

# The Living Church.

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

Vol. VIII. No. 15.

CHICAGO, SATURDAY, JULY 11, 1885.

WHOLE No. 349.

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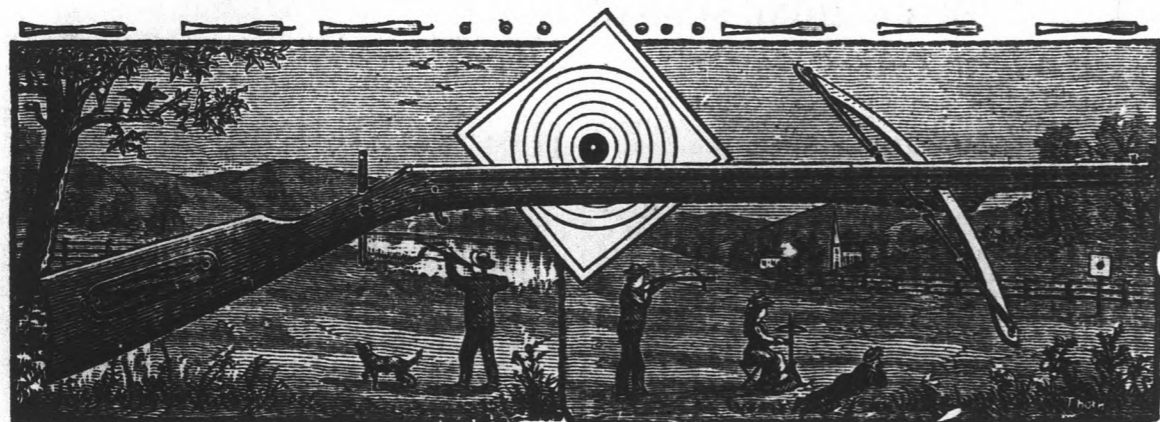
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# The Living Church.

SATURDAY, JULY 11, 1885.

EVENING.

BY THOMAS MAIR.

How calm the wooded hills repose  
Beneath the softened light,  
Reflected from the glowing clouds,  
That mark Aurora's flight.

The radiant masses, piled on high  
With wondrous beauty gleam  
As if, already on their brows,  
Heaven's opening glories beam.

No sound the holy stillness breaks  
Save when the murmuring pine,  
Utters its anthem in the breeze,  
To nature's Lord Divine.

In such an hour, my spirit turns  
From all its worldly care  
And feels within its longing soul  
God's holy presence there.

My listening ears can almost catch  
The hymn of Heaven's bright choir;  
My eyes, that pierce the radiant blue,  
Reflect my heart's desire.

When will the cords that bind to earth  
Break and my spirit free!  
O Lord, 'tis weary waiting here,  
I long for Heaven and Thee.

## NEWS AND NOTES.

THE Jewish population of Jerusalem is constantly increasing and now numbers 18,000. This is the largest number that has lived in the sacred city at one time since the destruction by Titus in 70 A. D.

A FULL-SIZED marble statue of the late Bishop Pinkney has recently been erected in Oak Hill Cemetery, West Washington, D. C. It represents the Bishop standing in full robes in the act of speaking. The statue is the gift of Mr. W. W. Corcoran.

ONE item in the Mansion House Fund list for the memorial to the late General Gordon is particularly noteworthy. The British consul at San Francisco has forwarded a contribution, subscribed in part by Chinese residents there, in grateful recognition of Gordon's services to their Empire.

THE grand-daughter of the late Bishop McIlvaine, Miss Josephine McIlvaine, daughter of John H. Henson, of New York, was recently married at Oxford, England, in the church of St. Cross of the Holywell, to John Cole, of New York. The Rev. Canon Liddon performed the ceremony. The service was choral.

A MEMORIAL of the late Father Lowder has been placed in St. Barnabas' church, Pimlico, England. It consists of a beautiful Venetian mosaic, the subject of which is suggested by the passage "Feed my lambs, tend My sheep." The name of the late Rev. James Skinner is also associated with the same memorial.

EX-MINISTER JAMES RUSSELL LOWELL has just presented to the library of Harvard College 688 volumes, picked up by him abroad. In the collection are some English and Italian works, but most of the books are Spanish. There are some of the greatest rarity and value, and none of them are commonplace.

A DISTINGUISHED French scientist says, referring to the old saying that clergymen's sons never turn out well: "The sons of clerical families have actually surpassed, during two hundred years, in their contributions to the roll

of eminent scientists, the similar contributions of any other class of families, not excepting those that belong to the directly scientific professions, physicians, surgeons, and chemists."

THE canonry in Worcester cathedral, vacant by the appointment of Canon Butler to the deanery of Lincoln, has been filled by the appointment of the Rev. Mandell Creighton, Professor of Ecclesiastical History at Cambridge. Mr. Creighton is the author of *The History of the Papacy During the Period of the Reformation*, vols. i. and ii., and several other works.

IN recognition of Mr. Gladstone's services to his sovereign and his country, the Queen has intimated her wish to offer him an earldom. The ex-Premier, however, has signified his desire to forego this honor. It has been well said that Mr. Gladstone can never be anything else but Mr. Gladstone, and the acceptance of a peerage would lower rather than elevate him.

ON the first of June an excellent law, passed at the last session of the Connecticut legislature, took effect throughout that State. It provides for the imposition of a fine of fifty dollars or less, or imprisonment for three months or less, or both, on persons selling or keeping for sale publications devoted to criminal news or stories of crime. It is said that the law has already had the effect of purifying the news stands.

UNDER the new Registration act in England the persons entitled to be registered at Parliamentary elections are as follows:

- (a) Having a £10 occupation qualification.
- (b) Having a household qualification.
- (c) Having a lodger or service qualification.

For each of these it is imperative at present that the would-be voter must have possessed his qualification for the whole twelve months immediately preceding the 15th.

THE Degree of D. D. has been conferred in a special convocation at Oxford, on the bishops of Winchester, Gloucester and Bristol, and Bath and Wells (all three Cambridge men) as chairmen for the companies for the Revision of the Bible, on the Rev. R. H. Codrington, who surrendered a Fellowship to devote himself to the evangelization of the islands of the South Pacific and who has translated the Scriptures into many of the Melanesian dialects and also on the Rev. Phillips Brooks of Boston to hear whom Westminster Abbey was crowded a few Sundays since.

A COMMENCEMENT has been made with the work connected with the repair and preservation of Holy Trinity church, Stratford-on-Avon, which has most interesting historical associations, and as the burial-place of Shakspeare is the object of universal interest. The estimated cost of the work is £12,000. The fine Early Norman tower is to receive first attention. The ancient doorway near Shakspeare's tomb will be opened to give access to the new vestry which it is proposed to erect on the site of the old one.

Now that the subject of Sunday observance is agitating the public mind in Chicago and elsewhere, it may be interesting to note the new law that

came into operation in Austria, on June 11th. It is calculated that in Vienna alone 50,000 people were freed from Sunday work in consequence, and for the first time that city was without Sunday afternoon papers. The proprietors of the Viennese newspapers have resolved that in future there shall be no Monday morning edition, but that an afternoon issue will be published at two o'clock instead of the ordinary evening edition.

GERMANY is deploring the untimely decease of Prince Charles, or the "Red Prince" as he was styled from the color of his uniform. He was father of the Duchess of Connaught and nephew to the German Emperor, and gained most of his laurels in the Franco-Prussian war; the great plum which fell to his feet being the surrender to him of Metz by Marshal Bazaine with 170,000 soldiers, which put to an end the last chance France had of retrieving her disasters. France has lost Admiral Courbet, spoken of as one of the ablest officers in the French navy, who has lately been conducting the operations against the Chinese. He died on board his ship, not in battle, but in consequence of the hardships endured in warfare.

THE Tenth Congress of the Church in the United States will be held in the city of New Haven, Conn., commencing on Tuesday, October 20th. The Rt. Rev. John Williams, D. D., Bishop of Connecticut, will preside. Amongst the topics to be treated are the following: "The Christian Doctrine of the Atonement," "Grounds of Church Unity," "Ethics of the Tariff Question," "Æstheticism in Worship," "The Churches," "Deaconesses and Sisterhoods," "Place and Methods of Bible Study in the Christian Life." The list of writers and speakers embraces the names of the Bishops of Connecticut, Springfield, Western New York, Albany, Kentucky, Alabama, Minnesota, and the Assistant-Bishop of Virginia, with many well-known others. B.

## LETTERS FROM EGYPT.

BY THE REV. CUNNINGHAM GEIKIE, D.D.

III.

It is hard to realize that the mongrel population of Alexandria, and its wholly modern buildings, represent the city founded by Alexander the Great 330 years before Christ, to create at the mouths of the Nile a successor equal in fame to the great mart of Tyre which he had destroyed. But it is so. Here for 2,200 years the bustle and importance of the place have justified the selection of its site by that great conqueror. That it lies so far to the west is itself a tribute to his intelligence. Farther east, its harbor would have shared the fate of that of Pelusium, Ascalone, Sidon, and Tyre, which have been filled up by the Nile mud carried into them by a Mediterranean current.

A drive through and around the city is interesting. Horses that seem to have been fed on flour-barrels and to show the hoops in their lean sides, drag you as fast as they can through the mud, which lies thick and adhesive in all but the chief streets. A poor mosque, very small, first commands attention from its name, Alexander of

the Two Horns, an allusion to the deification of Philip's son as the God Ammon. That the great man died at Babylon has not prevented a legend that this mosque shows the place of his last moments, and to this day, I am told, pilgrims from Macedonia visit it to honor his memory. A broken fragment of the statue of some Roman grandee, and of another of Hercules, at the side of the street as you pass on, are the only antiquities within the city, though much must lie below the rubbish of so many centuries. The houses soon get incredibly poor; the people dirty and wretched. Squalor marks everything. Passing through one of the old gates of the city, a poor affair, we soon reach higher ground, on which stands the well-known Pompey's Pillar—a huge shaft of granite 67ft. high, 9ft. through at the base, and eight at the top. With the pedestal the whole structure is 104ft. high. How was a stone 67ft. by 9ft. brought hundreds of miles and set up? The obelisk in Paris bears a long inscription narrating the mode of its erection in the Place de la Concorde, but the machinery of to-day is supposed to be infinitely superior to that of antiquity. Yet the Egyptians could transport to great distances blocks of stone of the most amazing size, and Roman engineers could make great wooden amphitheatres, which formed two halves opened at pleasure, even when filled with spectators! Pompey's Pillar was raised in honor of a Roman official, in A. D. 302, by the prefect Pompey—350 years after the great Pompey had lain murdered on the sands of the Alexandrian shore. But it shakes one's faith in monuments to learn that the official glorified in this case had the credit due to him for a gift of corn in a time of scarcity marred by his having been guilty of a ruthless massacre of the population a few years before. To lie like a tombstone is not a modern characteristic only.

On the slope of the long mound erected by the famous pillar, lies the great Mohammedan cemetery—a wretched place of neglected and decaying plaster tombs. The dead are buried without coffins, very near the surface, and a superstructure of mud and stones, coated with plaster, raised over them, looking like so many ovens. Between the graves all is vile. No walks, no grass; only rough earth, strewn with refuse and trodden hard by countless feet. Once built, a tomb is left to care for itself, though the favorite holiday pleasure of the relatives is to spread a tent over it, and spend the day in feasting, varied by chanted praises of the deceased. Here and there such sights are always to be noticed. Yonder are some women and a boy, without a tent, sitting beside a tomb. As we near them they are crooning a dirge, but looking none the less curiously at me as they do so. How many acres the cemetery covers I cannot imagine, as no one grave is ever used for more than one body. An imitation head-dress on the top of each tomb shows whether a man or a woman sleeps below; otherwise there is no distinctive memorial; no epitaphs; no loving care. One might as well be buried in the street. The grave of a nameless pauper gets more reverence among Christians than any rest-

ing-place of a Mohammedan, whether rich or poor.

On to the Mahmoudieh Canal. That wretched-looking woman in blue cotton from head to foot—her only clothing—with bare feet and legs, but closely veiled face, has a tray with cakes on her head, but they turn out to be cakes of cow dung, which she is about to spread out in the sun, to dry as fuel. Away to the north as we ride on lies the great lighthouse, at the entrance of the Eastern harbor. The sailor has been guided to his haven for over 2,000 years by the beams shed from this spot, for it was here the Pharos of antiquity stood—one of the wonders of the ancient world. But here is the canal, still of vast use in bringing to the sea the produce of the interior. It runs to the Nile, which it taps after a course of forty miles, but every yard of it, placid though the waters be now, was dug out amid sufferings fit to brand its projector—Mehemet Ali—as one of the greatest scoundrels ever invested with absolute power—which is to say a great deal. Two hundred and fifty thousand laborers were torn from their fields and set to dig the huge trench, with no tools but their fingers and such inadequate provision of food that 20,000 men died in the three months in which, by the help of the driver's whip, it was completed. Small baskets were all the poor toilers had for the removal of the excavated sand or mud—but the tyrant had given the order, and what if thousands died to carry it out. Uncle Tom says of some one, "If the debil don't get that man, what is the debil for?" and one might apply this to Mehemet Ali.

At this season the principal traffic is the bringing cotton bales down from the Nile to the sea; whole fleets of small vessels, rigged with a great three-cornered sail, finding occupation in this traffic. Others of the same build are used by tourists, to whom time is of no object for ascending the Nile—the *dahabeeyahs* of travel-books. Steamboats, however, have put them rather in the background of late years, for few like to be the sport of calms and head winds when for less money they may go on their way in spite of both.

Poor water-wheels lift water at intervals from the canal to irrigate gardens on its borders, for nothing can grow in Egypt if not continually watered. Every garden is, indeed, divided into small beds, on every side of which water is frequently set flowing, and even the fields are moistened with as sedulous care. The water of the canal is of the color of mud, but it is drunk, unfiltered, by the poor. No wonder that typhoid keeps high-day in the poor hovels round.

On through the mud, through stinking pools, through holes and ruts, though it is the high-way! Here comes a drove of cows, or rather buffaloes, let out to drink—black ugly brutes, almost without hair, their backs humpy, and their horns flattened over the top of their heads like a cuirass, before they bend out at the sides. Over they press to the canal and away into the water, till some of them have only the head above it. The kine coming out of the Nile in Pharaoh's dream, had been cooling themselves in the same way as these very plain-looking descendants of theirs are doing to-day. A mound of chopped straw—chopped by the flail on the threshing floor, stands inside an apology for a barn. It is the food of horses and cattle everywhere in Egypt. Often when we read "straw" in the Bible we should read "tebben," for the word is

the same in Hebrew as in the Arabic of the present.

A man with a goldfinch in a bamboo cage, very roughly made, stops the way. "Was it caught here?" "Yes." "How much do you want for it?" "Ten shillings." "Never mind; take this *piastre* for your civil answer." I was pleased to see one of our British song-birds so far from home, never dreaming before that it migrated to Egypt, or was to be found in it.

Where is some trace of home not to be found? Why, there is a boat—an English boat—with its name "Buccleugh," being dragged from the canal. A club used to boast of a rowing match here, but it did not succeed, and this is one of the boats, sold now to some rich Egyptian. And underneath that sycamore a man is busy filling his skin bottle from a small water-wheel. Too big for a goat, it must be the skin of a calf, for it could not be that of a pig. I would be hard pressed before I quenched my thirst from it. On and on, through mud and through stench, underneath palm trees and acacias—with great expanses of wheat four or five inches high, though it is only January. But now the road improves as we leave the canal. It is sandy and dry. The cemeteries of the city stretch along its side—Coptic, French, English, and so on, for each faith. Oh for a spot where death had not tracked us! Yonder only, friend, on the other side of the bridgeless river. Once there, we shall never see death again, forever!

The waterworks lie on our way, marked by a little paradise of green, for no doubt the water company here, like their brethren elsewhere, charge enough for their commodity to enable them to be profuse with it on their own premises. The garden is much below the level of the soil around to retain the water when turned on it. Strings of natives are passing; the women often with loads or jars on their heads; the men on foot or solemnly mounted on donkeys, so small, one wonders how they can bear such baggy gentlemen. Hedges of prickly pear, a huge cactus, with one fleshy, spiny leaf growing out of another, line the next part of the road, and now we are back to the city gate. Some French ladies are passing out as we near it, their dress the very agony of fashion. The sex hardly dresses itself so elaborately when no one can see its glory. For whom is all this decoration made—for the vanity of the wearer, rivalry of her sisters, or the attention of the owners of beards and moustachios?

Alexandria is the scene of active Christian efforts of various kinds. Miss Robinson is just starting a branch of her mission for soldiers and sailors, but the Scotch Church has hitherto shared with the American the honor of wide labor among the nations. Unfortunately, nothing whatever of a missionary kind is done by the Church of England—a fact which I commend to the notice of the authorities of my Church. It is a disgrace to us that it should be so—a disgrace and a sin. There are, doubtless, the means of activity. Not to call them forth is a heavy responsibility. The English Church attends only, as its minister told me, to the English. Why should this be? In the name of religion let the scandal cease. I am told that the present endowments of the Church amount to about £800 a year, and that in the course of some years it will rise to some thousands a year by the falling in of leases.

The Scotch mission has six schools;

a boys' school, in which the pupils pay from 10 to 20fr. a month; another in which they pay nothing. In the former, 120 boys are taught the Scriptures, and English, French, Italian, Arabic and Hebrew; in the latter, 60 boys, mostly Jews, but some Copts, learn Arabic and English. This school is in the Arab quarter. In the same way there is a paying and a free school for girls—the former teaching the same languages as in the paying boys' school, with the addition of Greek. At present 50 girls attend, as a number left at Christmas to be married. Each pays from five to 20fr. a month. The free school has 100 girls, mostly Jewesses, who are taught German, Italian and English. In all free schools Christianity is the basis of all education. The varied nationalities of the scholars is shown by the many languages in which it is necessary to instruct their various sections. Two Sunday schools complete this part of the work, separate classes being taught in English, Italian, German and Arabic, according to the race to which the children—about 130 in all—belong. Then comes the labor of a lay missionary amongst adult Jews, and a harbor mission on board a "Bethel" ship, which I learn, on the best authority, is of great service.

The American Presbyterians have also a mission to the Copts, a branch of the splendid mission of the body in different parts of Egypt. I have not mentioned the Sunday worship for Europeans, but this is, of course, regularly sustained.

#### REASONS FOR BEING A CHURCHMAN.

ADDRESSED TO ENGLISH SPEAKING CHRISTIANS OF EVERY NAME.

BY THE REV. ARTHUR WILDE LITTLE, M. A.

XXX.—THE ANGLICAN CHURCH AND THE PRAYERS.

