

The Living Church.

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

VOL. VIII. No. 21.

CHICAGO, SATURDAY, AUGUST 22, 1885.

WHOLE No. 355.

THE GENERAL THEOLOGICAL SEMINARY.

The next year will begin on Wednesday, Sept. 16th, 1885. The requirements for admission, which have been materially changed by the Revised Statutes, and other particulars, can be obtained by applying to the Dean. Special Students who desire to pursue special studies will be admitted. There is also a Post Graduate Course for graduates of Theological Seminaries. Clergymen will be received as Special Students or as Post Graduates. E. A. HOFFMAN, Dean, 426 West 23d Street, New York.

FORT HILL SCHOOL (for Boys).

Second year. Enlarged accommodations. \$600. Rev. James Hatrick Lee, Head Master, Canandaigua, New York.

NASHOTAH HOUSE.

The oldest Theological Seminary North and West of Ohio; founded by the Rev. Dr. Breck, opens Sept. 29th, 1885. Address Rev. A. D. Cole, President Nashotah, Wis.

ELGIN ACADEMY,

Elgin, Illinois.

A delightful home for boys. German spoken at the table. Prepares for college. Best of references furnished. Address the Principal.

J. ADOLPH SCHMITZ.

CATHEDRAL GRAMMAR SCHOOL

Pekin, Illinois.

For Boys. \$300 per annum. Fifth year will begin Sept. 8, 1885.

FIVE VACANCIES.

Apply at once.

The Rev. GEO. W. WEST, M. A., Rector.

KINDERGARTEN INSTRUCTION

The ninth semi-annual Kindergarten training class, under the auspices of the Chicago Free Kindergarten Association, will be organized the first Monday in September. Tuition free. For particulars address CHICAGO FREE K. G. ASSOCIATION, 175 22d St., Chicago.

MRS. J. H. GILLIAT'S HOME SCHOOL

Newport, R. I.

For a limited number of girls, combining the benefits of family life with all the advantages of a good day school.

GIRLS' HIGHER SCHOOL,

487 and 489 La Salle Ave., Chicago.

Tenth year begins Sept. 15. Full Classical and English courses. Family and Day School.

MISS R. S. RICE, Prin.

MISS M. J. HOLMES, Asst. Prin.

MISS MARY E. STEVENS'

BOARDING AND DAY SCHOOL,

W. Chelton Ave., below Wayne, Germantown, Pa.

The School Year begins Sept. 23, 1885.

St. Margaret's Diocesan School for

GIRLS, WATERBURY, CONNECTICUT.

TENTH YEAR.

Rev. FRANCIS T. RUSSELL, M. A., Rector.

A THOROUGH FRENCH AND ENGLISH HOME School for 15 Girls. Under the charge of Mme. Henriette Clerc, late of St. Agnes' School, Albany, N. Y., and Miss Marion L. Peck, a graduate and teacher of St. Agnes' School. French is warranted to be spoken in two years. Terms \$300 a year. Address MME. H. CLERC, 4315 Walnut St., Philadelphia, Pa.

SCHOOL OF THE GOOD SHEPHERD. Opposite La Fayette Park, St. Louis, Mo. Boarding and Day School for Girls. Twelfth year. Fall Term opens September 16th, 1885. Address SISTER CATHERINE, 2029 Park Ave., St. Louis. Reference The Bishop of Missouri.

BAQUET INSTITUTE. Mount Holly, N. J. Thorough English, French and Classical Home School for Young Ladies and Children. Location healthful. 11th year begins Sept. 16. Number limited.

EPISCOPAL HIGH SCHOOL of Virginia. A Classical School for Boys, 3 miles from town. Elevated and beautiful location. Exceptionally healthy. The 4th year opens Sept. 23, 1885. Catalogues sent on application to the principal, L. M. BLACKFORD, M. A. Alexandria, Va.

