Diphtheria is a terrible disease, requiring the greatest medical skill to effect a complete cure. Even when its power is broken, it clings to the patient with great persistency, and often leaves the system poisoned and prostrated. Just here Hood's Sarsaparilla does a vast amount of good, expelling impurities from the blood, giving it richness and vitality, while it renovates and strengthens the system.

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In an advertisement of Recent American Etchings, advertised by White Stokes & Allen of New York which recently appeared in our paper, the serious error was made of stating that the size of the page is 17x13 in., instead of 17x13 in. Those interested please take notice.

Horsford's Acid Phosphate.

Beware of Imitations.

Imitations and counterfeits have again appeared. Be sure that the word "HORSFORD'S" is on the wrapper. None are genuine without it.

ALL-NIGHT INHALATION.

A Wonderful Invention That Will Permanently and Effectually Cure Catarrh, Diseased Lungs, Throat and Air Passages.

Most people who have Catarrh have tried from one to a dozen different remedies without being cured. Why have they not been cured? Simply because what they took were not cures. How is a snuff to get into all the intricate air passages and into the blood? (For Catarrh is a constitutional disease.) Or, how will inhaling medicine for a few minutes a day dislodge the enemy from its stronghold of decaying tissue? Local applications cannot cure. Everybody knows that medicine taken in doses has a very feeble effect on diseases of a pulmonary character. They have to take such a round-about way to get into the blood that they lose their power. The Pillow-Inhaler is an invention that cures Catarrh and diseases of the Respiratory Organs by all-night inhalation. It does it by applying direct to all the diseased parts of the nose, throat and lungs, for eight hours out of twenty-four, purifying and remedial air. A person sleeping all night, or eight hours, on the Pillow-Inhaler medicates every drop of blood in the body 192 times, and this without one particle of inconvenience or one moment's loss of waking time, just as a smoky lamp during the night will leave a thick deposit on a whitened wall, so the Pillow-Inhaler spreads a powerful healing covering on the inner coating of the diseased air surfaces, from the nostrils to the bottom of the lungs. It is the only way to make an outward application to all of the parts, and to form a constitutional treatment at the same time. The Pillow-Inhaler has been in existence for six years, and during that time has cured in a wonderful manner, given-up cases of Catarrh and Consumption, and when all other treatments seemed to have failed. It is a comfortable pillow of soft hair, with reservoirs of remedial mixture. One sleeps on it just like any other pillow, and whilst sleeping, without any counteracting influence and with perfect comfort is being cured. It is inexpensive and within the reach of every one. Call and see it, and send for Explanatory Pamphlet, and Testimonials to the Pillow-Inhaler Co., Central Music Hall Building, Room 12, corner State and Randolph Sts., Chicago.

THE New York *Observer* says that a new craze has been started in that city on the awful habit of sending children to school at so early an hour as nine in the morning. These silly reformers say that girls sit up so late at night, they ought to be a-bed later the next day. Dr. Dix put the blame where it really belonged when he condemned mothers for taking their daughters about at nights while their school duties still exacted so much time and work.

FOR COUGHS, CROUP

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CONSUMPTION USE

TAYLOR'S
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SWEET GUM

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The sweet gum, as gathered from a tree of the same name, growing along the small streams in the Southern States, contains a stimulating expectorant principle that loosens the phlegm producing the early morning cough, and stimulates the child to throw off the false membrane in croup and whooping-cough. When combined with the healing mucilaginous principle in the mullein plant of the old fields, presents in TAYLOR'S CHEROKEE REMEDY OF SWEET GUM AND MULLEIN the finest known remedy for Coughs, Croup, Whooping-cough and Consumption; and so palatable, any child is pleased to take it. Ask your druggist for it. Price, 25c. and \$1. If he does not keep it, we will pay, for one time only, express charges on large size bottle to any part of the U. S. on receipt of \$1.00.

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We are the exclusive agents of the celebrated GENUINE ALASKA SEAL PLUSH. Warranted that mud or water will not injure it. Wears better than Seal. Looks as well. Sold over 5,000 Cloaks made from this Plush without complaint. Made to order only by our tailors. Fit guaranteed. 40 inch sack, \$70. Sample of the Plush FREE BY MAIL. We had made in dull times, of Best English Plush, over 4,500 Cloaks, 42-in. long, all sizes, lined, quilted satin, four real seal ornaments, chamois pockets, tailor-made quality. A, \$25.00; B, \$28; C, \$30; D, \$35; E, \$40; F, \$45; G, \$50. Every one a bargain. Being confident of this, we offer to send three garments of this lot C. O. D., with privilege of examination, you agreeing to pay return express charges if no selection is made. Give bust measurement. Send for catalogue, containing over 100 different styles of cloaks, with improved self-measurement blanks.

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In order to advertise our JAPANESE GOODS DEPARTMENT we will furnish Church Fairs and Bazaars with an assortment of good-sellable, reasonable-priced Japanese Wares, allowing the privilege of returning to us the unsold goods. Bill paid after Fair is over. Write for Circulars.

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If you want to heat your house with a good hot-air furnace with all the latest improvements, send a postal card for an illustrated circular showing the "Advance"

Steel Furnaces made by the
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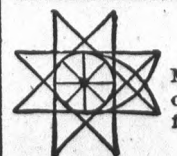


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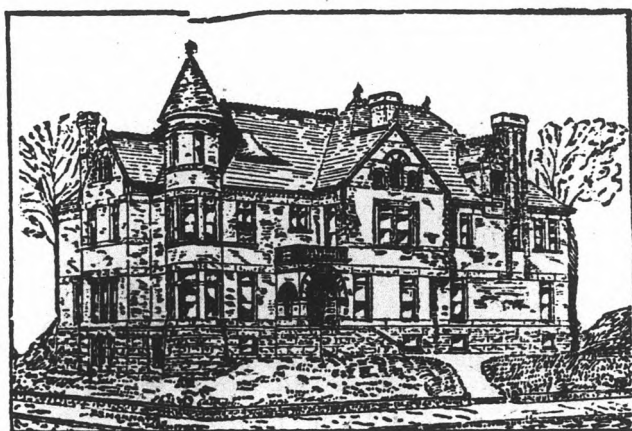
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