The liturgy in the strict sense of the word means the service used in celebrating the Holy Communion. It admits of no doubt that our Saviour at the Last Supper followed the usual ritual of the Passover, inserting at the most appropriate places the Eucharistic blessing of the bread and wine, and the distribution of the consecrated Elements. It is moreover reasonable to suppose that He gave the Apostles directions as to the way in which they were to "do this." Be that as it may, they certainly could never have celebrated that Holy Communion without recalling and reproducing the outline of the Paschal service which the Master had used. His example was command enough, even if He did not explicitly order them to follow it; and as a matter of fact they did follow it. Wherever they went they carried with them the same outline of the liturgy, and that too based on the Paschal ritual. Although it was not generally (if at all) committed to writing (till in the second century, yet it retained all its parts, and had only verbal differences in the most widely severed portions of the Church.

In the great centres like Jerusalem, Ephesus, Rome and Alexandria, the liturgies used bore the impress of Apostolic individuality, while still keeping to the general form of Catholic unity. Thus arose four great types of the primitive liturgy called respectively (a) the Liturgy of St. James, used in Jerusalem (and, in a slightly modified form in Antioch, known as the Antiochian, Clementine or Apostolic Liturgy) (b) the Liturgy of St. John, used in Ephesus, Gaul, Spain, and Britain; (c) the Litur-

gy of St. Peter, used at Rome; and (d) the Liturgy of St. Mark, used at Alexandria<sup>1</sup>.

These all have twelve parts or divisions in common. The order in which these parts occur is not always the same, the substance of each is the same, and even the verbal expression, though not identical, is so similar as to demonstrate a common origin. They differ less from each other than the four great races of men whom God "hath made of one blood for to dwell on all the face of the earth,"<sup>2</sup> and who may all justly claim a common origin from Noah, by whose sons "was the whole earth overspread."<sup>3</sup> After Scripture-lessons and a sermon with which the service usually began, the twelve parts common to all ancient liturgies are as follows:

- I. The Kiss of Peace.
  - II. Lift up your hearts.
  - III. The Tensanctus.
  - IV. Commemoration of the Institution.
  - V. The Oblation.
  - VI. The Invocation.
  - (The three last form the Prayer of Consecration.)
  - VII. Prayer for the living.
  - VIII. Prayer for the faithful departed.
  - IX. The Lord's Prayer.
  - X. Union of the consecrated Elements.
  - XI. The Communion.
  - XII. Thanksgiving.
- This is the order of parts according to the Liturgy of St. James.<sup>4</sup>

The four varieties of the Early Liturgy are at least as much alike as the four Gospels, which have so much in common that we are sure they are each based on the one oral Gospel which the Apostles taught for twenty years before they wrote down the first word.

The Apostolic Liturgy is, in its substance, older than the written Gospels and Epistles. St. Paul himself several times quotes from liturgical forms used in the Early Church. This fact is clearly shown in Neale's Essays on Liturgiology (pp 411—474), is often alluded to by Conybeare and Howson, and is admirably set forth by a layman of our own Church in a most instructive monograph on the Divine Liturgy.<sup>5</sup>

The worship of the Early Church was liturgical, musical, reverent, symbolic, and as soon as circumstances allowed, ornate. When the younger Pliny was Governor of Bithynia, A. D. 112, he wrote a letter to the Emperor Trajan, in which he gives us our first post-Apostolic glimpse of Christian worship. The Christians says he, "are accustomed on a stated day, to meet before daylight, and to say antiphonally a hymn to Christ [*dicere secum invicem carmen Christo*] as to God, and to bind themselves by a Sacrament [or oath, Latin *Sacramentum*] not to commit any wickedness."

The next description of Christian worship is given by Justin Martyr before A. D. 140:

"Upon the day called Sunday we have an assembly of all who live in the towns or in the country, who meet in an appointed place; and the records of

1. These 4 Liturgies are the basis of all modern Liturgies. That of St. James is still used in the East, and is the basis of the Græco-Russian service; that of St. John is the basis of the Anglican, and also of the old Gallican and Mozarabic; that of St. Peter, of the modern Roman use; that of St. Mark, of the Coptic rite.

2 Acts xvii: 26.

3 Gen. ix: 19.

4 For the arrangement of the other Liturgies, see Blunt's Annot. P. B., p. 148, Cutt's Turning Points in Gen. Ch. Hist. p. 142, and Kip's Double Witness, p. 15. See also for some specimens, Sadler's Ch. Doct. and Bible Truth, p. 204.

5 I refer of course, to "The Divine Liturgy in the Book of Common Prayer" by Geo. W. Hunter, pub. by James McCauley, Philadelphia, 1881. See p. 104, also for St. Clement's quotations, p. 90.

the Apostles, or the writings of the Prophets are read, according as time will permit. When the reader has ended, then the bishop (or president) admonishes and exhorts us in a discourse that we should imitate such good examples. After that we all stand up and pray, and as we said before, when that prayer is ended, bread is offered and wine and water. Then the Bishop also, according to the authority given him, sends up prayers and thanksgivings; and the people end the prayer with him, saying, Amen. After which distribution is made of the consecrated Elements, which are also sent by the hands of the deacons to those who are absent." 6 He also speaks of the Christians offering up "solemn rites and hymns." 7

The prayer of consecration or "Canon of the Mass," is of course the vital and essential part of the liturgy. It is impossible here to reproduce any ancient liturgy in full; but while referring the reader to Neale's translations, to Hammond's great work, and the little book of Hunter mentioned above, I will give a brief description of the so-called Clementine Liturgy which agrees with that of St. James, being probably that form of it which was used in Antioch. 8 It is undoubtedly the earliest complete liturgy which has come down to us, for it is contained in the eighth book of the Apostolic Constitutions, which though probably not compiled until the third or fourth century, is made up of material of much earlier date. The four great liturgies may be traced back in substantial integrity to the fifth century, St. James's Liturgy to the fourth, and this form which I am about to quote, certainly to the third or earlier. 9 They can also be traced by fragments and actual quotations so far back that there can be no doubt that they were used substantially as we have them in the age next succeeding that of the Apostles, and were based on the oral liturgy which the blessed Apostles used with the memory of the Last Supper fresh in their minds, and which Proclus (Patriarch of Constantinople in the fifth century) asserts they agreed upon before they parted for their several fields of work.

The first part of the Clementine Liturgy—the part which we call the Ante-Communion or Proanaphora—begins with readings from Holy Scripture (which at an early date, probably by St. Jerome in the fourth century, were arranged into the Gospels and Epistles for the day. 10) Then the Bishop says the lesser Benediction (which St. Paul quotes in II. Cor. xiii: 14), "The grace of our Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Ghost be with you all."

[And let all answer] "And with thy Spirit."

Then follows the sermon; and after that a deacon dismisses the catechumens, and utters a bidding prayer, which bears a most striking resemblance to the corresponding part of the Jewish Paschal Office, immediately after the discourse, bidding the people pray for the Church and the world, for bishops, priests, deacons, etc., for "the

babes of the Church" (an incidental proof, by the way, of infant Baptism). The bishop, 11 who is here called the high priest, says the prayer corresponding to our prayer for the Church Militant. Then comes the Offertory, when "the deacons bring the gifts to the bishop at the altar," and the wine is poured out. Just here occurs an important rubric:

"When the high priest has prayed by himself with the priests, and has put on his shining garments, 12 standing by the altar, and having made with his hand the sign of the Cross upon his forehead, let him say:

"The grace of the Almighty God, etc., be with you all."

[And let all with one voice say:] "And with thy Spirit."

[The High Priest.] "Lift up your mind."

[All.] "We have unto the Lord."

[The High Priest.] "Let us give thanks unto the Lord."

[All.] "It is meet and right."

[And let the High Priest say:]

[THE PREFACE.] "It is verily meet and right, before all things, to hymn to Thee, the only true God," etc. Here follows a very long ascription of praise (which we have cut down to the Short Preface and proper Prefaces of our Communion Office) obviously based on the "Hallel" of the Passover ritual. It closes, of course, with the Angelic Hymn, though in a somewhat fuller form than our own, "Therefore with angels and archangels," etc., the whole congregation uniting in the "Holy, Holy, Holy, Lord God of Hosts," etc. The bishop then says a prayer which embodies a paraphrase of the Creed, and also corresponds to our "Prayer of Humble Access," followed by the solemn Canon of the Mass, which I give in full that all may see how exactly our Prayer of Consecration agrees with it:

"Remembering therefore what things He endured for us, we give Thee thanks, O, God Almighty, not as we ought, but as we are able, and fulfil His command.

THE INSTITUTION. For in the night in which He was betrayed He took bread in His holy and spotless hands, and when He had looked up to Thee His God and Father, He brake, and gave to his disciples, saying, This is the mystery of the New Covenant, take of it, eat. This is My body, which is broken for many, for the forgiveness of sins. Likewise when He had mingled the cup with wine and water, and hallowed it, He gave it to them, saying: Drink ye all of this, for this is my blood which is shed for many for the remission of sins. Do this in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show forth my death till I come.

THE OBOLATION. Remembering therefore His passion and death, and resurrection from the dead, and return into the heavens, and His future second appearing, in which He shall come with glory and power to judge the quick and the dead, and to give to each one according to his deeds, we offer to Thee, King and God, according to His command, this bread and this cup, giving thanks to Thee through Him, in that Thou hast thought us fit to stand before Thee, and to sacrifice to Thee.

THE INVOCATION. And we beseech Thee that Thou wilt favorably look upon these gifts which now lie before

Thee, O Thou God, who needest naught, and be well pleased with them in honor of Thy Christ, and send down upon this Sacrifice Thy Holy Ghost, the Witness of the sufferings of the Lord Jesus, that He may make this bread the body of Thy Christ, that they who partake thereof may be strengthened in piety, may obtain remission of sins, may be delivered from the devil and his deceit, may be filled with the Holy Ghost, may be made worthy of Thy Christ, may obtain eternal life, since Thou art reconciled to them, O Lord Almighty."

I give here the corresponding prayer in our Prayer Book to show how primitive our liturgy is:

THE INSTITUTION. "All glory be to Thee, Almighty God, our heavenly Father, for that Thou, of Thy tender mercy, didst give Thine only Son Jesus Christ to suffer death upon the cross for our redemption; Who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in His holy Gospel command us to continue a perpetual memory of that His precious death and sacrifice, until His coming again: For in the night in which He was betrayed, He took bread; and when he had given thanks, He brake it, and gave it to His disciples, saying: Take, eat, this is My Body, which is given for you; do this in remembrance of Me. Likewise, after supper, He took the cup; and when He had given thanks, He gave it to them, saying: Drink ye all of this; for this is My Blood of the New Testament, which is shed for you, and for many, for the remission of sins; do this, as oft as ye shall drink it in remembrance of Me.

THE OBOLATION. Wherefore, O Lord and heavenly Father, according to the institution of Thy dearly beloved Son our Saviour Jesus Christ, we, Thy humble servants, do celebrate and make here before Thy divine Majesty, with these Thy holy gifts, which we now offer unto Thee, the memorial Thy Son hath commanded us to make; having in remembrance His blessed passion and precious death, His mighty resurrection and glorious ascension; rendering unto Thee most hearty thanks for the innumerable benefits procured unto us by the same.

THE INVOCATION.—And we most humbly beseech Thee, O most merciful Father, to hear us; and, of Thy Almighty goodness, vouchsafe to bless and sanctify, with Thy Word and Holy Spirit these Thy gifts and creatures of bread and wine; that we, receiving them according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood." \* \* \*

After the prayer of consecration follow some special intercessions for the living and for the faithful departed, which we have in the concluding part of the canon and also in the prayer for the Church Militant. Next comes the *Gloria in Excelsis*, though in a shorter and more ancient form than that of other liturgies including our own. The Communion follows, the bishop, priests and deacons first receiving, and then the people in order, "with reverence and godly fear."

"[And let the bishop give the offering, saying:] The Body of Christ. And let him that receiveth, say:] Amen.

[And let the deacon take the cup, and giving it, say:] The Blood of Christ, the Cup of Life. [And let him that drinketh, say:] Amen.

The 34th Psalm follows, correspond-

ing to our Communion Hymn. And the concluding prayers correspond remarkably with our post-Communion prayer.

This is a fair specimen of the early liturgy, the chief and centre service of the primitive Catholic Church. And as we compare our own with it, we may well thank God that our Church has "continued steadfastly in the prayers."

OPINIONS OF THE PRESS.

*The Standard (Baptist).*

THE CONGRESS OF CHURCHES.—Remembering with what ideas this movement originated, we have not felt obliged to give it any support. So long as doctrinal and denominational convictions stand for something, movements which are designed, or which tend, to belittle them, may well be distrusted at a time when, if ever in all Christian history, it was bound upon those "set for the defense of the gospel" to defend it with their whole strength. Christian love and Christian union are good; but Christian loyalty and fidelity are surely of not less value.

*The Christian at Work.*

CHRISTIANITY AND PROGRESS.—In his admirable dedicatory sermon delivered at the consecration of the new cathedral at Garden City, in the course of his comments on the skepticism of the age, Bishop H. C. Potter most happily showed that with all the pretensions of Positivism, and the denial of Christian truth, it was really Christianity that was doing the world's work. Said Bishop Potter:

"The hands that have reached down to snatch the perishing from the jaws of death have been Christian hands; the feet that have run swiftest and soonest on all helpful and healing errands have been Christian feet; the eyes that have seen the deepest into all our sin and perplexing social problems have been Christian eyes; and the lips that have spoken the most quickening and consoling words when all other lips were dumb were Christian lips."

It is all true; and despite the failings of latter-day Christianity, and the faults and follies of many professing Christians, it is true that the uplifting force of the world to-day is Christianity, and that no other religion or philosophy or system of negations or of affirmations offers anything else as a substitute for doing what the religion of Christ is doing the world over. Were Christianity to fail—it never shall fail—we should see a reversion to vice, oppression and cruelty which no civilization could prevent, but which would only be intensified, as in the case of Egypt, Assyria, Greece and Rome, by the abundance of wealth and luxury, and the multiplication of the instruments of oppression, and cruelty and wrongdoing.

*The Church Times.*

AS OTHERS SEE US.—Two interesting and important religious movements are reported from the United States. One was what is called an "American Congress of Churches," but what was really a kind of symposium of all the heresies and schisms, in which, to our surprise, Bishop Cleveland Coxe, Dr. J. H. Hopkins and Father Grafton consented to take part. As an indication of the *malaise* which the wild reign of disorder is beginning to create in the minds of thoughtful men outside the Church, it is not without a certain interest; but it is not obvious what good can possibly come of it. The other movement to which we refer is a mission to be held next Advent by the Churchmen of New York. We feel certain that the enterprise will have the prayers and sympathies of every Churchman on this side the Atlantic. It at first sight might seem rather a pity that Mr. Charles Powell will have returned home; but it would appear that the mission is intended rather for the rich and well-to-do than for the working classes. This is as it should be.

6 For the whole passage see Justin's Apol. I., Ch 65-67.  
7 Apol. I. 13.

8 See Probst, p. 231, quoted by Hunter p. 231.

9 Hunter says of it: "We have here sacred words used by apostles and martyrs, day after day and week after week, older possibly than the Gospel of St. Matthew; older probably than the Epistles of St. Paul; older most of them, certainly than the loveliest and dearest of all writings, the Gospel of St. John." P. 26.

(10) The altar readings both of the ancient and modern Anglo-Catholic Church often differ from the modern Roman arrangement, in which case we follow the old order of St. Jerome, from which Rome has often departed. See Blunt, Annot. P. B., p. 70.

(11) In this copy of Liturgy the Celebrant is supposed to be a bishop: It is directed to be used by a bishop at his first Eucharist after his consecration.

(12) The clergy of the early Church, like the Jewish ministry, wore proper vestments.

## The Household.

CALENDAR—JULY, 1885.

12. 6th Sunday after Trinity. Green.  
19. 7th Sunday after Sunday. Green.  
25. ST. JAMES, APOSTLE. Red.  
26. 8th Sunday after Trinity. Green.

### "DE IMITATIONE CHRISTI."

BY HARRIET W. FRENCH.

It is told of Thomas a Kempis that as he walked with his brethren in cloister and garden, he oftentimes withdrew from them, saying, "Dear Brethren, I must go—One is waiting for me in my cell." and what the voice of the Beloved seemed to say to Thomas and what the voice of the Disciple replied, we find in the wonderful treatise, treasured in the devotion of centuries—the treatise "Concerning the Following of Christ."

Through the wide garden do the brethren  
pace,  
Where fall of fountains cools the crystal  
air

And birds sing sinless antiphon to prayer,  
And flowers breathe fragrant incense  
through the place.

The brethren's hours of silence duly spent,  
Now, in familiar speech of things around,  
Of skies o'er head and small blooms on the  
ground,  
They take their harmless pleasure, full  
content.

For they who loftiest soar in heavenward  
flight,  
Find the earth fair, and with a child's meek  
heart,

In lowly things learn God's dear love and  
art,  
And, pure of spirit, win divinest sight,  
Joying in common charms of earth and  
sky,

In every varying hue of pulsing light,  
In blushing rose, or lilies' mystic white,  
And wood-note wild by breezes borne anigh.

So when from prayer and toil the brethren  
cease,  
Cheerful, their cares they lay aside awhile,  
Freely go forth to bask in Nature's smile  
And take her gentle benison of peace.

In groups they stroll adown their 'customed  
walk  
And one, whose voice thrills with a tender  
joy,

As though some happy secret did employ  
His deepest thought, beneath his lighter  
talk,

Says simply, to his brethren standing near,  
"Dear friends, I go—ONE waits me in my  
cell,"

And they, this Heavenly Favor knowing  
well,  
List, half in hope the Voice Divine to hear.

And what the Voice Beloved to Thomas  
spake,

What the Disciple's earnest, low reply,  
In holy interchange and converse high,  
They know whose hearts with love of Jesus  
break,

In pondering o'er the burning words which  
tell

Of following Him whose voice bids us aside,  
Wondrously willing with us to abide,  
Awaiting each, in his own heart's still cell.

Baltimore, A. D. 1885.

### THE STORY OF DORINDA.

BY D. R. C.

PART I.

She was only a factory-girl with a plain, freckled face and her name suited her—Dorinda Black, homely and ordinary. Yet I liked her as soon as I saw her. There was something so thoroughly trustworthy—so restful—in her plain honest face that my eyes turned from many a prettier one to hers. My husband had started a chair-factory in a small but rising western town, and it was after my first visit to the great building that I said to him, "Robert, I like that freckle-faced girl in the east room, the one who works so industriously."

"If that is't definite—a real woman's description," laughed my husband; "but I know whom you mean—Dorinda Black. She is a first-rate worker, the most rapid among the girls perhaps,

and a great favorite, but my gracious, she's homely!"

"There's homely and homely," I answered sagely, "and her face is a good strong one and I like her."