THE UNIVERSITY OF THE SOUTH is located at Sewanee, Tenn., upon the Cumberland Plateau, 2,000 feet above the sea level. This school, under the special patronage of the Bishops of the Protestant Episcopal Church, in the South and Southwest, offers the healthiest residence and the best advantages, both moral and educational, in its Grammar School and in its Collegiate and Theological Departments. For special claims of this University for patronage, apply for documents to the Rev. TELFAIR HODGSON, Vice Chancellor, Sewanee Tenn.

KNOX COLLEGE.

Knox Seminary, Knox Academy,

Knox Conservatory of Music,

Knox School of Military Science and

Tactics.

Fall term opens Sept. 3, with increased facilities. Send for catalogue. Galesburg, Ill. NEWTON BATEMAN, President.

ST. LUKE'S SCHOOL,

Bustleton, Pa.

Rt. Rev. Wm. Bacon Stevens, D.D., LL.D., Visitor. A Home School with refining influences. Absolutely healthful location, entirely free from malaria. Number of pupils limited, rendering most careful individual attention possible. Thorough instruction and discipline. Faithful attention to health, manners and morals. Physical exercise under careful supervision, encouraged to secure pleasure, health and manliness. Prepares for college or business. CHAS. H. STROUT, M. A., Principal.

TRINITY COLLEGE.

Hartford, Conn.

Christmas Term opens Thursday, September 17th, 1885. Examinations for Admission, Tuesday and Wednesday, September 15th and 16th. GEO. WILLIAMSON SMITH, Prest.

KEMPER HALL.

Kenosha, Wis.

A Boarding and Day School for Girls. The Sixteenth School year will begin Tuesday, September 22d, 1885. Address THE SISTER IN CHARGE.

KEMPER HALL,

Davenport, Iowa.

Bishop Perry's new School for Boys. Thorough instruction. Careful discipline and elegant appointments. Number of house pupils limited to forty. For particulars address the Head Master, Rev. P. C. WOLCOTT, S. T. B.

ST. CATHARINE'S HALL,

Brooklyn, N. Y.

Diocesan School for Girls. 286 Washington Ave., Brooklyn, N. Y. In charge of the Deaconesses of the Diocese. Advent term opens September 23rd, 1885. Rector, the Bishop of Long Island. Boarders limited to twenty-five. Terms per annum, English, French and Latin, \$350. Applications to be made to the Sister-in-charge.

PRIVATE ACADEMY AND HOME

SCHOOL. 457 2d Ave., Detroit, Mich.

A select family school for a limited number of boys. H. G. Jones.

ST. JAMES MILITARY ACADEMY,

Macon, Missouri.

Family Boarding School for Boys. Discipline Superior. Terms Moderate. CAREFUL PERSONAL SUPERVISION. Send for catalogue. Rev. Ethelbert Talbot, Rector

ST. CATHARINE'S HALL,

AUGUSTA, ME.

DIOCESAN SCHOOL FOR GIRLS. The Rt. Rev. H. A. NEELY, D.D., President. 18th year opens Sept. 24th. Terms, \$250 a year. For circulars address the Rev. WM. D. MARTIN, M. A., Prin.

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.

TRINITY COLLEGE SCHOOL,

Port Hope, Ontario, Canada.

Visitor—The Right Reverend the Lord Bishop of Toronto.

Head Master—The Rev. C. J. S. Bethune, M. A. D. C. L., with a staff of eight assistant masters.

A Church Boarding School for Boys, based upon the English Public School system. Large and comfortable building; beautiful chapel; twenty acres of land on high ground overlooking Lake Ontario. The next term will begin on Thursday, Sept. 10th.

The School Calendar, containing full particulars respecting fees, studies, etc., will be sent on application to the Head Master.

TRINITY SCHOOL.

Tivoli-on-Hudson, N. Y.

The Rev. James Starr Clark, D. D., rector. Assisted by five resident teachers. Boys and young men thoroughly fitted for the best colleges and universities, scientific schools, or for business. This school offers the advantages of healthful location, home comforts, first class teachers, thorough training, assiduous care of health, manners and morals, and the exclusion of bad boys, to conscientious parents looking for a school where they may with confidence place their sons. Special instruction given in Physics and Chemistry. The Nineteenth year will begin Sept. 8th.