"There's no accounting for tastes," Robert replied with a little shrug and a smile that is to me very irritating. For Robert, though one of the best of men, can be aggravating. Weeks and months passed before I learned much about Dorinda, and then it was nothing uncommon. Her father was a man of unusual intelligence—a master-mechanic. He had married early in life a pretty but most common-place girl whose tastes were utterly unlike his; and who, while he improved and developed, stood still. There were four children younger than Dorinda, and when the next younger daughter was able to a certain extent to take her place at home, Dorinda gave up her school, and earned something to swell the family purse, which was always in a state of depression sad to behold. It was a great trial to the girl to give up school, especially as the teachers with whom she was a favorite offered to clothe her, and the superintendent to provide books for her, to enable her to graduate. But a new baby had arrived, and as Dorinda said once to me in the simplest way, "there was nothing else to do, Mrs. Ellis, father could not earn enough to keep us, and I wanted the other children to have more than I had, so I had to make money. It is such a pleasure," she added after a moment's pause.

The love between Dorinda and her father was something wonderful to me. Often have I seen the girl hurrying from the factory to her father's shop to walk home with him. And Sunday afternoons they would wander away to the woods—when Dorinda could be spared—in the lovely summer weather; often with book or paper, talking earnestly together. To the daughter the father was a paragon of learning, and the mingled look of wonder and admiration with which she looked up to him gave her gray eyes an expression which to my mind at least made them beautiful.

I first made Dorinda's acquaintance by lending her books. Robert had a fine library—a legacy from an uncle—and I chose one of Miss Mulock's books for a beginning. I happened into the factory at the noon recess, and offered the volume—it was John Halifax—to her. Never shall I forget the look of pleasure and gratitude which shone in her face. "I'm so much obliged to you, Mrs. Ellis. You could not have given me anything I would like so well. I just long for books and can so seldom get any. Father will like this too." It was a long speech for her, and I had only time to say, "when you return it, come to the house and choose another volume yourself," when the great bell rang for work to be resumed, and I saw her no more for two weeks.

Then she brought back the book. The servant brought her into the little library where I was sitting with my baby. The latter, usually so shy with strangers, made friends with Dorinda in a short time, and to my amazement, was soon in her lap, trying in his baby fashion to talk to her. "Children generally like me, I've been used to them all my life," she said, while she answered little Herbert's questions. "I am so much obliged for the book, Mrs. Ellis. My father and I read part of it together, and we liked John Halifax—wasn't he a real man? Sometimes he reminded me of my father, only he was more perfect than father; he has his

faults like everybody else" she added frankly, yet in a motherly tone of apology, which amused me.

It was when she saw the library that her admiration showed itself—not so much in words as in looks. She finally decided on Abbott's "Life of Napoleon." "Father was talking about that the other day and wishing for it, and I want to learn all I can to be more of a companion for father and to help the children," she told me in a tone of confidence.

Herbert stood by the window watching her as she went down the walk and shook his head mournfully as she finally disappeared; saying, "Bert likes dat dirl, will her tum aden?"

The next day Nora came upstairs saying that some one wished to speak to me. When I entered the library, there, to my surprise sat Dorinda playing with Herbert. She seemed embarrassed when she saw me, and said with apparent effort, "Mrs. Ellis, I'm afraid you will think I'm imposing upon you after your kindness to me," she began, "but I want to know if you will allow me to take a book for a friend of mine. I will be responsible for its safe return." Her face brightened when I assented cordially, and she chose George MacDonald's "St. George and St. Michael." She handled it a moment, then as if she could not help it, said, "It's for a girl I'm so troubled about, I could not half sleep last night, thinking about her. She's getting into bad company and yet she's a nice, smart, taking girl, and I'm real fond of her. I wondered if I could not get her interested in reading—of course I can't do much, but I can't stand by and do nothing." She hurried away to her work, but the anxious look did not leave her face, before she left me.

### SOME CURIOUS TRANSLATIONS OF THE BIBLE.

So many English translations of the Scriptures, either in whole or in part, have been published since the appearance of the Authorized Version in 1611, that their mere enumeration would be a serious task. Amongst them are many curiosities, as might be imagined, when it is remembered that the purpose of the various translators has been widely different. Some have proposed to reproduce the ancient writings with the utmost literalness, caring little or nothing for style; others have had a wider ambition, and, claiming greater freedom, have translated with the fullness of paraphrase. Some have been painfully desirous of preserving the vigor of the earlier versions, while others have as resolutely discarded everything which was antiquated in favor of the most modern phraseology. Few of these have had even a temporary success; most have fallen still-born from the press, and the best of them have been preserved, not for devotional use, but as portions of the critical apparatus of students. A few specimens taken from three such versions—each curious in its way, may serve to show what translations are sometimes capable of.

The first of these is "A Liberal Translation of the New Testament," by Edward Harwood, D. D., published in London in 1768. Of the writer it is enough to say that he was a well-known man of considerable ability and attainments as a classical scholar. He proposed "to translate the sacred writers of the New Testament with the same freedom, impartiality, and elegance, with which other translations from the Greek Classics have lately been exe-

cuted, and to clothe the genuine ideas and doctrines of the apostles with the propriety and perspicuity in which they themselves, I apprehend, would have exhibited them had they now lived and written in our language." Such are his own words, and we leave them in their touching simplicity, without any comment, excepting that which is supplied by his work. Opening the book at random, we find this rendering of John iv: 15:

"The woman replied: Do, Sir! then, give me some of this excellent water which you say is such a sovereign remedy to expel thirst, that I may not for the future have the trouble of coming to this fountain any more."

This is certainly a "liberal" translation; of its "elegance," "propriety," and "perspicuity" the reader must judge for himself. The next is a somewhat longer extract:

"But reflection, which his vices had kept so long in a profound sleep, now awoke. He now began to review the past scenes of his life, and all the plenty and happiness in which he had once lived rushed into his mind. What a vast number of servants, said he, of my father, who riot in superfluous abundance and affluence, while I am emaciated and dying with hunger.

"I am determined to go to my dear aged parent, and try to excite his tenderness and compassion for me. I will kneel before him, and accost him in these penitent terms: Best of parents! I acknowledge myself by a long course of many shameful vices unworthy of the name of your child! Condescend to hire me into your family in the capacity of the meanest slave.

"Having formed this resolution, he travelled towards home, without clothes and without shoes—with all the haste that a body pining with hunger and exhausted with fatigue could make. When he was now come within sight of home, his father saw him—knew him—and was subdued at once with paternal tenderness and pity. He rushed to meet him with swift and impatient steps—folded him in his arms—imprinted a thousand kisses on his lips—the tears straying down his venerable cheeks, and the big passions that struggled in his breast, choking his utterance."

In the Book of the Revelation, "washed us from our sins" is turned into "extricated us from our vices." St. John is no longer "in the spirit on the Lord's Day," but he "was on that day in which our Lord rose from the dead endowed with the afflatus of the Spirit," and the New Jerusalem is seen "descending from God, out of the celestial regions—embellished with all the elegance with which a bride is decorated for the reception of her spouse."

These extracts fairly represent the whole, but there are a few passages excruciatingly bad, and with one of these we may dismiss Dr. Harwood altogether.

"He asked where they had laid his remains? They said, Please, Sir! to attend us to the place. Jesus burst into a flood of tears."

The next version we propose to notice is earlier in date, having been published in 1729. It is "The New Testament in Greek and English, containing the original text, corrected from the authority of the most authentic manuscripts, and a new version," etc., and, though published anonymously, is known to be the work of William Mace. The author has printed the Greek text and the English translation in parallel columns, and has not attempted the "liberal" treatment adopted by Dr.

Harwood. We give a portion of the parable of the Prodigal Son, and have reproduced the typographical eccentricities:

"When he had spent all, there hap-pen'd to be a severe famine in that country; and he was reduc'd to want, which forc'd him to make his applica-tion to one of the inhabitants there, who sent him to his farm to look after his swine. for he would have been contented to have liv'd upon the carru-ways, with which they usually fed the swine; but nobody would supply him. at length coming to himself, how many said he, does my father keep in pay, who have bread in abundance, whilst I am here dying with hunger? I will de-part and go to my father," &c.

It is to be observed that there are no capital letters used at the commence-ment of sentences except at the begin-ning of paragraphs—a very small mat-ter, but suggesting some eccentricity of judgment. One other specimen of style will suffice:

"King Agrippa, don't you give credit to the prophetic writings? I know you do. but Agrippa reply'd to Paul, you almost persuade me to be a Christian! I pray God, said Paul, that not only you, but all that now hear me, were both al-most and altogether such I am, the cir-cumstance of my bonds excepted."

In 1860 a new version of the "Psalms in Metre" was published in a small volume of 280 pages. The author (C.B. Cayley, B. A.), has within the last few months gone to his rest. He was a good linguist and a man of great literary skill, but it is hard to see what is the special value of his book. Here for in-stance, is Psalm xxiii:

Jehovah is my shepherd; there shall be Nought wanting unto me.  
He'll in green meadows couch me, and beside Refreshing waters guide;  
Revive my soul, and in his righteous ways Guide me for his name's praise.  
Hence will I through the valley of the shade Of death walk undismayed;  
For thou'lt be with me, and thy staff and rod Shall comfort me, O God.  
Thou wilt in my foes' front my table spread And plenteously my head  
Anoint with oil, and make my cup o'erflow,  
Goodness and grace, I know,  
Shall follow me through life; I shall appear In God's house every year.

We have given this extract because the author's object was not to produce a metrical paraphrase, but a translation as nearly literal as possible, and the rhyming metre was adopted because the "conciseness," "compactness and simplicity," and the "comeliness of well grouped words," characteristic of the original, "cannot be at all imitated in English without sometimes using such ellipses and inversions as we are not accustomed to tolerate in prose"—so at all events the author thought.

It will, of course, be understood that the extracts given above are in every case intended as illustrations of style only; and as such they show how easily the thin line which divides the sublime and the pathetic from the ridiculous or the uncouth may be over-passed; and they also give force to the suggestion, frequently repeated of late, that our English Bible—both in its Authorized and Revised Versions—is a translation to be thankful for.

At the Harvard alumni dinner last month, it was announced that Professor Tyndall had given \$10,800 each to Columbia, Harvard and Pennsylvania Universities, to maintain American students of physics at European Uni-versities; also that Robert Treat Paine has given \$250,000 to Harvard for astron-omical research.

#### BRIEF MENTION.

IN Germany the leaders of religious thought are making efforts to make Sunday publications serviceable to Christianity. 75,000 copies of printed sermons are distributed every Sunday morning. The famous court preacher and poet, Dr. C. Gerok, has commenced the publication of a new Christian paper, called "Gruss Gott."

GERMANY has to support 22 royal princes and ducal families, and the direct cost of their maintenance is over \$15,000,000.

FOUR ministers, a Baptist, Presbyter-ian, Methodist and Roman Catholic met by agreement to dine on fish. As soon as grace was said, the Roman Catholic rose, armed himself with knife and fork and taking about one-third of the fish, comprising the head, removed it to his plate, exclaiming as he sat down with great satisfaction, "Papa est caput ecclesie;" (the Pope is the head of the Church). Immediately the Meth-odist minister arose and helping him-self to about one-third, embracing the tail, seated himself and said, "Finis coronat opus," (the end crowns the work). The Presbyterian now thought it was about time for him to move and taking the remainder of the fish to his plate, exclaimed, "In media est veritas," (truth lies between two extremes). The Baptist had nothing before him but an empty plate, and the prospect of a slim dinner, and snatching up the bowl of melted butter, he dashed it over them all, exclaiming, "Ego baptizo vos," (I baptize you all.)

A WITTY old Congregational deacon put it thus: "Now, brethren, let us get up a supper and eat ourselves rich. Buy your food; then give it to the Church; then go and buy it back again; then eat it up, and behold your church debt is paid."

A LADY stood up in New York City, a few weeks ago, to plead the cause of Baptist missions. *Holding out her hands* she said, "My sisters, we have come to a crisis in this matter and we must make unusual sacrifices to get out." It has since been ascertained that this very lady had on her fingers, diamonds worth \$30,000, at the time she made the gesture.

IN New York City the Church has as many members as the Methodist and Baptist Churches taken together.

LORD RADSTOCK says that prejudice against Christianity is gradually dying out all over India. There are more students in the Christian College at Madras, than in the government and Hindoo colleges together.

A NEW bridge over the Jordan was completed on January 27th. It is about three miles from Jericho, and will give an impetus to trade between Jerusalem and the country east of Jordan.

THE Roman Catholic Church has 30,000 Sisters of Charity.

"WHAT do they do when they install a minister," inquired a small boy, "do they put him in a stall and feed him," "Not a bit," said the father, "they harness him to the Church and expect him to draw it alone."

THERE is a peculiar view of Balaam's character, from a Christian stand-point, given by Dr. Stebbins, in the May num-ber of the "Old Testament Student." He rescues Balaam from the assault of critics by asserting that he was no messenger from Jehovah, and "to main-

tain the literal truth and divine inspir-ation of this unprincipled soothsayer is a flagrant breach of all justness of in-terpretation, an insult to common sense and furnishes most luscious pabu-lum for the whole tribe of Ingersolls."

MR. POWELL, Secretary of the Church of England Workingmen's Society, tells with much apparent relish an incident illustrating American enterprise. It was on the occasion of the consecration of the Garden City Cathedral, and he was taking lunch in one of the refresh-ment buildings erected for the throng of visitors. A stranger, observing that Mr. Powell had but one arm, ap-proached him, offering an apology for the intrusion, and presented the card of a firm that manufactured artificial limbs. The lesson that Mr. Powell draws for the workingmen is that the claims of the Master should be present-ed with equal diligence and watchful-ness of opportunity.

TWENTY years ago a minister in the Presbyterian Church lost his standing, because he had spoken of the Westmin-ster Catechism as the moon, in compar-ison with the Bible as the sun. His peo-ple interpreted such teaching to the ef-fect that the catechism was only moon-shine. How quickly do changes come upon the sects, and how tolerant is this same body to-day with such triflings of their cherished belief.

THE *Chicago Interior*, in its column of "Piths and Points," says on being questioned about fasting: "There is no doubt that one will pray better and be more open to spiritual illumination in prayer when fasting, than when feast-ing. It is wrong to fast when fasting is hurtful to the health, but that can only be in rare cases. The only real danger comes, not from the fasting but from over-supplying the appetite when the fast is ended."

THE Rev. Mr. Imad-ud-diu, a convert from the Mohammedan faith to Chris-tianity, has been made a D.D., by the Archbishop of Canterbury. He can now be seen in a quiet town of Upper India, "with his white turban, and long flowing beard, sitting on a mat, writing with his wooden pen of Christ's power to save," with quiet dignity and work-ing for the regeneration of his country-men. He was ordained in 1866.

THE most beautiful window repre-senting St. Paul, to be found in this country, is in St. Paul's church, Stock-bridge, Mass. It cost \$1,500.

#### HINTS FOR HOUSEWIVES.

KEEP tea in a close chest or cannis-ter. Keep bread and cake in a tin box or stone jar.

HICCOUGH may be cured in a minute by one drop Tr. Gelsemium (Yellow Jessamine) administered in water. This is a serious trouble with some people, but the remedy will not fail.

REMOVING PAINT FROM WINDOWS.—Take a stiff paint brush, dip it in cam-phene and common beach sand, and rub lightly on the spots, and they will dis-appear.

WASHING FLUID.—Pour two pails of boiling water on one pound of unslack-ed lime and three pounds of sal soda. Bottle when clear. Use one half pint to four pails of water, and for very dirty clothes a larger proportion.

To take rust out of steel, rub the steel with sweet oil; in a day or two rub with finely-powdered unslack-ed lime until the rust all disappears, then oil again, roll in woollen and put in a dry place, especially if it be table cutlery.

To mend china or broken earthen-ware, take a very thick solution of gum

arabic in water and stir into it plaster of Paris until the mixture becomes of the consistency of cream. Apply with a brush to the broken edges of the ware and join together.

THIS disinfecting mixture is very agreeable to use in the sick room. It is to be put in a porcelain vessel and allowed to evaporate gradually. From a desertspoonful to two tablespoonfuls may be used according to the size of the room. Make a solution of one and one-half parts of nitric acid in thirty parts of water; mix with it ten parts of rosemary, two and a-half parts of oil of thyme and two and a-half parts of oil of lavender. Bottle the mixture, and, be-fore using, shake thoroughly.—*Provi-dence Star*.

DANGLE BOARDS.—The name is not very pretty, but the article meant there-by is an extremely useful thing to hang in one's bedroom or private sitting-room. A small board, oblong in shape, is covered with plush, decorated or plain, the back neatly covered and screw-eyes inserted, by which to hang it up. From this board, at convenient intervals, project three or four brass hooks, on which are hung various small articles for the toilet or general use—such as the button-hook, which is al-ways any and everywhere except in the right place.

FOR a whitewash: To one barrel of color wash use half a bushel white lime three pecks hydraulic cement, ten pounds umber, ten pounds ochre, one pound venetian red, one quarter pound lamp-black. Slake the lime, cut the lamp-black with vinegar, and mix well together, then add the cement and fill the barrel with water. Let it stand twelve hours before using, and stir fre-quently while putting on. This wash is not a clear white, but a light stone color, which may be more or less changed by the other colors. This covers well, hardens without scaling, and will not wash off.

WHEN linen has turned yellow, cut up a pound of fine white soap into a gal-lon of milk, and hang it over a fire in a wash kettle. When the soap has com-pletely melted put in the linen and boil it half an hour, then take it out. Have ready a lather of soap and water; wash the linen in it, and then rinse it through two cold waters, with a very little blue in the last. When linen has been scorched use the following remedy: Add a quart of vinegar, the juice of half a dozen large onions, about an ounce of soap rasped down, a fourth of a pound of fuller's earth, an ounce of lime and one ounce of pearl ash. Boil the whole until it is pretty thick, and spread some of it upon the scorched part. Allow it to remain until dry, then scrape it off and wash. Two or three applications will restore the linen, unless so much scorched that the fibre is destroyed. A little pipe clay, dissolved in the water used for washing linen, will clean it thoroughly, with half the amount of soap and a great diminution of labor. The article will be greatly improved in color, and the texture will be benefited.—*Exchange*.

KNITTED WHEAT-EAR EDGING.—Cast on nine stitches and knit across plain.

First row—Slip one, knit one, thread over twice, purl two together, knit two, over, knit one, thread over twice and pearl two together.

Second row—Thread over twice and pearl two together, knit four, thread over twice and purl two together, knit two.

Third row—Slip one, knit one, over twice and purl two together, knit three, over, knit one, over twice and purl two together.

Fourth row—Over twice and purl two together, knit five, over twice and purl two together, knit two.

Fifth row—Slip one, knit one, over twice and purl two together, knit four, over, knit one, over twice and purl two together.

Sixth row—Over twice and purl two together, knit six, over twice and purl two together, knit two.

Seventh row—Slip one, knit two, over twice and purl two together, knit six, over twice and purl two together.

Eighth row—Over twice and purl five together, knit three, over twice and purl two together, knit two.

Begin at first row.  
Always drop the loop after the last "purl two together" in the first and every alternate row.

## The Living Church.

Saturday, July 11, A. D., 1885.

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

PERHAPS the most remarkable example of a change in the historical development of names is afforded in "*Methodism*." Originally, as is well known, it was applied to the Wesleys and their followers because they were so punctiliously *methodical* in observing all the appointments of the Church, the Friday fast, the festivals, the daily prayers, the weekly Eucharist—that is, because they were in fact the High Churchmen, the *Ritualists* even, of the time.

THE LIVING CHURCH is under obligations to correspondents for many valuable letters to the Editor, and it is hoped that this feature of the paper will continue to grow in interest. Of course it is not every letter that is of great importance or of special interest to all classes of readers. The intention is to publish only what may serve some good purpose, either directly by way of suggestion and criticism, or indirectly by calling out explanation and reply. Letters to the Editor should not be long discussions of literary or theological subjects, but brief comments upon Church topics of general interest.

You do not like your new rector, because, in some of the prayers, he turns his back to the people. Is your dislike based on any valid grounds, or is it a mere prejudice growing out of your habit? We do not here recommend any particular posture, or express any preference, we only plead for indulgence in matters where custom has so much to do in influencing one's preference. Is the minister praying to you? If you and he were to go to present a petition to the President of the United States, would you expect the minister, in reading it, to turn to you? We have known people to be disturbed because the minister turns from them when he offers prayers to Almighty God, who themselves always turn their back to their family at the domestic altar.

It would seem that to some persons everything is anti-rubrical

which has not been familiar to them, in their limited sphere of observation, while everything is rubrical, to which they have been accustomed, however irreverent or unseemly it may be. A great amount of unnecessary "borrowing of trouble" will be saved, if, while adhering strictly to all written rubrics, there be allowed the flexibility in the forms of worship which a devout spirit and cultivated taste may crave. In these lesser things, customs change. They have greatly changed, and for the better, in the last twenty-five years. Of course it is understood that novelties that invade the spirit of worship or pervert its doctrine are not allowed. These the bishop of the diocese has abundant power to prevent.

WHEN Prof. Swing commenced his independent movement in Chicago, some papers spoke of it approvingly as a new departure, likely to be imitated extensively. The drift of the popular mind seems to be in the direction of discrediting Church organizations, as if each generation, in its growing wisdom, must invent new faiths and forms, leaving whatever is historic or traditional to sink into the oblivion of a dead past. There is no reasoning against this feeling, for what is born of fancy is hard to control with the argument of facts. It looks as though the forces are being arrayed for a conflict; organized Christianity, on the one hand, embracing all who value historic Creed and Apostolical and primitive traditions, and a compact Church order; and on the other hand, an independency, attractive in its seeming, but tending inevitably to rationalism and lawlessness. Whatever may be said, and whatever may be feared from the encroachments of the Roman Church in this country, is it putting too strongly to say that there is more to be feared from that loose form of Protestantism that takes capricious fancy or opinion for the law of its development? If we must have a Pope, give him to us in the person of one man, who by the logic of his position is, after all, largely bound by laws and precedents, rather than a popedom of popular opinion, that knows no laws and is controlled by no restraints. It is with no preference to Rome that we say these things, but with a growing fear that some Protestants who have such a horror of Rome are by their drifting away from organized Christianity, doing more, than lies in the power of the Pope, to corrupt religion. Indeed Romanism, with the Pope left out, or the doctrine of the Supremacy suppressed, has the possibilities of reform, so that its compact organized force might become a great power for good. But what have we to look for in the direction of dis-

organized Christianity, but misrule, skepticism and disorder?

### A MODEL PARISH

The ideal model parish is something like this: One whose members feel and act on the need of personal religion, and are willing and desirous to perform personal service in the little details of duty and work, as well as in those that are more conspicuous; where family prayer and Christian nurture at home feed the parish life; where every service is attended regularly, not only by adults, but by children; where every act and attitude of worship is faithfully observed; where all kneel to pray, and rise to praise with a promptness and precision that become contagious in the heartiness of outspoken utterance; where the voice of song from every part of the house blends in simple and rich melody, where reverence and earnest fervor characterize every part from beginning to close; where the sick are visited, the poor are assisted, and strangers are welcomed; where every man, woman and child is a weekly giver according to ability, holding themselves and all that they possess as belonging to God; where they are desirous to receive instruction and are satisfied with, and grateful for, such as their means will command, whether it be through clerical or lay service; where they feel a common interest in all that pertains to the Church in every part of the world, and by that interest and sympathy are bound together in a blessed brotherhood.

Now if one look at the elements that make up such a model parish, they are personal qualities, aided by the Spirit of God; and such as may be called out in any community. There may or may not be a fine house of worship; the place may be church, chapel, hall or hovel. There may or may not be wealth; the offerings may be counted by hundreds of dollars or in dimes and pennies. There may or may not be the three-bank organ; the most soul-stirring music is often borne up by melodeon, viol, or by no instrumental aid at all, to float the unequalled melodies of human tones; there may or may not be a compact and well officered parochial organization; it may be parish, mission or informal, but regular, gathering in obscure places. In short all the conditions that are outward, are flexible to the last degree, and may bend to any circumstances.

It is all wrong to suppose that we must, in every case, have complicated aids and machineries. The first requisite is people, who feel that they have souls to save; the next that they come together in some place, with "a hearty desire to pray;" and then an intelligent leader, and

the Holy Spirit quickening their hearts; these, together with the Sacraments, as often as they may be had, are the essentials to which the little personal fidelities above mentioned, will bring everything that is absolutely requisite to a model parish.

### HOME LIFE.

The Apostolic injunction in the Epistle to Timothy, "Learn first to show piety at home," is at the very foundation of a well ordered household. It may be safely named as the first necessity. So much depends upon it, as the guardian and guarantee of all other enjoyments, that its importance can scarcely be over-stated.

Another necessity for a home, is economy. Frugal and economical homes are more especially required in these embarrassed times upon which we are now cast, when the head of the house is often worried in his anxious expedients to make the ends of the year meet. Frugal wife and daughters, ready to share the burden and lighten its load, by their self-denial and helpful co-operation, are angels of relief.

Cheap and tasteful residences are a necessity. Every man who does hard and honest work should have an inviting and comfortable home; if it be his own, it is all the better. Yes, purchase a home, all who can. The true home will not only have economy, but refinement, and the means of cheerful recreation. There is no excuse for coarse manners and slovenly habits in any home, however humble; nor is there any reason why there should not be courteous and respectful bearing towards the gentler sex.

There need not be an expensive house or extravagant furniture to make home a fitting place for refined and cultivated people; on the contrary, very plain rooms with the simplest furniture may be a very Paradise to those who know how to live in them, and invest them with a genuine home feeling. It is the vulgar and uneducated who seek, in external appointments, what can only come from the graces and refinements within one's self.

Our vulgar shows of glaring furniture and expensive clothing, and loud entertainments are at the bottom of a great deal of financial embarrassment and domestic misery. A wretched struggle for social position won through devotion to fashion and a slavish conventionalism, is playing havoc with our society, and stripping homes, that otherwise might be happy, of all their enjoyments.

We must learn to find our enjoyments more at home, and assert and defend our social position, by the qualities that we develop there. As a people, Americans are well



educated. Where will one find a larger proportion of well-informed gentlemen and highly educated ladies? Where more who can converse intelligently, or play the piano, or dance, or read aloud, or contribute in the thousand other ways, to the entertainment of company, or the enjoyment of an evening in the family at home?

With infinite resources and abilities in this direction, we seem to be throwing them away, and continually straining after that which is more expensive and less satisfying.

Among the unsolved problems of our social state, the most important is believed to be the right building and occupancy and use of home. It is a many-sided subject and full of fruitful themes. In this brief sketch we can touch but one. There must be religion at home; simple, unpretending, genuine. From such homes come all good influences to bless the world. The first step is to look on marriage as a *religious act*. We must take a Christian view of this holy institution, and come to look on divorce as an abomination—a disgrace to civilization. Husband and wife are joined together by God's appointment. Their union is a union to be strengthened all through life, by the mutual offices of love, and the higher sanctities of religion. And when, instead of this, it is a mere partnership at will; and when instead of being sanctified in the atmosphere of devotion, it is so secularized and pervaded with the trifling and vain and frivolous spirit of this world, that religion dies out, can we wonder, that, with too many, home is not what it at first promised?

Let our friendships be more real; our social relations more solid; our marriages more religious; our home life more simple; our tastes more substantial; and depend upon it, our whole life and enjoyment will be wonderfully improved. Money may build the house and buy the furniture and carriage, but millions cannot build a home.

#### OUR NEW YORK LETTER.

The Assistant-Bishop of New York is trying to turn everything and everybody to account. He most assuredly has preferences and ways of his own, but is not trying to shape things according to a uniform pattern. No man knows better than he, that whatever may be done in this way in a provincial diocese, there is no doing it in a diocese like this. Men and brethren must be taken here in their diversity and many-sidedness, in their oppositions even, and contradictions. In this sense the writer conceives the Assistant-Bishop to be a broad, that is, a comprehensive Churchman. No set of men claim him, nor may hope to claim him. No set of men have occasion to feel that they are cut off from his sympathy. Few men, I think, have a greater faculty of inclusiveness, so to speak, including that

which is prejudicial even for the sake of that which is good and Christian.

This faculty or temper in the Bishop, which is sometimes reflected upon as if it grew out of a certain excess of policy, is the secret, or rather one of the secrets, of his carrying the diocese with him and making the most of the forces at his command. He is the general of the whole army, albeit every company has not been drilled according to the same tactics, because he believes the army stands for more than particular kinds of drilling. He is a liberal—is liberal in this direction and in that direction. He believes in giving plenty of rope, all the rope you can use to your own advantage and not to the disadvantage of other people. He makes nothing a *sine qua non*, nothing a finality. Missions are admissible, prayer-meetings are admissible. The cathedral is to be believed in, the extemporized chapel or school-house is not to be despised. Everything comes in play, and everything in its place and order is to be duly played upon.

Of course, it is almost needless to say that the Bishop is a very busy man. All the grass that grows under his feet can be licked up by a very abstemious and diminutive animal. He is never in a hurry in one sense, and yet is never at rest. He was here half an hour ago, and now he is there on the other side of town, three miles away. To-day he is in New York, and next day evening, in Chicago. Here is the order of a day's doings, which if not exactly real, very much answers to the reality: Nine o'clock A. M., the opening by himself, or secretary, of ninety-five letters and answering sixty-five; 9:30, meeting a delegation of women about starting a down-town soup kitchen; 10, interview with Canadian bishops about starting an international mission on the Congo; 10:45, meeting Joint Committee at the Bible House to discuss the Sunday school question in its relation to Church services; 11 to 1 P. M., attendance at office, 96 Fourth Avenue, receiving 95 callers, 75 of whom wanted nothing in particular and least of all anything which the Bishop had it in his power to give or to do; 1 to 1:20, lunch; 1:20 to 2, attending a funeral up in Ninety-sixth street; 2 to 2:30, marrying a couple at the Fifth Avenue Hotel; 3, presiding at the unveiling of a statue in Central Park, the Bishop making an address, all of which had been prepared since the ceremony previously spoken of; 4, calling on a colored man in Bellevue Hospital who had once been a servant in the Bishop's family, and whose life is despaired of on account of a broken leg; 4:50, meeting the committee to talk up the Advent mission and discuss the general question of missionaries and their methods; 5:50, preparing an address to be delivered in the evening before the Society of Veterinary Surgeons; 6, a square meal; 7, interview with a chance acquaintance from the West who thinks the Bishop might be of service to him in introducing a patent, self-acting bicycle that would be of great service to travelling missionaries; 7:50, dictation of twenty pages of address to be delivered the following day at Gambier College; 8, address before S. V. S., as above spoken of; 9:30, dictation of remainder of address; 10:30, interview with a party representing a newly formed society of undertakers, the object of said society being to cut down the charges by half and still do better service; 11, smoking two first-class cigars, in the meantime noting down the day's doings; 11:30, devotions, with especially fervent expres-

sions of gratitude, that as a bishop's day is so shall his strength be.

In my last I spoke of the organization and ritual of the Knights of Temperance. In the rite of initiation the persons in becoming members promise to abstain from all intoxicating liquors as beverages, so long as they remain members of the order; not to take God's holy name in vain—his word and his day; and to keep themselves pure in thought, word and deed, and everywhere and at all times to be the loyal protectors of women. So, also, to extend the good influence of the order, using their best exertions to promote its principles of soberness, purity and reverence. "All this I sincerely promise to do, asking God to give me grace to withstand the temptations of the world, the flesh and the devil, and with a pure heart and mind to follow Him all the days of my life." They are then taken to the lieutenant who welcomes them and invests them with the badge of membership. The ensign then takes them to the captain who thus addresses them:

"Knights of Temperance, in receiving you among us it becomes my duty to charge you never to forget the lessons you have learned from our honorable wardens. They are the summary of the great principles and objects of our order. They contain the germs which, after instruction and your own practice, should develop and mature into blossoming and fruitfulness. Remember, also, the declaration you have this evening voluntarily made. Be temperate in all things. Be pure in heart and life, and for your own security and the general good, let your influence be felt in the advancement of 'whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report.'"

Here follows the charge in closing by the warden: "I charge you, knights, to hold fast in your remembrance the three principles of our warfare, soberness, purity and reverence. You have promised that you will keep yourselves from strong drink. Amen. You have promised that you will keep yourselves from words and acts that are defiling and impure. Amen. You have promised that you will keep yourselves from all oaths and blasphemy. Amen. Remember this three-fold promise and on the battle field of life fail not to keep it. Let the colors be a sign to you—the blue for soberness, the white for purity, the red for reverence. Red, white and blue are the colors of our nation. Blue, white and red shall help to make of us men on whom the nation may depend. Amen." I may add that four of the members of the committee who have drawn up and perfected this ritual will start societies forthwith. These are the Rev. Mr. Steen, the Rev. Dr. Huntington, and the Rev. Dr. Satterlee, who will start societies in connection with Calvary church and chapel, and Mr. A. C. Zabriskie.

James Pott & Co. are to publish a volume of sermons by Dr. Mulcahey, the assistant minister in St. Paul's chapel. One who is well acquainted with the sermons and well qualified to judge pronounces them good. The book, which is entitled "The Witness of the Church to the Christian Faith," will largely deal with the unbelief and skepticism of the time.

Mr. Whittaker, No. 2 Bible House, has published a useful little book, entitled "Confirmation Memorial." It includes a Confirmation certificate, pastor's letter, and some plain directions in the matter of one's conduct as a

Christian and as a communicant of the Church. Several pages are also set apart for the renewal of vows on anniversary days, and for noting other important dates and events. People who want to know "What, Why and How? in relation to Sunday-school work," can learn all about it in a pamphlet of that name by the same publisher. The author is the Rev. Floyd W. Tomkins, Jr., minister-in-charge of Calvary chapel.

I hope it is not true, as one remarked, that the cathedral chapter, or better perhaps, the cathedral incorporators, at Garden City, will vote for whomsoever the Bishop nominates for dean, and that the Bishop will nominate whomsoever is most acceptable to Judge Hilton. The cathedral is already sufficiently a monument to one rich man, without including another. This item, which appertains to Long Island, reminds me that last Sunday the Rev. Dr. D. V. M. Johnson, rector for the last thirty years of St. Mary's, Brooklyn, and previously, also, serving an interval of nine years at Islet, celebrated the fiftieth anniversary of his ordination, receiving a purse of \$200 or \$300 and many congratulations.

It is to be hoped that the good people in South Carolina who are fighting against the stars in their courses in trying to keep colored men from being included in their clergy list, will duly ponder the fact not only that a colored man has been made a bishop, but that after consecration, he and the other bishops, but he especially, was honored by a reception at the hands of Bishop H. C. Potter. Bishop Ferguson can return to Africa knowing, at least, that he was included in Dr. Potter's clergy list, and that he had the privilege of dining with such white, even if obscure, people, as Bishops Potter, Littlejohn, Stevens, Starkey, to say nothing of various white presbyters included in the company. What use for the South Carolina laity to fight against the inevitable?

New York, July 3, 1885.

#### LETTERS TO THE EDITOR.

AN ENGLISH BISHOP'S COMMUNION IN NORWAY.

To the Editor of *The Living Church*:

Your notice in *THE LIVING CHURCH* of 13th June is incorrect. The said Bishop was not denied the Holy Sacrament, because he had not been absolved the preceding Sunday, but because he had not given his name to the sexton the day before. In Norway nobody is permitted to partake of the Holy Sacrament except he gives his name to the sexton who notes it in a book. The priest goes through the list, and if he finds names of unworthy persons, he notes them and drives them away from the altar. The Communion service is in substance the same as that of the Church of England, while the American service is a clumsy, mutilated, confused imitation of the Roman Catholic "Canon Missale," at least from the words, wherefore, O Lord, etc., or rather from the words All Glory, etc., what every "Missale" will give testimony of. Images and the Crucifix are used on the altar. (The Americans have them on the windows. Is that more Puritan and Evangelic perhaps? And the naked Cross, what does that mean?) Also burning candles are used. The priest is clothed in a rich chasuble, and if the Celebrant is a bishop, he is using *cappa magna* of gold or silver. But if a clergyman or even a bishop wants to commune, he must give his name to the sexton on the Saturday before. The same order is kept by the Norwegians

here in America. I use it in my chapel here, and I think the Rev. J. Hedman does the same in St. Ansgarius's church, Chicago. ERICK L. PETERSON.

To the Editor of the Living Church:

In the LIVING CHURCH dated June 27th, of this year, L. urges students of theology "to devote a share of their time to the study of medicine," assuring them that "they could in three years become as proficient as the average M. D. is when the latter first 'hangs out his shingle.'"

Let me say to any young man, who is preparing for Orders, who may be attracted by L.'s suggestion: Don't. You have enough to do in three years to fit yourself for your profession without attempting to pick up another. In your parish you will find people who employ all sorts of doctors, and your advice will frequently be asked. Give it, and you will be sure to offend somebody. So too if you undertake to practice medicine, as well as theology, you will be constantly getting into trouble. You may fancy that you see opportunities for dosing, but do so and while you may sometimes get thanks for your trouble, you more frequently will not. Stick to your last, my friend. It is as much as any one can do to practice one profession well. It is more than any one can do to study successfully two professions in three years. By sticking to one you may make an average practitioner in either. By attempting both you will be of account in neither.

DOCTOR.

June 29, 1885.

THE AMERICAN CONGRESS OF CHURCHES.

To the Editor of The Living Church:

Much has been said and written in laudation of this meeting and its work. I for one, cannot see that a single step was taken in advance of the old Evangelical Alliance.