UNIVERSITY OF ILLINOIS.

Champaign, Ill.

Agriculture, Engineering, Natural Science, Literature and Science. Women admitted.

Preparatory course.

Address

SELIM H. PEABODY, LL.D., Regent.

ST. MARY'S SCHOOL,

Knoxville, Ill.

Established A. D., 1868. Enlarged 1872 and 1880. The New Building completed 1883. Rev. C. W. LEFFINGWELL, D. D., Rector. A first-class establishment, healthfully located; thoroughly conducted by the same officers that founded it more than seventeen years ago. Send for a Register.

SHATTUCK SCHOOL.

Faribault, Minn.

A thoroughly equipped Church boarding school. Prepares either for college or a business life. Invigorating climate, and beautiful surroundings. Reopens Sept. 10th. Send for illustrated catalogue. REV. J. DOBBIN, rector.

CHICAGO FEMALE COLLEGE.

Morgan Park (Near Chicago.)

Boarding School for Girls and Young Ladies. For catalogue address G. THAYER, LL.D., Morgan Park, Ill., or 77 Madison Street, Chicago.

WYMAN INSTITUTE.

A FIRST-CLASS HOME SCHOOL FOR BOYS.

UPPER ALTON, ILL. Reopens Tuesday, Sept. 15. For circulars giving particulars address EDW. WYMAN, LL.D., Prin.

EDGEWORTH BOARDING AND

Day School for Young Ladies & Little Girls

Mrs. H. P. LEFEBVRE, Principal. No. 59 Franklin Street, Baltimore, Md. The 24th School year will begin on Thursday, September 17, 1885.

ST. MARY'S HALL,

Burlington, N. J.

The Rev. J. Leighton McKim, M. A., Rector. The next school year begins Wednesday, Sept. 16th. \$350 to \$400. For other information address the Rector.

FREEHOLD INSTITUTE,

Freehold, N. J.

Prepares boys and young men for Business; for Princeton, Columbia, Yale and Harvard. Backward boys taught privately. Rev. A. G. Chambers, A. M. Principal.

MADAM CLEMENT'S

BOARDING AND DAY SCHOOL

FOR GIRLS AND YOUNG LADIES. GERMANTOWN, PHILADELPHIA, having been leased by ADA M. SMITH and Mrs. T. B. RICHARDS, will re-open (28th year) Sept. 16. Pupils prepared for Wellesley and other Colleges. Send for circular.

MISSIS GRANT'S SEMINARY,

247 and 249 Dearborn Av., Chicago.

For Boarding and Day Pupils. Seventeenth year begins Wednesday, Sept. 16th. For circular apply at above address.

CROTON MILITARY INSTITUTE.

A CHURCH SCHOOL FOR BOYS.

Croton-on-Hudson, N. Y.

Prepares for college, scientific school, or business. Thorough teaching. Careful training. Moderate terms. Annual Register, containing courses of study, plans of building, etc., sent on request. FRANK S. ROBERTS, Principal.

BISHOP THORPE, Bethlehem, Pa.

A Church Boarding School for Girls.

Number of scholars limited. Prepares for Wellesley, Vassar and Smith Colleges. Rt. Rev. M. A. DeW. Howe, D.D., President of the Board of Trustees. Re-opens Sept. 16th, 1885. Apply to Miss FANNY I. WALSH, Principal.

HIGHLAND HALL COLLEGE.

Highland Park, Ill.

(23 miles from Chicago, on the C. & N. W. R. R.) Mrs. HELEN EKIN STARRETT and Mrs. ELLEN B. BASTIN, Principals. Chicago advantages for study of Modern Languages, Music and Art. Board and tuition in English branches, sent on request. \$300. Eleventh year begins Sept. 20, 1885. Catalogues on application.

A CHURCH SCHOOL FOR BOYS.

Germantown, Pa.

Rev. T. P. Ege, A. M. Head Master, Classical College, Preparatory and Military, Limit thirty, including Ten Family Pupils. St. Matthew's Day, Sept. 21st.