There was much talk, during the first discussion on the Evils of Divided Christendom, but it had all been said before, and said many times, and just as well. Not one word was said by any speaker, representing a sect or denomination, of anything definite, which either he or his sect was willing to do to remedy the evil. On the other hand, much was said about what they would not do. Good talk about the evil has been very plenty, "lo! these many years." But definite proposals, stating what men and sects are willing to do, or to concede, in order to remedy the evil, have been, and are still very scarce. These are what we want; that amounts to just nothing at all.

J.

St. David's Church, Scranton, Pa.  
June 25, 1885.

THE ANNEXED BOOK.

To the Editor of The Living Church:

Very many critics of the Annexed Book find much fault with the liberty given to the individual congregation as tending to destroy the uniformity of our Common Prayer. Do they not fail to distinguish between what is essential and what is not essential in public worship! "Uses" are almost as old as the Church itself: their opposites are Romanism and Quakerism. If there be a weakness in the Revision Committee's action, it might be found in their conservative radicalism, introducing novel additions and forbidding useful abridgments of the three morning services, that would meet the popular needs. It may well be true as has been reported that a prominent member of the committee being asked why he had made no public utterance on the sub-

ject, replied, "I have not given it sufficient study." Several of the more prominent religious bodies have recently put forth tentatively, as I understand, a liturgical form; with the Annexed Book adopted by the General Convention of 1886, we should weaken if not entirely destroy our influence as "the Church with the incomparable Liturgy." It has been eloquently said, "We must have acted up more to the theory of our Church as she is, before we attempt to alter any ritual belonging to her. We must amend ourselves before we amend anything of hers. When the body of our clergy shall have acted up to her injunctions, by performing for years, day by day, her daily service, then may they be judges whether any improvements may be introduced into that service; or rather, when our whole selves shall have been disciplined by her solemn rounds of prayers, thanksgivings, fastings, festivals, communions, shall we be formed in her model and so shall understand her, and may supply anything lacking to her. Till then our only safe course is to abide as we are, fitting ourselves to receive any enlargement of our treasures by learning gratefully to appreciate and to use those which we have. What is good in itself might not be good to us, until we are other than we are."\*

THOS. AINSLIE STEVENSON.

\* Odenheimer's "Origin and Compilation of the Prayer Book," pp. 91-2, E. P. Dutton & Co., N. Y., 1881.

TAXATION IN CUBA.

Bishop Young, in his report of a recent visitation of our missions in Cuba, gives this account of the financial condition of that unfortunate country: People who have not visited Cuba, and learned something of its affairs, can form no idea of the state of things there. There is not a solvent estate, as I have been informed, on the Island. In the city of Havana, with only 200,000 inhabitants, there are seven thousand dwelling-houses vacant and for rent. And the taxation is such as in this country we have no conception of. If a man wishes to keep a carriage and horses, he has to pay the Government a hundred dollars for a license, or permit, to do this. If one purchases a lot in a cemetery, and erects a vault or a tomb at his own expense, every time it is opened he has to pay a tax of fifty dollars, and pay the extortionary burial fees besides. The purchase of a few acres of land for a cemetery, I was informed, would cost four hundred dollars in gold for the stamped paper on which the deed must be written, and the Government fees; while the owner who sells the land, as in all sales of real estate, must pay ten per cent. of what he receives as a tax to the Government. The last turn of the screw of which I have heard, occurred a little over a year ago, as the people were much exercised about it at the time of my previous visit. Some wisacre of a statesman conceived the happy idea of taxing, at ten cents a letter, all the signs over the doors and in the windows of the stores and shops in the cities and towns throughout the Island, which first went into effect, I believe, a year ago.

PERSONAL MENTION.

Bishop Huntington's address for the present is Hadley, Mass.

After July 12th the address of the Rev. Louis DeCormis will be 1016 Fulton Avenue, Brooklyn, N. Y. He will officiate for the next three months at the Church of the Reformation, Brooklyn, during the temporary absence of the rector.

The Rev. G. W. G. Van Winkle, having been appointed successor to the Rev. Dean Harrison in the missionary work on I. C. R. R. in the southern part of the Diocese of Springfield, desires all communications to be addressed to him at Anna, Union Co., Ill.

The summer address of the Rev. George Herbert Norton (rector of Selwyn Hall, Reading, Pa., is

Rectory of St. Edward-the-Martyr, No. 181 E. 109th St., New York city.

The Rev. Wm. Hall Moreland has entered upon his duties as rector of Church of the Good Shepherd, Nashua, N. H.

The address of the Rev. Wm. Charles is changed from Detroit to St. Louis, Mich.

The Rev. Richard Totten has accepted a call to St. John's church, Helena, Arkansas. Address accordingly.

The address of the Rev. Chas. L. Sleight is changed from Chippewa Falls, Wis. to Copenhagen, Lewis Co., N. Y.

Until Sept. 1st the address of the Rev. A. A. Benton is 1413 Delaware Ave., Wilmington, Del.

The Rev. S. T. Brewster has accepted a call to St. Paul's church, East Springfield, N. Y., diocese of Albany. Address accordingly.

The Rev. C. L. Fulforth's address from this date will be Red Cloud, Nebraska.

The Rev. E. T. Hamel has resigned the charge at Bismark, D. T. and accepted charge of the church at Beatrice, Nebraska.

The Rev. G. S. Pine has resigned the charge of St. Philip's church, Crompton, R. I. and St. Andrews' Mission, Phoenix, and has become the assistant minister at St. John's church, Boston Highlands, Mass. Address for the summer, 98 Cedar St., Roxbury, Mass.

TO CORRESPONDENTS.

DECLINED.—"The Laity in the Church." We do not see what good the discussion is designed to accomplish. We do not hear that the laity demand any further privileges, nor do we imagine that they can be convinced they ought to relinquish any they already have.

A PHILADELPHIA correspondent makes three enquiries, to which we reply as follows: I. Some of the Early Fathers of the Christian Church observed with great interest and pleasure, that the numbers—chronological and otherwise—recorded in the Bible, seem in a great many instances, to bear a remarkable relation to each other and to certain persons and events, and so carry with them a profound spiritual meaning aside from their arithmetical value, clearly manifesting design, and excluding the idea of accidental coincidence. To give only one illustration: The number 7 which the Jews esteemed to be a sacred number, is an exponent of completeness, especially of rest after labor. Thus, after the six days' creation, the Almighty is spoken of as resting on the seventh day, which, having no evening assigned to it like the other days is typical of the eternal "rest that remaineth to the people of God." Again, for six days Jericho was encompassed and on the seventh it fell, and the people entered as conquerors. Consider also the seven Seals, the seven Trumpets, and the seven Vials, in the Apocalypse. These, however, are only a very few out of a multitude of instances in which this one number alone is involved. Look up the words "seven" and "seventh," in any good Bible Concordance, and the result will be a revelation; and so with respect to many other numbers. We have further to remark that the Early Fathers were by no means alone in their view respecting the Mystic Numbers; many eminent divines from time to time, have made them the subject of scientific analysis and profound study. Probably the most accessible work among ourselves is the late learned Dr. Mahan's treatise on the subject. The late Dr. Wordsworth, Bishop of Lincoln, also treats of it in his Bible Commentary giving full Scripture references. The Rev. J. A. Upjohn of the diocese of Fond du Lac, published a small treatise about three years ago, entitled "The Number Counted," upon the mystical number 666. The whole subject is one which cannot be treated superficially, but demands profound study if one would master it. To a certain class of minds, however, it is a study which is full of absorbing interest. II. The authorship of the "Anima Christi" is generally attributed to St. Ignatius Loyola; by some however, to St. Thomas Aquinas. III., Dr. Bickersteth the present Bishop of Exeter, is the poet. His theological position may be described as neo-imperial, or in other words, conservative and progressive "Low Church."

OBITUARY.

Entered into rest at Huling, Texas, on the morning of Tuesday, June 30th, Josephine, wife of David Gregg, in the 33rd year of her age.

Entered into rest at Stamford, Conn., on Tuesday, June 30th, 1885, George Chapin Collins, organist and choir master of St. Andrew's parish, aged 22 years and two months. "Grant him, O Lord, eternal rest, and let light perpetual shine upon him."

At a special meeting of the vestry of St. Mark's church, Brooklyn, E. D., held at the residence of Mr. David Longworth, No. 98 South 9th street, Brooklyn, E. D., on the evening of June 22, 1885 at which James H. Ward, M. D., was elected chairman and Wm. Remsen Mulford, was elected secretary, the following Preamble and Resolutions were unanimously adopted:

WHEREAS, It has seemed good to Almighty God, to remove by death from our midst the late worthy and esteemed wife of our beloved rector, and

WHEREAS, The intimate relations long held by the deceased with this Church render it proper that we should place on record our appreciation of her faithful services as a very active and devoted member of the same, therefore

Resolved, That we deeply regret the sudden departure of Mrs. Lucy Starr Haskins; and that we hereby tender to her afflicted husband, venerable parents and immediate relatives our deepest sympathy in their bereavement.

Resolved, That we attend the funeral of the deceased in a body.

Resolved, That a copy of the foregoing resolutions, signed by the chairman and attested by the secretary, be transmitted to the husband and parents of the deceased. Signed, JAMES H. WARD, M. D., Chairman.

WILLIAM REMSEN MULFORD, Secretary.

APPEALS.

ST. PAUL'S CHURCH, RANTOUL, ILL.—This is a poor, struggling parish, in the poorest diocese (Springfield) in the United States. This little flock is surrounded by strong sectarian enemies trying to crush out its feeble life. In spite of opposition it still lives. For the last two years, until within a short time, being without a rector, lay services have kept up as often as possible. Chiefly by the efforts of a few noble women a small rectory is almost

completed. The funds, however, are exhausted, and a debt of more than two hundred dollars hangs over this faithful number. Will not some kind Christians help us? Their gifts will be welcome, and the givers may rest assured that they have aided a good work. Address the minister-in-charge, Robert McKellar, Jr., Rantoul, Ill.

SOUTHERN Presbyterian appealing for aid, since left without support and adjudged too infirm for duty by his diocesan, and without other provision since 1884, gratefully acknowledges assistance through the LIVING CHURCH from Mrs. E. L. Kansas, \$10; M. E. T., \$1; A. B., \$5; Diocesan Clergy Society, \$100. Mission work opens in a field if assisted and sustained by needed help. Only the means are lacking for work among freedmen with competent laymen for daily instruction and advanced religious teaching.

MISCELLANEOUS.

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LADY, going to Germany early in October for the purpose of educating her daughter, wishes to take six young ladies, who will be taught by the very best masters, and enjoy all the comforts of home life. An English resident governess will also be engaged to superintend the studies. Address at office of Lord & Thomas, 69 McCormick Block. References: The Lord Bishop of Quebec; The Assistant Bishop of New York; the Lord Bishop of Niagara; the Rev. H. Goodwin, Newark, N. J.; and the Rev. Canon Street, Chicago, Ill.

WANTED.—A position as teacher of painting in a seminary or college. The best of references given. Address Miss M. C. Box 736, Joliet, Ill.

THE SEABURY DIVINITY SCHOOL.—This school will begin its next year September 29th, 1885. The new Calendar, giving full information, will be ready in June. Students pursuing special courses of study will be received. Address Rev. Francis D. Hoskins, Warden.

SOCIETY FOR THE INCREASE OF THE MINISTRY.

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

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## SERMON NOTES.

BY THE BISHOP OF BEDFORD.

X.—OUR LIFE FOR OTHERS.

Text: 2 Cor. 1. 6.

And hath God sent thee sorrow's aching  
blank,  
Or keener stab of bitter human wrong?  
Deem not the pang from which thy spirit  
shrank  
Held but one grace—to 'suffer and be  
strong.'

In trust for others was thy sorrow lent,  
That in thy heart a gentler love might glow  
And day by day thy willing steps be bent  
To carry peace to shrouded homes of woe.

Each gift of God is but a gracious loan;  
And, be it smile-enwreathed or sorrow-  
crowned,

Oh, send it (for it is not all thine own)  
Some boon to carry to the world around.

One strength thou hast the Master might  
not wield;

Thyself a sinner thou canst pity sin:  
Ah! let the love which hath thy pardon  
sealed

Some brother-sinner to his Saviour win!

---Church Bells.

## RACINE COLLEGE.

Nothing could have been more charming than the setting that Nature put around the closing exercises of the college this year. The crisp air full of invigoration, the azure sky, the grand blue lake, the green lawns, and the company of friends, made a scene that one might travel thousands of miles to find again.

On Sunday morning the University Sermon was preached in the chapel by the Rt. Rev. J. H. H. Brown, the Bishop of Fond du Lac, who also celebrated the Holy Communion, assisted by the choral services of the choir and congregation. He took the text, "Be ye therefore merciful as your Father is merciful," showing at the opening the analogy between this and, "Be ye perfect as your Father which is in heaven is perfect." The divine perfectness has its reflection in human capabilities of perfection, and a true manhood is attained only by the development of Godlike qualities of mind and soul. Among the multitude of completenesses in God the preacher emphasized three—Wisdom, Power, Mercy. Under wisdom an eloquent plea was made for true science and true knowledge; that since all knowing is of God, and since all things themselves are of God, there can be no danger to religion in the right kinds of intellectual and scientific studies. The wrong, selfish use of knowledge alone is sinful. As God knows all things without abuse, so the perfect man should employ his learning only in a divine way. Under Power a similar vein of argument was developed, and graphically illustrated. Under Mercy was brought out the main point of the sermon for the present occasion. The chief aspect of the perfect man is after all his mercifulness, his fairness, his justice. Whatever God is, He is fair to us, and that includes justice, gentleness, and consideration. The greater men become, the more their intellect and power become clothed in gentle mercifulness and fair justice, and the traits of character that we most admire after all reduce to the practice of these qualities. Here was brought out the aim of the institution, to train up perfect men, and particularly develop the mercy and justice that is hidden away in every man's constitution. The family life and the pious life of the college are designed as powerful agents for this purpose, and in these

days when education is so apt to be contented with simply knowledge and power, this third factor, mercy and fairness, needs to be constantly upheld before the eyes of the world as a primary factor in the training of youth.

In the evening, the Warden and Mrs. Gray met the students and college families on the lawn for an hour, in the usual quiet reception that closes Sunday at Racine.

The prize examinations in Greek, Latin, and mathematics, were held on Monday.

An unusual pleasure was given the college, by the occasion of the marriage of Grace, the daughter of the Rev. Prof. J. J. Elmendorf to the Rev. Edward Melville Parker, master in St. Paul's School, Concord, N. H. The ceremony was performed in the collegiate chapel, the Warden, the Rev. Prof. Gold, and the Rev. Mr. Hall assisting Dr. Elmendorf who married his daughter. The Communion followed immediately, and afterwards a reception at the house to the invited guests who showed their congratulations upon the happy pair and the bride's parents.

During the banquet of the Old Boys which was held in Chicago on Monday evening, an expression of sentiment was made which deeply concerns the future welfare of the institution. The effort that has been made for a couple of years to call the attention of the alumni to the needs of their college is fast bringing forth results, and this manifestation was a desire on their part to share the responsibility in such nominations and elections as are at present confined to the Board of Trustees. Successful colleges depend upon the personal attention of graduates to those necessities that keep coming to light and therefore such a step commends itself readily to the friends of Racine. Dr. De Koven has the honor of having created a body of alumni, and they are beginning to realize that their pride and their education must pay back what they owe to the *Alma Mater*. The present Warden is overburdened by the perplexities of this transition period, but he looks to the loyalty of the Old Boys for the proper solution of all his troubles.

On the following day, which was wonderfully lovely, took place the usual athletic contest between the Clarkson and Badger Clubs. The Clarksons have swept everything before them this year; five out of six gymnasium medals, eight out of ten cricket and base ball games, the majority of field-day sports, and the rope pull. It became very awkward for the orators on both sides to accept the situation, on one hand trying to make plausible such a defeat; and on the other, accepting the victory gracefully, so that on the whole the speeches were hardly up to the mark. The Warden awarded the prizes under the old belfry on the lawn in the midst of the company of friends and students.

The evening was occupied by the concert. Mr. McDowell conducted the music, assisted by the Park Hall Glee Club, Miss Tracy, of Burlington, Iowa, Mrs. Keyes, of Racine, and the Students' Chorus.

Also at the same time the Board of Trustees held their annual session, at which confidence in the future of the college was expressed, and several salutary movements of importance inaugurated. The Board regretted to accept the resignation of the Rev. Prof. W. J. Gold, who for some years has occupied the chair of the Greek and Latin departments, but felt that in view of his call to the new Northwestern Theolog-

ical Seminary in Chicago offering him a larger sphere of influence, they had no other course to pursue. Accordingly, the Board expressed formally to Prof. Gold through the Bishop of Springfield their appreciation of his labors at Racine, and their regret at the loss of his service in the future, paying the highest compliments to his personal character and scholarly attainments.

On Wednesday morning Mr. Francis Joseph Hall was made deacon by the Rt. Rev. J. H. H. Brown, acting in behalf of Bishop McLaren. The presentation was by the Rev. Dr. Falk, and the sermon by the Rev. Prof. Gold. Mr. Hall is to be the first student of the new seminary, where he completes his studies for priest's orders, and performs suitable clerical duties in the meantime.

At a later hour the Grammar School held its Commencement exercises of the sixth form. The order of orations was as follows: 1, "Character of Cæsar," G. L. Barney; 2, "Two Demons," Barrett Eastman; 3, "The Lagoon," J. L. McCalman; 4, "The Mistakes of Cicero," Leavenworth Kershaw; 5, "The Fine Arts," H. K. Goldberg; 6, "Iago," C. W. Holmes; 7, "The Modern Hero," G. P. Cobb.

The prize for the best oration was given to H. K. Goldberg.

The exercises were closed by the awarding of various diplomas, prizes, honors, etc.

At 2:15 P. M. the college and trustees assembled in the chapel, and proceeding to the hall, attended the junior exhibition, which was as follows: 1, "Political Education," R. R. Bright; 2, "The American Navy," D. C. Loyd; 3, "James A. Garfield," A. L. Reed; 4, "Lear," G. B. M. Schadmann; 5, "Ideal Manhood," F. W. Willson; 6, Master's Oration, "Responsibility the Test of Progress," C. H. Williamson.

These orations were original productions of a high order, and reflected credit upon the students. The first prize was awarded to Mr. D. C. Loyd, and the second prize to Mr. F. W. Willson.

The Edward's Greek prize for the year was won by Mr. Schadmann, and the Delafield mathematical prize by Mr. A. L. Reed, of Omaha.

At the same time Mr. Schadmann was appointed head of the college for the ensuing year. The degree of M. A. was conferred upon Francis Joseph Hall, Charles Henry Williamson, and the Rev. Theodore C. Hudson; and the degree of S. T. D. upon the Rev. Prof. William Jason Gold, of Racine College.

Finally, the Board of Visitors read a report of a highly commendatory nature upon the condition of the institution, which we give in full:

The Board of Visitors, through a misunderstanding of their appointments, were not present this year at the examination of the classes, but from information received from the warden, professors, and teachers, are convinced that the high standard of scholarship for which the College and Grammar School have been so noted has been maintained, and it will not suffer in this respect by comparison with the best schools and colleges in the country.

We can cordially commend the College and Grammar School to Churchmen throughout the West as worthy of their confidence and patronage. Parents can safely entrust their sons to its care with the assurance that the physical, intellectual, and moral natures of their sons will be carefully educated.

The relations of the Warden with the old boys of the College is not only very gratifying, but gives the security of active interest, which is most promising.

The evidences are very plain of the wisdom, energy, and liberality with which the Warden has prosecuted his work, and of the right spirit which animates his co-laborers.

Signed  
D. B. KNICKERBACKER,  
Bishop of Indiana.  
GEO. D. GILLESPIE,  
Bishop of W. Michigan.

A supper on the lawn and the Warden's reception and ball, which was a great success, ended the round of festivities incident to the closing year.

## THE BOOK ANNEXED.

BY THE REV. N. W. CAMP, D. D.

OFFICE AND ADMINISTRATION OF THE HOLY EUCHARIST.—II.

The title of this office would be better appreciated and understood, if it bore the above designation.

The third rubric on page 248 ought to be omitted, and instead print the following:

If there be one or more deacons or priests in the sanctuary besides the Celebrant, let them assist as deacon and subdeacon, and minister as directed in their proper places.

The Celebrant standing before the midst and facing the altar, shall say the LORD'S PRAYER in a low voice.

The Book Annexed has rightly omitted the Ascription of the LORD'S PRAYER here, because it should be said only by the Celebrant as a part of his private preparation for the Celebration.

In the second rubric on page 249, instead of "Decalogue"—twice used—print *Ten Commandments*, so as to conform to the style of the first rubric on the same page. The writer does not appreciate the necessity, nor even the desirableness of having the Ten Commandments in the Office of the Holy Eucharist. In any office of the Catholic Church, except the Catechism, it is a liturgical novelty. It is an abrupt and harsh obtrusion of the Old Law upon the sacredness of one of the greatest Feasts of the Gospel. Almost anything *in this place*, would be an example of false ritual. Perhaps the BEATITUDES, with an appropriate response by the kneeling worshippers, might be admitted here. The writer is sure, that with a brief use of the Beatitudes, Catholics would prefer them more than the Ten Commandments. The history of the obtrusion of the Decalogue and responses into the Eucharistic Office ought to be known. It happened in that sad and never-to-be-forgotten year of 1552, when the Church, over-borne by the opinions and influence of John Calvin, Peter Martyr, Martin Bucer, John a Lasco and other Continental reformers, suffered the spoliation of her Prayer Book of 1549. From 1552 to 1885 the Catholic Church has not been permitted to have a Catholic Book of Common Prayer.

But, if the Church *must endure* the Decalogue in this place, let it be taken from the Authorized Version, and so printed as to indicate the Two Tables, and numbered from 1 to 10. Therefore, instead of the word "Minister" print

FIRST TABLE.

And also, just before the Fifth Commandment print,

SECOND TABLE.

The Book Annexed did well to *authorize* the singing or saying of the Antiphon, "Thanks be to THEE, O LORD," after the Gospel. The last rubric on page 251 should be omitted. It is a most remarkable instance of *flexibility*, which is at variance with all known and liturgical and ritual canons of the Catholic Church. Another reason for omitting that rubric is, that it is *fallacious* and *mischievous*. There is no necessary connection between the Offices of Matins and Holy Eucharist. Each one is an entire and separate office—has its own Creed, Anthems and Lessons; therefore it is mischievous to order that, "then, unless one of them hath been used immediately before in the Morning Prayer, shall be said the Apostles' Creed, or this that followeth." The Holy Eucharist would be a maimed Office without the Creed which belongs to it. The true idea is, that whether the Eucharistic Office be used within one hour or fifteen minutes after Matins or not, the former Office *must have its Creed*, independently of another Office

which may have been used before it, on the same day. But that Creed should be so printed as to show its division into twelve articles—and given in the *first person plural*, as it was before Rome tinkered it, and the *FILIOQUE* interpolation, that is—"and the SON," of course, omitted, for the same reason. In other words, give us the Catholic Creed with its "We believe," "We Acknowledge," and "We Look." As the Eucharistic Creed now stands there is presented the awkward and humiliating spectacle of a HOLY, CATHOLIC AND APOSTOLIC CHURCH clinging, as for dear life, to a Romish Creed, without the slightest necessity therefor. There is scarcely any probability of that last rubric on page 251 surviving the scrutiny of any General Convention. It cannot ever be made to harmonize with the Ritual Law of the AMERICAN CATHOLIC CHURCH.

From the second rubric on page 252 strike out the phrase, "*when there is a Communion*,"—because, if there is not to be a Celebration,—while there is *authority*, there is no right reason for commencing or using any part of that Eucharistic Office. The short prayers after the Dismissal Benediction are no part of that Office, therefore they may be used in Matins or Evensong.

The rubric in the corresponding portion of the SARUM USE is: "Then shall follow the sermon: and, if the Celebrant preach from the altar, . . . but if from the pulpit," &c., referring to vestments. "The sermon ended; let the priest, before the greater feasts give warning," &c. The rubric in the Prayer Book of A. D. 1549 is: "After the Creed ended the sermon or homily," &c. There is nothing in those rubrics which corresponds to those in the Standard or Book Annexed. It will be observed that the sermon or homily formed an essential part of the Eucharistic office; whereas it is only an adjunct to Evensong. The sermon was originally to be an exposition of the foregoing Epistle and Gospel. Neh. viii: 8. In Mediæval English the sermon is often called the "postil," which title is said to have been applied to it, because it came after the reading of the Scriptures, "*post illu verba*." Daniel, p. 308.

The origin of that portion of the rubric which it is desirable to omit, is found in two rubrics at the end of the Eucharistic office in the Prayer Book of A. D. 1549. In the present English Prayer Book the rubrics are: "Then shall follow the sermon or one of the homilies," &c. "Then shall the priest return to the Lord's Table and begin the offertory," &c. But at the end of that office are the two rubrics substantially as given in those of the Book of 1549.

Of course there was a reason and perhaps also a necessity then for the rubric as we now have it. See "Wheatly on Common Prayer," page 307. "One reason for which order seems to be, that the Church may show her readiness to administer the Sacrament upon Sundays and holy days; and so that it is not her's nor the minister's, but the people's fault, if it be not administered. For the minister, in obedience to the Church's order, goes up to the Lord's Table, and there begins the service appointed for the Communion, and goes on as far as he can, till he comes to the actual Celebration of it, and if he stop there it is only because there are none, or not a sufficient number of persons, to communicate with him. For, if there were, he is there ready to consecrate and minister it to them. And therefore if there be no Communion on any

Sunday or holy day in the year, the people only are to be blamed. The Church hath done her part in ordering it and the minister his in observing that order, and if the people would do theirs too, the Holy Communion would be constantly celebrated in every parish church in England, on every Sunday and holy day throughout the year. It were to be wished that the elements were ready to be placed upon the table on all Sundays and holy days, for then the people could not help being put in mind of what the Church looks upon as their duty at those times, and I persuade myself that the minister would generally find a number sufficient and ready to communicate with him."

It seems therefore that the priest who used that part of the Office, which is called the "Ante Communion," expected to celebrate; but when he came to the actual Celebration, he was suddenly stopped because not one came to communicate. Will any one pretend that such a condition of things exists in the Catholic Church to-day? Certainly not. At least three Sundays in the month, whenever what is called the Ante Communion is commenced just after Matins, no elements are visible on the Credence, and no priest is prepared for, nor wishes, nor expects to celebrate. And so it has come to pass, that that part of the Eucharistic Office which three hundred years ago was ministered on purpose to put the laity in mind of their duty, and to shame them for their neglect of it, is now to be considered a necessary and invariable adjunct to Matins, and to be ministered without the remotest thought of a Celebration. Therefore, as now used, it is a notorious perversion of the Church's original intention, and is the least appreciated portion of divine worship, because amongst other reasons, it adds just so much to an Office already tedious to invalids, the aged, and specially to children, on account of its length.

The writer well knows that Wheatly, endeavoring to apologize for the rubric, said that it is well to give non-communicants an opportunity to hear the Ten Commandments, Collects, Epistles, Gospels, Eucharistic Creed, the Offertory sentences and the Prayer for the whole state of Christ's Church Militant here on earth, etc., etc.—page 308—to which it may be replied that this is more kind and goody-goody pious than wise and just. Because, non-communicants can remain to the Celebration if they wish, and hear all the Scriptures and prayers which the faithful hear. If it shall be thought best to continue this most unwise and distracting infliction on the Church, it would be far more decent to make it a substantial part of Matins and give it a rubrical life, rather than to mutilate the Eucharistic Office. For instance: instead of the note "Here endeth the Order of Morning Prayer," insert the rubric.

If there is to be no Celebration immediately after Matins, a Hymn or Anthem may be sung, and thereafter as follows: "Almighty God unto Whom—Ten Commandments and responses—Let us pray—O Almighty Lord and everlasting God—Collect, Epistle, Gospel of the Day—Notices—Sermon—Offertory—Prayer for the Church Militant—The Blessing of God, Amen.

Here endeth the Office of Matins.

Washington, D. C., 1885.

(To be continued.)

EVERY one must see daily instances of people who complain from a mere habit of complaining.

#### OUR CHICAGO LETTER.

Immanuel church, Rockford, has been vacant for the past four or five weeks, its late respected rector having removed to the State of New York. Mr. Snyder is a man of considerable literary ability and both as a writer and as a wise and experienced priest, he will be much missed by his brethren of the Northern Deanery, of which he was dean during the past year. The distressing calamity with which it has pleased God to visit him, in the serious illness of a young member of his family, has called forth the deep and continued sympathy of his people; and their best wishes and earnest prayers follow him to his new home in the east.

Rockford itself is one of the most flourishing manufacturing towns in the State, and is as remarkable for the beauty of its residence quarters as it is for its splendid facilities in the way of water-power; for while the citizens have freely availed themselves of the latter, not a few of the wealthier among them have turned to account the beautiful sloping banks of the Rock River which pours its clear and rapid waters through the town, by lining them with handsome residences.

As a field for Church work, Rockford can hardly be excelled in the diocese, owing to the large and increasing number of factories; but there is a peculiar feature of the operative population, which calls for peculiar measures; the fact, namely, that there is such an extensive Swedish element there. On the east side of the river, there is a very large settlement of that nationality, and they have several capacious and substantial places of worship. Now in view of the fact that the vast majority of all these people rightly belong to us, they having been born and reared in the national Church of Sweden, which although it calls itself Lutheran, is Episcopal in its government, is it not deplorable that, with comparatively few exceptions, they no sooner find themselves in their new home, than they fall an easy prey to any *ism* that bids for them; and as a consequence, they seem at once to lose sight of the Church of their fatherland, and to become Methodists, Presbyterians, Congregationalists, and what not, according as their tastes and preferences may dictate. There is no question that this state of things is largely attributable to the lax and insufficient training which they have received in their native country. Had they been taught to love and believe in their Church as a true portion of the Body of Christ, they never could fall away from her as they so generally do upon reaching the shores of America. But, not to dwell longer upon this head, it will not be out of place to express a hope that the next rector of Emmanuel parish—who ever the "coming man" may—be, may see his way, after a while, to establish a Swedish Mission within his parochial limits, which may offer a welcome refuge for those who might desire to remain true to their Mother Church.

The Rev. Dr. Louderback, now of Chicago, was the first priest of the Church who celebrated Divine Service in Rockford. A parish was organized May 14th, 1849, through the instrumentality of the Rev. Dudley Chase. The Rev. Charles Reighley became rector in 1852, and in the course of the following year, a small church edifice was erected for the trifling sum of \$300. It has been enlarged twice, and has recently been much improved, besides receiving the addition of a fine pipe-organ. Its

seating capacity is about six hundred. Since its organization, the parish has had as many as twelve rectors.

Although situated in the diocese of Wisconsin, Racine College sustains such a close relation to the diocese of Chicago, and so many ties bind it to us, that, to a certain extent, its interests may fairly be represented in the "Chicago Letter." The recent Commencement at the college, with its accompanying exercises and incidents, involved some particulars of more than ordinary interest; but as the narration of all this will probably fall to the pen of another writer in THE LIVING CHURCH, I shall content myself with a brief reference to the ordination to the diaconate, of Mr. Francis J. Hall, of this diocese. His Diocesan, Bishop McLaren, would doubtless himself have laid hands on the young candidate, had he not been absent in the East. As it was, Mr. Hall was ordained by the Right Reverend the Bishop of Fond-du-Lac. The Rev. Dr. Falk presented him, and the Rev. William J. Gold preached the Ordination sermon, taking for his text, 1, Tim. iii: 13. "They that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." At the Celebration which followed, the newly-ordered deacon exercised his office as such, and the Rev. Arthur Greenleaf officiated as sub-deacon. Many friends of the candidate—especially from among his old Racine College friends—were present, deeply interested in the advancement of their former *chum* to the holy ministry. Mr. Hall enters upon his sacred duties under peculiarly interesting and promising auspices. He passed an exceptionally good examination, so as, in his Bishop's opinion, to render it unnecessary for him to return to the General Theological Seminary for his closing year. As he is canonically connected with this diocese, he will complete his course at the seminary in Chicago, which is to be opened next autumn. He is a younger son of Capt. Hall, a much-respected member of many years' standing in the parish of the Ascension, Chicago, and senior warden. He is a grand-son of good old "Father Hall," formerly rector of St. Peter's, Ashtabula, Ohio, "whose praise is in all the Churches."

The Conferring of the Degrees was also a matter in which Chicago has a direct interest, the degree of A. M. being conferred upon the Rev. F. J. Hall and that of S. T. D. on the Rev. W. J. Gold. This last named distinction was unsought, and was given in recognition of the pains-taking scholarship shown in his work at the college, and which he now resigns in order to enter upon his new duties at the Northwestern Theological Seminary. The bestowal of the degree was accompanied by a tremendous burst of applause. A reception took place in the evening, which was largely attended, and it is needless to say that it went off with eclat. The numerous old friends of Racine can testify how delightful to all concerned were both the collegiate exercises and the social reunion.

The Chicago churches were largely represented at the Retreat held the week before last, at Kemper Hall by the Rev. Father Maturin. I am happy to have it in my power to say that it was a most gratifying success, about fifty ladies availing themselves of the opportunity. It is needless to say how highly the numerous guests appreciated the untiring kindness and attention of

the Sisters of St. Mary. It is an occasion which is anticipated with increasing pleasure and interest from year to year by great numbers of faithful women all over the West.

### JOTTINGS FROM NEW ORLEANS.

SPECIAL CORRESPONDENCE.

#### A NOBLE MONUMENT.—II.

St. Margaret's Monument is one of the memorials of New Orleans that has a most interesting history. A tribute to a woman not gifted with genius or beauty, and one who did not acquire a great fortune, unless wealth is accounted as in some Indian tribes, not by what is hoarded, but by that which has been given away. It has been erroneously stated that this monument to a New Orleans philanthropist, Margaret Haugherty, is the only one in the world dedicated to a woman. There have been others, noting some tragedy, or some impulsive heroic deed. This stands unique, a tribute to the grander heroism of a life devoted to the perpetual service of humanity. Reminiscences of this remarkable woman are often heard among the old residents of New Orleans. It seems that she began her business career as a milk pedlar, in which calling she prospered so well that in time she established a retail bakery, and finally became proprietor of the largest mechanical bakery in the world. For many years she gave bread to all the orphan asylums of the city.

She was through life a plain ignorant woman so beautified by her noble spirit that she won the most enthusiastic admiration of the whole city. Much of her time and her fortune were devoted to works of charity in general, but orphans were her favorite beneficiaries. The monument represents Margaret with protecting arm encircling one of these little ones.

When Margaret died the New Orleans papers containing the obituary were bordered in black. Her body lay in state for two or three days. The Governor of Louisiana and staff, and all the city officials, attended the funeral.

The monument bears the simple inscription *Margaret*, though there might appropriately be added this tribute often heard, "She cared literally nothing for herself."

The wonderful cemeteries of New Orleans where burials above ground prevail, give literal significance to that trite phrase, the city of the dead. Closely ranged along the narrow streets stand the marble mansions in which the departed are laid to rest. The older cemeteries still remain in the heart of the city.

St. Louis number one, is the most ancient and interesting; a place where the greatest number of nationalities is represented. The co-operative plan of burial, if it may be so termed, prevails to a great extent in New Orleans. A large tomb costs quite a fortune, and as an individual possession can only be afforded by the rich. Societies build tombs in which space for a single coffin costs about a hundred dollars. It is said that a second burial can be made in the same vault at the end of a year, so rapidly does the body waste; the same space is used therefore again and again.

A Chinese tomb sacred to the memory of Thomas Yeck, affords rather a rare sight, as their dead are usually returned to their native land. The custom of carrying a supply of food to the tomb annually, is maintained here, rice, cakes, meat, and a bottle of whiskey, are brought to supply the wants of the one

who has gone on the last long journey.

The magnificent Portuguese tomb is surmounted by a woman's figure in an attitude of grief. Beneath the statue in large relief letters appears the eloquent word—SILENCE.

The tomb of the Italian Benevolent Society represents a value of \$60,000, though the marble was imported free of duty.

Boré, the man who made the first successful experiments in the manufacture of sugar, is buried in this cemetery.

A dilapidated tomb is shown as the burial place of Judge Hill, who is remembered as having fined Gen. Jackson a hundred dollars for declaring martial law.

A relic of the custom prevailing in the days of slavery may be seen where the slave is buried at his master's feet, and upon a small slab is recorded his virtues. This tribute, in French, is to a "Domestic without equal, honest, and never deserved any reproach."

The grave of Louisiana's first governor, Claiborne, is one that suggests much historic interest.

The inscription, Marie Zavean, has a strange fascination, for beneath lies the Queen of the Vodoos, the people whose rites are still surrounded with the great charm of mystery.

An antiquated tomb bears this inscription: "Daniel Clark, died 1813." This grave is perhaps more frequently sought by strangers than any other. It is the burial place of Myra Gaines' father; and her body was also laid to rest there last winter, after her long, weary conflict with life.

So come from every nation,  
So enter side by side,  
The strong and faint of spirit—  
The meek and men of pride.

Steps of earth's great and mighty fall between these pillars gray,  
And prints of little feet mark the dust along the way.

FRANCES A. CONANT.