ARNOLD SCHOOL,

Rugby, Tennessee. A Church School for boys, affiliated with the University of the South, thorough preparation for Business or College. Delightful climate. Terms inclusive moderate. Address Rev. the Headmaster.

ROCKLAND COLLEGE.

Nyack-on-the-Hudson.

Both Sexes. No extras but Music and Art. Popular School at Popular Rates. Private instruction for backward Scholars. Send for Catalogue. W. H. BANNISTER, A. M., Principal.

CLIFTON SPRINGS FEMALE SEMINARY.

18th year begins Sept. 9. Home School for Girls. Classical and English courses. Superior advantages in Music, German & French. For catalogue, address MISS C. E. HAIN, Principal, or Rev. Geo. T. Leboutillier, Rector, Clifton Springs, Ontario Co., New York.

SEA SIDE HOME BOARDING SCHOOL

Asbury Park, N. J.

For Young Ladies and Children. Open during Summer. Sixth year opens Sept. 13, 1885. Address MISS JULIA ROSS, Principal.

WESTERN THEOLOGICAL SEMINARY,

Chicago, Ill.

Opens Sept. 29, 1885, with an able corps of instructors. For particulars address the Bishop of Chicago, 255 Ontario St., Chicago.

KEBLE SCHOOL,

Syracuse, N. Y.

BOARDING SCHOOL FOR GIRLS. Under the supervision of the Rt. Rev. F. D. Huntington, S. T. D. The fifteenth school year begins Wednesday, Sept. 16th, 1885. Apply to MARY J. JACKSON.

ST. MARGARET'S SCHOOL.

5 Chestnut St., Boston.

A Boarding and Day School for Girls, under the charge of the Sisters of St. Margaret. The Eleventh Year will begin on Wednesday Sept. 30th, 1885. Apply to the MOTHER SUPERIOR as above.

RACINE COLLEGE, Racine, Wis.

Report of Bishops: "Racine College is justly entitled to the confidence and support of the Church and public at large." Special attention paid to small boys. Address, REV. ALBERT ZABRISKIE GRAY, S. T. D.

HOLDERNESS SCHOOL for boys.

Plymouth, New Hampshire.

Boys fitted for College or Scientific Schools, or instructed in Natural Sciences, Modern Languages Book-Keeping and all Common-School studies. Charges \$250 a year. No extras. Seventh Year begins Sept. 9th. For Catalogues apply to the rector the Rev. Frederick M. Gray.

ST. MARGARET'S SCHOOL,

Buffalo, N. Y.

Offers to twelve boarding-pupils the combined freedom and oversight of a small household, while admitting them to advantages provided for one hundred and twenty day-scholars. For circulars address MISS ISABELLA WHITE.

ST. MARY'S SCHOOL,

8 East 46th St., New York.

A Boarding and Day School for Girls. The Seventeenth year will commence Monday, Sept. 22, 1884. Address the Sister Superior.

DE VEAUX COLLEGE,

Suspension Bridge, Niagara Co., N. Y.

A Church School for Boys. Conducted upon the Military System. Charges \$350 per annum. WILFRED H. MUNRO, A. M., President.

ST. GABRIEL'S SCHOOL,

Peekskill, N. Y.

A BOARDING SCHOOL FOR GIRLS. Opens Sept. 21. The School is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson River, the Highlands, and the country for miles around. The grounds comprise about thirty acres, a part of which is covered with woods and has many charming walks. The location is remarkably healthy, retired and favorable for both physical and intellectual development. For terms, etc., address the SISTER IN CHARGE.

ST. HILDA'S SCHOOL,

Morristown, N. J.

A Boarding School for Girls. Under the charge of the Sisters of St. John Baptist. For terms, etc., address THE SISTER IN CHARGE.

THE COLUMBIA FEMALE INSTITUTE.

Columbia, Tennessee.