### CHURCH WORK IN PHILADELPHIA.

The Clerical Brotherhood of Philadelphia has been productive of much good since it has admitted to its membership all the clergy of the diocese. All may meet free from any insinuations as to the purpose of their assembling. Each Monday finds a large number of the clergy present and an earnest and courteous discussion of some topic of interest and practical value. All shades of opinion are expressed and received with the best of feeling. As many of the members are absent during the summer the meetings are discontinued from the middle of June to the middle of September. The one held on June 15th was devoted to the consideration of the Revised Translation of the Old Testament, the Rev. John P. Peters, Ph. D., Professor of Old Testament Literature and Languages in the Department of Biblical Learning in the Divinity School, was speaker. In his remarks he showed his entire familiarity with the topic and in very few words pointed out the salient features of the labors of the Translators. The venerable and most highly esteemed Dr. Hare, a member of the American Board of Revision, being present, he was called upon and spoke of the work and of several points which were strongly urged.

The tenth annual report of The Free and Open Church Association shows that the principles for which they labor are gaining ground. Thus in 1879, 45 per cent or 1350 of the 3000 parishes had free churches, in 1885, 70 per cent or 2106 of 3300 were free. The gain in the United States was 756 free churches,

while the gain in parishes was 300. "It may then," says the report, "be confidently asserted, that the absolute gain in free churches in six years has been more than 50 per cent, or 756 parishes; and that as the entire increase of parishes was but 300, no less than 456 of the older ones have been converted to the system, supposing that every one of the 300 new ones is worked upon that system." At a meeting of the Board of Council held on June 8th it was

*Resolved*.—That a Fund be established by the Association for the purpose of aiding in the erection of free churches; said fund to be held by the Treasurer separately from other moneys of the Association, and payments from it, except when specially designated by the donors, to be made by order of the Board of council only.

Contributions for this fund are earnestly solicited and may be sent to the Treasurer, Mr. Charles W. Cushman 224 Walnut St., Philadelphia, Pa. This is a general association, 41 of the Bishops being patrons. It has Vice-Presidents and local Secretaries in each of the several dioceses.

On the 11th of June the Bishop laid the corner stone of the new church building of the Church of the Evangelists, the Rev. Henry R. Percival, rector, at which a number of the clergy were present. The old building had come to be so unsafe as to render its removal a necessity.

The church of the Ascension which was built some fifty years ago, of which Bishop Hare was at one time the rector, has for a long time been in a very struggling condition, and came near extinction several times. Earnest efforts have been put forth to make it a strong parish but with little success until the present time which seems propitious; for a good offer has been made for the building, which has been sold under it and a fine lot 130 feet front on Broad St. below South purchased. The congregation will release their present edifice during the summer and work on the Broad St. church will be begun as soon as the plans can be drawn, though the character of the church will depend upon what funds can be secured. It is to be a free church and open for private devotions all day.

The Rev. R. Bowden Shepherd, rector of Trinity church, Oxford, Philadelphia, has received and accepted a call to the Church of the Advent, Philadelphia, and will enter upon his duties October 1st.

All Saints's church, Torridale, Philadelphia, the Rev. Frederick J. Bassett, rector, has lately been much beautified. The organ loft in the rear of the church has been removed and the organ placed in an extension of the chancel built for its accommodation. This improvement makes the church more spacious. The church has been newly carpeted and the walls handsomely frescoed. An exquisitely finished memorial eagle lectern has just been placed in the chancel.

### DIOCESAN CONVENTION.

MINNESOTA.

The twenty-eighth annual council assembled in the cathedral church of Our Merciful Saviour, Faribault, on Wednesday, June 10. The Bishop celebrated the Holy Eucharist, and the Rev. E. J. Purdy preached the sermon.

The Rev. F. L. Cole was re-elected secretary, and Mr. H. P. Hoppin, treasurer.

Two special committees were appointed, one to arrange for the legal incorporation of the diocese in accordance with the recent act of the legislature, and the other to consider plans for the relief of the Bishop in his arduous labors, either by the election of an assist-

ant-bishop or by the division of the diocese or in whatever way may appear wisest. The Bishop's annual address in recording the work of the year made special reference to his visit to Europe, giving an interesting account of the McAll Mission and the medical mission of Miss de Broen in Paris. The Bishop spoke also of the work of the church in Rome and of his holding a Confirmation there. He showed the value of the Revised Version of the Scriptures and deprecated the tendency towards changes in the Book of Common Prayer which destroy the uniformity of our worship. In conclusion he urged the necessity for an assistant-bishop.

Various reports were read and presented from the different committees.

After some discussion resolutions were unanimously adopted for the election of an assistant-bishop and for the calling of a special council for this purpose on or before November 1st.

The report of the Board of Missions was encouraging, showing, as it did, an excellent condition of the treasury. It was decided that a layman should be appointed in each parish to collect all mission funds and report same to a central treasury.

The Standing Committee elected consists of the following: The Rev. Drs. E. S. Thomas and T. B. Wells, the Rev. G. B. Whipple and Messrs. I. Atwater, J. Gillfillan and H. T. Welles.

The next council will meet in Gethsemane church, Minneapolis.

### CHURCH WORK.

*Articles intended for insertion under this head should be brief and to the point; they should have more than a mere local interest; should contain no abbreviations; should be written on only one side of the paper, and should be sent separate from any other communication, and headed "Church Work."*

#### SOUTHERN OHIO.

GLENDALE—Ordination.—The Rev. Chas. T. A. Pise, deacon, in charge of the mission at Hamilton, was advanced to the priesthood on Thursday, June 25th. The ordination was by Bishop Quintard of Tennessee, acting for Bishop Jaggard. The sermon was preached by the Rev. Dr. Pise, father of the candidate and rector of this parish, whose charge was very tender and affecting. The Rev. Mr. Gregory of Middletown presented the candidate, and Bishop Quintard celebrated the Holy Communion. The congregation was large, and the service throughout interesting and impressive.

WOMAN'S AUXILIARY.—The annual report of this society shows that it sustains 10 scholarships, four in Utah, two in China, two in Africa, one in Japan and one in India. It has paid for an elevator in the Fanny C. Paddock Hospital, and finished remittances for chapel of the Redeemer, Shanghai. Through systematic offerings the amount in cash and boxes realized is \$8,240.663.

#### ALABAMA.

MONTGOMERY—Hamner Hall.—On the 23rd of June concluded the final series of the public exercises for "Commencement week" at this institution. Eleven young ladies graduated, the Bishop giving them his blessing. The report of the committee of inspection, read by Col. McCall, showed the institution in a highly prosperous condition and doing thorough and effective work in every department of polite and Christian culture. The Rev. Dr. Everhart, who came six years ago, and brought to life the doubly dead, has released the property with the highest prospects of usefulness for him and it.

#### CENTRAL PENNSYLVANIA.

SOUTH BETHLEHEM—St. Luke's Hospital.—The presentation and benediction of the Annie P. Lockhart memorial pavilion for women at St. Luke's Hospital took place recently with appropriate services.

Promptly at the hour mentioned a procession was formed in the operating room in the main building of the hospital, in the following order: Choir of the

church of the Nativity, under the leadership of William H. Sayre; clergy, the hospital corps, trustees of the hospital; the donor, Robert Lockhart, accompanied by his friend, Dr. Henry Coppee; invited guests. Dr. Coppee, in the name of Mr. Lockhart and by his authority, presented the new pavilion to the board of trustees. In his address he paid a glowing tribute to the memory of Mrs. Annie P. Lockhart, recounting her many virtues and good qualities, and praising the noble impulse which prompted her husband to erect such a beautiful pavilion to perpetuate her memory. The address was listened to with profound attention by all present, and at its conclusion Dr. Coppee handed the keys to the new building to Rt. Rev. E. de Schweinitz, (Moravian bishop) first vice president of the board of trustees. Bishop de Schweinitz, on behalf of the board of trustees, received the memorial pavilion from the donor in a masterly address. He reviewed the history of St. Luke's Hospital from its inception in an ordinary dwelling house in South Bethlehem to its present large and commodious quarters. The Bishop extended the heartfelt thanks of the board of trustees to Mr. Lockhart for the gift of the pavilion.

The new building is a brick structure, 30x139 feet, with a frame solarium attached, 32x32 feet, and cost \$250,00. It is connected with the east side of the main building and contains a large ward with 24 cots, bathrooms, closets, dining room, store room, operating room and six sleeping rooms for attendants. The inside and partition walls are made of porous brick, being thoroughly fire-proof, and the ceiling is made of corrugated iron. The building is furnished throughout with radiators and registers for heating purposes, and on the walls are hung many fine pictures. In the basement are erected a number of gymnastic appliances to be used for practice by persons who have fractured limbs. The solarium is an attractive frame structure with numerous skylights of different colors. It will be used as a resting place for convalescent patients.

**READING—Selwyn Hall.**—The Baccalaureate sermon was preached on Sunday, June 14th, by the Rev. Dr. Clover of St. Barnabas' church. The service was choral and beautifully rendered by the school choir, under the direction of the rector and precentor, the Rev. Geo. Herbert Norton. The exercises of closing day, June 17th, consisted of choral Morning Prayer at 10 A. M., public examinations, a prize drill by the cadets, conducted by the head-master and commandant, Mr. Lot Clark Bishop, addresses by Bishop Howe and Drs. Orrick and Hare, the distribution of prizes, and the singing of the school song by the Glee Club and cadets. In the evening a cadet hop was given, which was a great success.

Wallis E. Howe, son of Bishop M. A. De Wolfe Howe, passed his entrance examinations at Lehigh without conditions, standing among the first ten in a class of one hundred and twenty-five.

The past year which closed with twenty-seven boys on its roll, has been the most successful for many years. The school will open September 9th with its present corps of instructors, and largely increased number of cadets.

#### WISCONSIN.

**DELAVER—State School for the Deaf.**—The graduates held a re-union from June 20th to 25th. The Church was represented by the Rev. A. W. Mann, and the Rev. John Chamberlain, who conducted services at Christ church, the Rev. Charles Holmes, rector. At the combined service held in the evening, two deaf-mutes and a child of deaf-mute parents were baptized by the Rev. Mr. Mann.

**NASHOTAH—Theological Seminary.**—As in former years, the school year closed on St. Peter's Day, the three members of the senior class receiving their diplomas. At 10:30 A. M., the students, vested in cassock and cotta, preceded by the crucifer, and followed by the faculty and visiting clergy, marched up the centre aisle of the beautiful chapel, singing the 202nd hymn. The sermon was by the Bishop of Fond du Lac, on "The Dignity of the Priesthood as Leaders of Public Thought," and the responsibility thereby entailed. His words to the graduates were peculiarly fitting. Immediately

after the sermon, the graduates were summoned by the Bishop of the diocese, who was seated upon the episcopal throne, and there the degrees were conferred upon them, and also upon the Rev. L. H. Schubert, of the class of '84. The graduates are the Rev. Messrs. Charles Henry Lemon, Neavell Demeritt Stanley, and Allan Carrington Prescott. The degree of B. D. *ad eundem*, was also conferred upon the Rev. C. Ellis Stevens, secretary of the Society for the Promotion of Christianity among the Jews, and the Rev. J. Francis, of Canada, temporarily officiating at Waukesha. The Holy Communion was then celebrated by the Bishop of Wisconsin, assisted by the Bishop of Fond du Lac. The Bishops of Western Michigan and Indiana, and the Rev. Dr. Delafield, of the latter diocese, arrived too late for the service. There was an unusually large number of visitors present.

**DELAFIELD—St. John's Hall.**—On the afternoon of St. Peter's Day, the corner-stone of the Bishop Armitage Dormitory was laid, with appropriate ceremonies. This village is about three miles distant from Nashotah, and the bishops and clergy, and many of the laity who were in attendance at the seminary, were present at this ceremony. The vested students followed the school children in procession from the present school house to the new foundation, followed by the clergy, the faculty of Nashotah, and the bishops. The collects were read by Bishop Welles, who then tapped the stone, in the name of the Trinity. Addresses were made by several of the clergy. The Bishop of Indiana congratulated his brother of Wisconsin on his important educational interests; the Bishop of Fond du Lac then recalled that his classmates Armitage and De Koven had planted the seeds which had so abundantly sprung up; the Rev. Dr. Delafield spoke feelingly of the old associations connected in his mind with this place, where he was born and reared; the Rev. Prebendary Lufter, of England, compared the Church schools with the American public school system which had been so lauded. The Bishop of Western Michigan then read the closing collects, and the service ended.

**KENOSHA—Kemper Hall.**—Commencement day this year was Monday, June 18th. The graduates were Gertrude L. Bennett and Rosa M. Buford. After music and essays, the prizes and testimonials were given by the Bishop, and then all went in procession to the front porch to witness the placing of the class stone. During the summer a gymnasium and reading room will be built. The applications already made indicate that next year will have the largest attendance known in the history of the school.

#### FOND DU LAC.

**WORK AMONG THE BELGIANS.**—The Rev. Rene Vilatte, a young priest, has just been ordained by the Bishop of Berne, Monseigneur Herzog, at the request of the Bishop, for a special missionary work among the Belgians of this diocese. There are thirty thousand of these in this young diocese, and a large proportion of them while holding their ancient Catholic faith, have yet been alienated from the papacy. Providentially Mr. Vilatte, a devout and gifted French gentleman, offered himself for this work, to which his heart was specially drawn. The condition of things demanding his immediate presence among these Belgians, with the full qualifications of the priesthood, and the American canons compelling a longer delay than seemed expedient in the matter of his ordination, a request was made by the Bishop of Fond du Lac to Bishop Herzog, of Berne, that Mr. Vilatte should receive the priesthood as immediately as possible from his hands. Bishop Herzog kindly complied with this request, and in three days Mr. Vilatte was advanced from minor orders to the priesthood, according to the old Catholic rite of the Swiss church. Mr. Vilatte will at once begin his work among the Belgians, under the direction of the Bishop.

#### VIRGINIA.

**THEOLOGICAL SEMINARY.**—The Rev. Dr. Elliott, of Washington, D. C., preached the Alumni sermon, June 24th, at noon, and the Bishop of Maryland preached an excellent sermon in the seminary chapel in the evening.

Thursday, the graduating class read essays, and received their diplomas. Friday, the following deacons were advanced to the priesthood: the Rev. Wm. R. Savage, Virginia. John C. Fair, Washington Ty., W. J. Page, Virginia; and Messrs. J. C. Hobson, J. C. Jones, W. N. Meade, K. S. Nelson, and G. S. Sommerville, of Virginia, and H. T. Wirgman, of West Virginia, were ordained deacons. The Assistant-Bishop preached the sermon.

The following bishops were visitors at the seminary: Bishops Dudley, Paret, Peterkin, Whittle and Randolph. The Rev. Drs. Grammer, of Baltimore, and Elliott, of Washington, were guests also. The seminary closed June 26th, and will open Wednesday, September 23rd, 1885.

**EPISCOPAL HIGH SCHOOL.**—This school closed on Wednesday, June 24th. On Sunday night Bishop Dudley preached the final sermon in the seminary chapel. He spoke plainly and was much appreciated by all. Tuesday night the Literary Societies held their joint celebration in the main room of the school building. Ernest M. Stires, of Norfolk, Va., was the joint valedictorian. The final ceremonies took place on Wednesday, at 2 P. M.

This school is beautifully situated in Fairfax county, on a "hill" 250 feet above the Potomac river and ten miles from the city of Washington, D. C. The school is under the auspices of the Church, and is very Churchly in its teaching. The next session begins Wednesday, September 23rd, 1885.

#### WESTERN NEW YORK.

**DUNKIRK.**—Through a series of losses by death, removal and failure, St. John's church has felt compelled to the regret of all to reduce temporarily the salary of its rector, the Rev. F. W. Raikes. This condition of things is not due in any way to any fault or failure on the part of the rector. It results partly from a most disastrous bank failure and the almost idle condition of the Locomotive Works, on which so many were dependent for employment, and partly from the death of the senior warden and others. It is sincerely hoped that this parish may speedily recover its former prosperity.

**GENEVA.—De Lancey School.**—A special service was held in St. John's chapel on Sunday, June 21st, in connection with the closing of another year of school work. The literary exercises occurred on the Monday afternoon following. Bishop Coxe presided and awarded the testimonials and diplomas, and then addressed the pupils, each of the graduates kneeling to receive his blessing.

**BUFFALO.—St. James's Parish.**—The Rev. Charles A. Bragdon, after two years of arduous and most efficient labor in this parish and St. Thomas's mission, has accepted an earnest and unanimous recall to his former parish, St. James, Au Sable Forks, Diocese of Albany. He will be greatly missed in the work of the Church in Buffalo.

#### SPRINGFIELD.

**BUNKER HILL.—Confirmation.**—On Monday last, having confirmed a class of seventeen the preceding evening, the Bishop, after a very earnest discourse, celebrated the Holy Eucharist, assisted by Dean Whitmarsh, the Rev. P. McKim having previously said Matins. Thirty in all received—the newly confirmed making their first Communion. The rectory was crowded in the evening at a reception given to the Bishop.

**ALTON.**—A chapter-meeting of the Deanery of Litchfield was held here on the Vigil and Festival of St. John Baptist, Dean Whitmarsh presiding. The services were particularly interesting and profitable. There were two Celebrations, and the music was very fine. The opening sermon was preached by the Rev. Mr. McKim, and the sermon *Ad Clerum* at the High Celebration by the Dean. Father Betts delivered a most instructive discourse in the afternoon on "The Theological Definition of Holy Communion," in which he most logically and strikingly refuted the Romish error of transubstantiation. A choral service in the evening followed by earnest, inspiring addresses from Father Betts and other clergymen closed the session.

#### MASSACHUSETTS.

**SALEM.—St. Peter's Church.**—A chime of bells, ten in number, has just been

placed in the tower of this church. A lady member of the parish asked 367 Church people for a subscription of one cent per day for one year, the balance being contributed by friends and neighbors, and the Sunday school which gave \$150. The amount thus raised purchased two of the bells and the others were given by various persons in memory of deceased friends.

**GARDNER.**—The dedication of the new church took place Sunday, June 21. The services both morning and evening were very impressive. Dedication sermons were delivered both morning and evening by the Rev. Thos. A. Hyde. They were full of original thought and powerful arguments in favor of Church worship. This mission was on the eve of being given up by the people here, when they called the Rev. T. A. Hyde, their present rector, who started the building enterprise and brought it to a successful completion in one year. The church will cost \$7,500 or \$8,000.

#### NEBRASKA.

**OMAHA—Brownell Hall.**—On the evening of the 17th of June, the closing exercises of this institution took place in Boyd's Opera House. After music and the reading of essays came the distribution of medals and other prizes. After that a brief address by the Bishop, and finally the whole audience, as it seemed, rose and recited the Apostles' Creed, and with prayers and benediction the assemblage was dismissed. It was an evening long to be remembered by the students, and was more than ordinarily enjoyed by spectators. The college is in good hands, and doing excellent work. Lately a valuable site has been given for new and more commodious buildings by Mr. Herman Kountz. It overlooks the Missouri and the City of Omaha, and is "delightful for situation." The imperative need of Brownell Hall is that of new buildings on the new site.

#### NEW YORK.

**NEW YORK CITY—Church of the Holy Communion.**—Ashford Hill Retreat, near Hastings-on-the-Hudson, consisting of an estate of ninety acres, heavily wooded, is the name of the Summer Home sustained by this church. During its existence of four summers, 1,665 women and children have been received as inmates. The aggregate number of weeks in 1884 were 852. During August there was daily a household of one hundred persons. The cost of maintaining a woman or child for one week at the Home, including travelling expenses, is only \$2.60. The rector, the Rev. Henry Mottet, desires to provide a fortnight's outing for every poor Sunday school scholar, every shop and factory girl, and every poor mother having very young children, in the parish.

**NEW YORK CITY.—St. Ignatius's Church.**—On the evening of Thursday, June 25th, the Assistant-Bishop visited this church, and confirmed twenty-two persons presented by the rector, the Rev. Arthur Ritchie.

#### PENNSYLVANIA.

**PHILADELPHIA.—Death of Mr. James S. McCalla.**—Mr. James S. McCalla, a prominent printer and publisher of this city, died on Friday, June 26th, in his seventy-sixth year. Mr. McCalla was the head of the well known Church publishing house of McCalla & Stavely. He was proprietor and publisher of the *Episcopal Recorder* until 1865, when it was sold out, and in 1870 he started the *Episcopal Register*, which last year was merged in *The Church*. Mr. McCalla was a prominent Churchman. He was for some years warden of St. Matthew's church, a delegate to the diocesan convention, and a member of the Board of Missions.—*The Churchman*.

#### TENNESSEE.

**NASHVILLE.—Convocation.**—The regular meeting was held on Friday, June 19th, at Sewanee. The treasurer made his annual report, which showed that the convocation by stated offerings had raised considerably upwards of \$550, while they started out on the new conventional year with upwards of \$125 on hand.

The following officers were then elected for the ensuing year: The Rev.

Wm. C. Gray, D. D., dean; the Rev. W. G. G. Thompson, secretary; the Rev. C. M. Gray, treasurer.

The Otey School for boys was reported in a very prosperous condition; it will be opened in September, most probably under the Headmastership of the Rev. C. J. Hendley, M. A. The convocation unanimously voted to the Head-master on opening the school in September, \$100.

The place of next meeting will be St. James's church, Cumberland Furnace, on July 21st, and following days with the following appointments. The Rev. P. A. Fitts, preacher of convocation sermon, the Rev. M. M. Moore, Essayist.

MINNESOTA.

**FARIBAULT.—St. Mary's Hall.**—The Commencement exercises took place on Tuesday, June 16th, and were attended by a very large audience. After a choral service and the reading of an essay by Miss Peabody of the graduating class, the Bishop addressed the pupils. There were four graduates this term, and fifty-one resident pupils whose conduct throughout the entire year entitled them to a place on the Roll of Honor. In the evening the annual *musical* was held after which the Bishop received the guests in the parlors.

**FARIBAULT—Shattuck School.**—The closing entertainment of this school began June 13th, and ended on the 18th. On the latter day occurred the exercises of the graduating class. After their orations the Rev. Chas. E. Craik made an address and the Bishop presented each graduate with a testimonial, and awarded the prizes and medals. W. C. Cole of the graduating class has been appointed to the Naval Academy at Annapolis, and Cadet Fred Smith has passed the examination for entering West Point. After some closing words from the Bishop, the exercises closed.

**FARIBAULT—Seabury Divinity School.**—The graduating exercises of this institution took place on the evening of the 9th, in the cathedral of Our Merciful Saviour. The essays of the graduates were followed by an address by the Bishop of Missouri based upon the life and character of St. Paul, and was designed to show the young men how they might well take the great Apostle as the model of their future lives. The Bishop of Minnesota then awarded the diplomas and conferred the degrees.

After the exercises had concluded, the alumni held their annual dinner at the Brunswick House, where speeches were made by Bishops Robertson and Whipple, and others.

The ordination of members of the class and other candidates occurred at the cathedral of Our Merciful Saviour on Sunday, June 14th.

The service began with a procession, the Bishop and clergy forming in procession at the vestry and marching around and entering the west door, passing down the centre aisle to the chancel, the Rev. Dr. Yarnall of Philadelphia, bearing the Bishop's staff.

The ordination sermon was delivered by the Rev. Thomas C. Yarnall, D. D., of St. Mary's church, Philadelphia. The candidates for the diaconate were Geo. H. Yarnall, Sidney R. Jeffords, A. B. Hill, E. H. Clark and Roberts Coles, class of 1885, and for the priesthood, P. B. Peabody, C. E. Hixon and Wm. B. Hamilton, class of 1884. The candidates were presented by the Rev. Lucius Waterman, the Rev. E. J. Cooke, the Rev. George E. Swan, the Rev. James F. Hamilton and the Rev. James Dobbin, of the Examining Board.

The music for the occasion was provided by the large double choir of Shattuck School and was unusually fine.

**FARIBAULT.—State School for the Deaf.**—A re-union of the graduates of this school was held from June 24th to 26th. The Rev. A. W. Mann, being present, conducted a service in the room where the meetings were held. The attendance was large.

*A New Lease of Life.*—A physician, writing to Drs. Starkey & Palen, of 1109 Girard Street, Philadelphia, says:

"The parties for whom I ordered the Compound Oxygen in Charles City, Iowa, were much improved at last accounts. One of them, who expected to give up and die, took a new lease of life, moved away, and went into active business. He only used two treatments! So much for your remedy, with the blessing of God." A Treatise on Compound Oxygen will be sent free by Drs. Starkey & Palen to any one who will write to them for it.

The Chicago Diocesan paper says: "People at the East have little idea of what Chicago has had to do during fourteen years last past, (since the great fire), or of what all this middle region has had to do. Money has passed over our heads for the far West, and we are reproached for not adding to it. We have accomplished for this region in one generation what it took nearly a century to do in some parts of the East."

"FOR economy and comfort, we use Hood's Sarsaparilla," writes an intelligent Buffalo, N. Y., lady. 100 Doses One Dollar.

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.

**EASE AND LUXURY.**—You have heard of the Hamilton Chair, but if you have never seen or used one, you do not know what comfort and ease are. Man is never satisfied. Continually desires a change. This chair is capable of thirty-three changes of position. A chair by day, a bed by night. Rest for the weary, a joy to the sick—solid comfort. Read the advertisement.

INVESTORS should read the ten years business report of the J. B. Watkins Land Mortgage Co., Lawrence, Kan., in this paper the fourth week of every month. \$5,580,350 loaned at 7 to 12 per cent. Not a dollar lost.

**ROYAL**



**BAKING POWDER**  
Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powder. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall St., New York.

**FANCY WORK.** Profitable and Permanent Employment furnished Ladies and Misses at their own homes; so simple that a child 10 years old can learn in one week. Send 10 cents for patterns and full particulars. INDUSTRIAL ART EXCHANGE, 103 W. 14th Street, New York.

**AYER'S**  
**Ague Cure**

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.

Dr. J. C. Ayer & Co., Lowell, Mass.  
Sold by all Druggists.

**C. C. CHARLES**  
**Great CHURCH LIGHT**  
THE IMPROVED PATENT CORRUGATED SILVER GLASS REFLECTORS  
Are the most powerful, softest and cheapest Light for Churches, Theaters, Halls and Show Windows. New designs. Send for Cuts and Prices for either gas or oil. Also the new patent great London Sun Burner for gas. Fair discount to Churches and Trade.  
C. C. Charles, 48 Dearborn St., Chicago



**SLEEP AND CLEANLINESS OF ANTS.**

It is probable that all ants enjoy periods of true slumber alternating with those of activity; but actual observations on this subject have only been made in the cases of two or three species. McCook says that the harvesting ants of Texas sleep so soundly that they may be pretty severely stroked with a feather without being aroused; but they are immediately awakened by a sharp tap. On awakening they often stretch their limbs in a manner precisely resembling that of warm-blooded animals, and even yawn—the latter action being "very like that of the human animal; the mandibles are thrown open with a peculiar muscular strain which is familiar to all readers; the tongue is also thrust out." The ordinary duration of sleep in this species is about three hours.

Invariably on awakening, and often at other times, the ants perform, like many other insects, elaborate process of washing and brushing. But unlike other insects, ants assist one another in the performance of their toilet. The author just quoted describes the whole process in the genus *Atta*. The cleanser begins with washing the face of her companion, and then passes on to the thorax, legs, and abdomen. The attitude of the cleansed all this while is one of intense satisfaction, quite resembling that of a family dog when one is scratching the back of his neck. The insect stretches out her limbs, and, as her friend takes them successively into hand, yields them limp and supple to her manipulation; she rolls gently over on her side, even quite over on her back, and with all her limbs relaxed presents a perfect picture of muscular surrender and ease. The pleasure which the creature takes in being thus "combed" and "sponged" is really enjoyable to the observer. I have seen an ant kneel down before another and thrust forward the head drooping quite under the face, and lie there motionless, thus expressing as plainly as sign-language could, her desire to be cleansed. I at once understood the gesture, and so did the supple ant, for she at once went to work.—*Nineteenth Century*.

**LIFETIME OF VARIOUS ANIMALS.**

Camels live from forty to fifty years; horses average from twenty-five to thirty; oxen, about twenty; sheep, eight or nine; and dogs, twelve to fifteen. Concerning the ages attained by nondomesticated animals only a few isolated facts are known. The East Indians believe that the life period of the elephant is about 300 years, instances being recorded of these animals having lived 130 years in confinement after capture at an unknown age. Whales are estimated to reach the age of 400 years. Some reptiles are very long-lived, an instance being furnished by a tortoise which was confined in 1633 and existed until 1753, when he perished by accident. Birds sometimes reach a great age, the eagle and the swan having been known to live one hundred years. Longevity of fishes is often remarkable. The carp has been known to live 200 years; common river trout fifty years; and the pike, ninety years; while Gesner—a Swiss naturalist—relates that a pike caught in 1497 bore a ring recording the capture of the same fish 267 years before. Insects are very short-lived, usually completing the term of their existence in a few weeks or months. Some even perish within a few hours after emerging from a grub state, and die upon the very day of entry upon their new life. As a general rule not to be applied too closely, larger types of animals live longer than smaller.

**YOUR HAIR**

should be your crowning glory. Ayer's Hair Vigor will restore the vitality and color of youth to hair that has become thin and faded; and, where the glands are not decayed or absorbed, will cause a new growth on bald heads.

**MAY** the youthful color and vigor of the hair be preserved to old age? Read the following, from Mrs. G. Norton, Somerville, Mass.: "I have used Ayer's Hair Vigor for the past 30 years; and, although I am upwards of 60, my hair is as abundant and glossy to-day as when I was 25."

**BE** assured, that a trial of Ayer's Hair Vigor will convince you of its powers. Mrs. M. E. Goff, Leadville, Col., writes: "Two years ago, my hair having almost entirely fallen out, I commenced the use of Ayer's Hair Vigor. To-day my hair is 29 inches long, fine, strong, and healthy."

**RENEWED** and strengthened by the use of Ayer's Hair Vigor, the hair regains its youthful color and vitality. Rev. H. P. Williamson, Davidson College, Mecklenburg Co., N. C., writes: "I have used Ayer's Hair Vigor for the last ten years. It is an excellent preservative."

**BY** the use of Ayer's Hair Vigor, Geo. A. Dadman, Waterloo, Mo., had his hair restored to its original healthy condition. He was nearly bald, and very gray. He writes: "Only four bottles of the Vigor were required to restore my hair to its youthful color and quantity."

**USING** Ayer's Hair Vigor cures diseases of the scalp. F. H. Foster, Princeton, Ind., writes: "I had been troubled for years with a disease of the scalp; my head was covered with dandruff, and the hair dry and harsh. Ayer's Hair Vigor gave me immediate relief, cleansed the scalp, and rendered the hair soft and pliable."

**Ayer's Hair Vigor,**

PREPARED BY  
Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.  
For sale by all Druggists.

**DR. JOHN BULL'S**  
**Smith's Tonic Syrup**

**FOR THE CURE OF**  
**FEVER and AGUE**  
**Or CHILLS and FEVER,**  
**AND ALL MALARIAL DISEASES.**

The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the **SAFE, CERTAIN, SPEEDY and PERMANENT** cure of Ague and Fever, or Chills and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, require a cathartic medicine, after having taken three or four doses of the Tonic, a single dose of **KENT'S VEGETABLE FAMILY PILLS** will be sufficient.

**DR. JOHN BULL'S**  
**SMITH'S TONIC SYRUP,**  
**BULL'S SARSAPARILLA,**  
**BULL'S WORM DESTROYER,**

The Popular Remedies of the Day.  
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Two laborers were trying to place a stone in position on the foundation wall of a new building. A crowd was standing around, looking on, and each one offering his criticism and counsel freely and loudly, but not one lifting so much as a finger to help. "That reminds me of Church-work," said a passer-by to another. "Why?" "Because," was the reply, "two men are doing the work, and twenty are doing the talking!"

**THE RESCUE OF NIAGARA FALLS.**

The whole country will rejoice with the people of Niagara village over Governor Hill's approval of the bill to rescue that wonderful place from its still more wonderful decay and degradation. It is to be a public spot where one of the greatest natural phenomena in the world is henceforth to be seen for nothing.

The manufactories are to be cleared away; the curiosity shops and other nuisances; the bridges, paths, parks and approaches to be thrown open, and the timber restored to the denuded banks.

With the co-operation of the Canadian Government, if that can be secured, both sides will assume something of the aspect which it had when Father Hennepin first set admiring eyes upon it. The Michigan Central Railroad Company intends, if the land can be procured on the Canadian side, to enlarge its grounds, erect pavilions, and make other improvements, which we presume will be free to the public. In fact, with the American side free, there will be little temptation to keep the Canadian side under the bondage of showmen.

Except in the heart of Africa, there is no spectacle like Niagara Falls. Not to preserve it and make all its beauties as free as the water which tumbles over its precipices and the sun which creates its rainbows, would be scoffing at one of the best and most priceless natural gifts to man on the circumference of the globe. What Mt. Blanc and the Valley of Chamouni are to Switzerland, Niagara Falls are to the United States and the Dominion of Canada.—*Detroit Free Press.*

**SOMEBODY'S CHILD.**—Somebody's child is dying—dying with the flush of hope on his young face, and somebody's mother thinking of the time when that dear face will be hidden where no ray of hope can brighten it—because there was no cure for consumption. Reader, if that child be your neighbor's take this comforting word to the mother's heart before it is too late. Tell her that consumption is curable; that men are living to-day whom the physicians pronounced incurable, because one lung had been almost destroyed by the disease. Dr. Pierce's "Golden Medical Discovery" has cured hundreds; surpasses cod liver oil, hypophosphites, and other medicines in curing this disease. Sold by druggists.

**WHY IS IT** that the sale of Hood's Sarsaparilla continues at such a rapidly increasing rate? It is—1st. Because of the positive curative value of Hood's Sarsaparilla itself. 2d. Because of the conclusive evidence of remarkable cures effected by it, unsurpassed and seldom equalled by any other medicine. Send to C. I. Hood & Co., Lowell, Mass., for book containing many statements of cures.

Dr. Pierce's "Pellets"—the original "Little Liver Pills" (sugar-coated)—cure sick and bilious headache, sour stomach, and bilious attacks. By druggists.

"It's quite the style, you know, to use N. K. Brown's Ess. Jamaica Ginger. They all do it."

MISS LILLIE B. PIERCE, the noted local eclectionist, uses Pozzoni's Powder. For sale by all druggists.

ATTENTION is called to the advertisement of Yeoman's Patent Supreme Sofa Beds and Lounges in this issue. They are the most beautiful as well as the most durable of any bed of its class, and are fit to adorn any parlor as a sofa or lounge. My prices are within reach of all, and before buying it will be to your interest to write or call on E. Yeoman, 274 and 276 Wabash Avenue, Chicago, Ill.

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.

AYER'S PILLS possess the positive virtues of some of the best known medicinal plants, prepared and combined with scientific skill—rejecting the crude and drastic portions, and retaining only the active principle—the part which cures and does not harm. If you are sick try them.

**'That Tired Feeling'**

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

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

**Strengthen the System**

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

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

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

**Hood's Sarsaparilla**

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

**100 Doses One Dollar.**

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**KNICKERBOCKER BRACE CO.,** N. A. Johnson, Prop'r. **EASTON, PENNA.**



THOMASVILLE, Ga., Dec. 25, 1884. I can safely recommend your **SELTZER APERIENT** as certain to give relief in cases of Constipation and Headache. F. M. CUMMINGS.

ALBION, N.Y., July 30, 1883. Can cheerfully recommend **TARRANT'S SELTZER APERIENT** as a valuable remedy for Dyspepsia, Sour Stomach and Irregularity of the Bowels. R. R. WILLIAMS.

**Frightful Case of a Colored Man.**

I contracted a fearful case of blood poison in 1883. I was treated with the old remedies of Mercury and Potash, which brought on rheumatism and impaired my digestive organs. Every joint in me was swollen and full of pain. When I was given up to die, my physicians thought it would be a good time to test the virtue of Swift's Specific. I improved from the very first dose. Soon the rheumatism left me, my appetite became all right, and the ulcers, which the doctor said were most frightful he had ever seen, began to heal, and by the first of October, 1884, I was a well man again. LEM MCLENDON.

Lem McClendon has been in the employ of the Chess-Carley Company for some years, and I know the above statements to be true. W. B. CROSBY, Manager Chess-Carley Co., Atlanta Division, Atlantic, Ga., April 18, 1885.

Treatise on Blood and Skin Diseases mailed free. THE SWIFT SPECIFIC CO., Drawer 3, Atlantic, Ga. N. Y., 157 W. 23d St.

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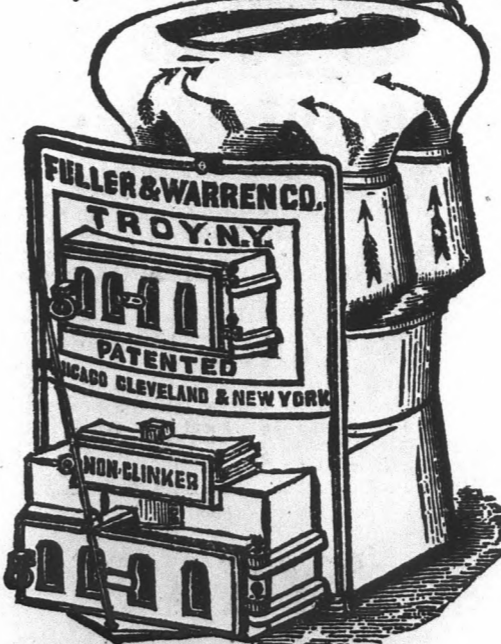
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