Opens Sept. 7th. This venerable Church school, founded by Bishops Otey and Polk, in 1835, has done noble work for the Church, and is at the present time more vigorous and successful than ever. Its splendid faculty—abundant apparatus in all branches of physical science, and matchless Museum, places it first, as it is in age, in all appliances and advantages of a good education in Southern schools. For catalogues address Rev. G. BECKETT, Columbia, Tenn.

THE CATHEDRAL SCHOOL OF

ST. MARY. Garden City, Long Island

Opens Sept. 23rd. Terms \$350 per year. Apply to MISS H. CARROLL BATES, Principal.

BROOKE HALL Female Seminary

Medda, Pa.

The Fall Session will open Sept. 21st. For Catalogues apply to M. L. EASTMAN, Principal.

ST. JOHN'S SCHOOL FOR BOYS.

Sing Sing, N. Y.

Rev. J. Breckenridge Gibson, D. D., Rector. The 17th school year will begin Sept. 15, 1885.

FOR SALE OR LEASE.

A very valuable School property in Gambier, O. Noted for beauty and healthfulness; great demand for girl's school in O.; 13 acres of ground; rare opportunity for establishing a successful school for girls. J. W. SCHERERHORN & Co., 7 East 14th St., New York.



CATARRH IN THE HEAD,

Bronchitis, Catarrh of the Stomach (Dyspepsia), the early stages of Consumption, Asthma, Hay Fever and all diseases of the NOSE, THROAT and LUNGS CURED by a new and SUCCESSFUL SYSTEM.

Not a douche, snuff, nor patent medicine.

Each case is treated according to the symptoms; what will cure one case may be worthless in another. Result of 35 years' experience. If you are a sufferer you cannot afford to let this pass, you should at least investigate. Treatment both internal, which destroys the germs in the blood; and external, which is a grand discovery in the healing art, so simple and yet so sure. Remedies are all pleasant to use, and results most gratifying. Treatment sent to your home, where it can be used successfully. Send for book on Catarrh containing references and diagnostic blank, free. Address: **Dr. S. W. BEALL, Catarrh Specialist, Columbus, O.**

THE HAMILTON CHAIR

YANKEE IDEA OF EASE.



The perfection of comfort, convenience, utility. A cool, LUXURIOUS, ornamental chair for lawn, piazza, parlor, study, sick-room or camp. Superior to a hammock in comfort and convenience. Instantly turned into a six-foot cot, the very thing for CAMPING OUT. Commended to the sick by physicians and nurses, because cool, clean, adjustable, restful. Covered with handsome striped duck, easily taken off for washing, it is durable and wholesome. This is its COMMANDING EXCELLENCE above all other summer chairs. It folds compactly when not in use. Order one NOW for summer pleasures, at home or abroad, and it will be a comfort all the year round. SENT PREPAID ON RECEIPT OF \$5.00 to any express office in Minn., Wis., Mich., N. Y., Pa., O., Ind., Ill., Ky., Mo., or Ia.; \$5.25 to Dak., Neb., Kan. or New England. Mention this paper. Refer to publisher this journal. HAMILTON MFG CO., 95 Dearborn Street CHICAGO.

PILLOW SHAM HOLDER



AGENTS are making money rapidly with this article. They are wanted in every house. The agent calls and asks permission to put up a set to show how they work. 9 times out of ten a sale is made rather than have them taken down, as they work to perfection. Retail price is \$1.50. Secure territory at once.

\$1.50
\$1.50
\$1.50



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

It is shipped so ladies may easily put them up. Perfectly adjustable to any bed and any pair of shams, the frame moving up or down from EITHER SIDE of the bed, being held securely in its position when up, and will not fall down at night. This little treasure will fold the shams against the head-board at night, and spread them naturally over the pillows in the morning, during a lifetime, without getting out of order. Is highly ornamental, and saves its cost many times in washing and ironing, as the shams may remain on the frame four or five months without creasing. Full directions for putting up and operating each Holder sent with each set. Agents' outfit with full particulars will be sent to any reliable person wishing to canvas, on receipt of \$1.00 or by mail, postage paid \$1.20. Write for Dozen rates.

Prairie City Novelty Co., 69 Dearborn St., Chicago, Illinois
Give the name and the date of paper you saw this in.

WEATHERLY'S MICHIGAN CATARRH REMEDY.

This almost universal disease can be cured more easily from May to October than at any other part of the year, and will take less time to do it. This treatment is used in a common sense manner, and is thorough and persistent, and costs but little; is not injurious. Send for our circular on this troublesome disease. If your druggist does not have it, send 65 cents for a trial bottle by express. Address: HAZELTINE, PERKINS & CO., Sole Props., Grand Rapids, Mich.

JAMES PYLE'S PEARLINE

THE BEST THING KNOWN FOR Washing and Bleaching

In Hard or Soft, Hot or Cold Water. SAVES LABOR, TIME and SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor, should be without it. Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound, and always bears the above symbol, and name of JAMES PYLE, NEW YORK.

YEOMAN'S PATENT SUPREME SOFA-BED LOUNGES

Have THREE distinct SETS OF SPRINGS. Woven Wire, Spiral and Supporting Springs. Combining durability, elasticity and evenness of surface, and having no appearance of a bed. Prices within reach of all. Ask your dealer for them; if he has not got them send to or call on E. YOEMAN, 274-276 Wabash Ave., Chicago, Ill.

HENRY PILCHER'S SONS. BUILDERS OF CHURCH ORGANS. LOUISVILLE, KY.

A life-long experience and ample facilities enables us to produce work excelled by none. Catalogues and estimates sent on application. Second hand Organs taken in exchange at a fair valuation.

THE OLD RELIABLE Centennial Fanning Mill.

12 years in the field and never beaten! Positively the ONLY perfect Cleaner, Grader and Separator of all kinds of Grain and Seed. Beats the world on Flax. Send for Catalogue F; free. Address Stephen Freeman & Sons RACINE, WIS.

READY. Mental Gymnastics.

Or, MEMORY CULTURE.

BY ADAM MILLER, M. D.

A practical and easy system by which any person, old or young, can train themselves to memorize anything they choose—

The Clergy Their Sermons, The Student Their Lessons, The Business Man Items of Business.

The author of this work was put to the severest public test, a few days ago, by reporters of all the leading Chicago daily papers. The commendatory notices which appeared the following day showed how well he stood the test:

The author, an old man, claims to have a memory more to be trusted by training under this system than even while he was young.—Chicago Inter-Ocean.

We cordially commend it to all persons of failing memory as the best book obtainable on that subject.—Interior

The author's method aids us in getting control of will of the organs unconsciously employed in act of what may be called spontaneous recollection. It is ingenious and simple.—Chicago Times.

This work, with written instructions by the author, will be sent postpaid to any address on receipt of price, \$1.00.

Address DANIEL AMBROSE, Publisher, 69 Dearborn-st., Chicago.

EFFICACIOUS, ECONOMICAL, PORTABLE.



Affords immediate and permanent relief in cases of Constipation, Biliousness, Headache, Heartburn, Flatulency and Stomach Complaint. Useful in Fevers, Rheumatism, Dropsy and Piles. As readily taken by the smallest child as by the strongest man. SOLD BY DRUGGISTS EVERYWHERE.

A MAN

WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY WILL SEE BY EXAMINING THIS MAP THAT THE



CHICAGO, ROCK ISLAND & PACIFIC RAILWAY

By reason of its central position and close relation to all principal lines East and West, at initial and terminal points, constitutes the most important mid-continental link in that system of through transportation which invites and facilitates travel and traffic between cities of the Atlantic and Pacific Coasts. It is also the favorite and best route to and from points East, Northeast and Southeast, and corresponding points West, Northwest and Southwest.

The Great Rock Island Route Guarantees its patrons that sense of personal security afforded by a solid, thoroughly ballasted road-bed, smooth tracks of continuous steel rail, substantially built culverts and bridges, rolling stock as near perfection as human skill can make it, the safety appliances of patent buffers, platforms and air-brakes, and that exacting discipline which governs the practical operation of all its trains. Other specialties of this route are Transfers at all connecting points in Union Depots, and the unsurpassed comforts and luxuries of its Passenger Equipment.

The Fast Express Trains between Chicago and Peoria, Council Bluffs, Kansas City, Leavenworth and Atchison are composed of well ventilated, finely upholstered Day Coaches, Magnificent Pullman Palace Sleepers of the latest design, and sumptuous Dining Cars, in which elaborately cooked meals are leisurely eaten. Between Chicago and Kansas City and Atchison are also run the Celebrated Reclining Chair Cars.

The Famous Albert Lea Route Is the direct and favorite line between Chicago and Minneapolis and St. Paul, where connections are made in Union Depots for all points in the Territories and British Provinces. Over this route Fast Express Trains are run to the watering places, summer resorts, picturesque localities, and hunting and fishing grounds of Iowa and Minnesota. It is also the most desirable route to the rich wheat fields and pastoral lands of interior Dakota.

Still another DIRECT LINE, via Seneca and Kan-kakee, has been opened between Cincinnati, Indianapolis and Lafayette, and Council Bluffs, Kansas City, Minneapolis and St. Paul and intermediate points. For detailed information see Maps and Folders, obtainable, as well as tickets, at all principal Ticket Offices in the United States and Canada; or by addressing

R. R. CABLE, E. ST. JOHN, Pres't & Gen'l M'gr, Gen'l Tkt & Pass. Ag't, CHICAGO.

CALIFORNIA EXCURSIONS

Pamphlets, descriptive of California and the cheapest way to get there SENT FREE. Address A. PHILLIPS & CO., 30 Clark St., CHICAGO, ILL.

THE PILLOW-INHALER!

ALL-NIGHT INHALATION.



Cures CATARRH, HAY-FEVER, ASTHMA and CONSUMPTION, by enabling the sufferer to inhale powerful, healing, soothing and curative vapors ALL-NIGHT—eight hours out of the twenty-four—whilst sleeping as usual, and without any discomfort. Used the same as an ordinary pillow. No reservoirs in the Pillow hold the liquid and volatile balms. There is no dosing the stomach, no douching or snuffing, but, just as a smoky lamp will leave a deposit on a whitened wall, so the PILLOW-INHALER, for eight hours at a time, spreads a powerful healing balm or saline on the inflamed inner coating of the diseased air-surfaces, from the nostrils to the bottom of the lungs, and hence into the blood. It is a constitutional and local cure at the same time. Unlike any other treatment ever known it cures cases apparently beyond the pale of hope. The testimony to its results is beyond all question by the experience of thousands. It is inexpensive and can be used by any one. No matter what you have tried or how despairing you are send for explanatory pamphlet and testimonials.

THE PILLOW-INHALER CO., 1520 Chestnut St., Philadelphia, Pa.

Branch Office: Room 12, Central Music Hall, State and Randolph Streets, Chicago, Ill.

EASE AND COMFORT

secured by wearing the



REVERSIBLE COLLARS and CUFFS. FOR MEN AND BOYS. Ladies wear the Cuffs.

Rubens, Angelo, Raphael, turndowns, and Murillo, stand-up. Several webs of Fine Muslin, starched together, and polished on both sides, form the new LINENE FABRIC. TEN collars, or five pairs of cuffs, sold at stores for 25 cents, or sent by mail from factory, if not found on sale. Trial collar and pair of cuffs (say what size) post-paid for SIX cents. Two GOLD Medals awarded at M. C. M. A. Fair, Boston, 1882. Circulars free. Jobbers in principal cities supply Retailers. Samples free to the trade. Mention where you saw this adv't. REVERSIBLE COLLAR CO., Factory, Cambridge, Mass.

"THE CURRENT" CHICAGO. The great Literary and Family Journal of our time. Clean, perfect, grand! Over 600 brilliant contributors. \$4 yearly; 6 mo., \$2.50. Buy it at your news-dealer's—Send 10 cents for sample copy. For advertising apply to LORD & THOMAS.

BARLOW'S INDIGO BLUE. Its merits as a WASH BLUE have been fully tested and endorsed by thousands of housekeepers. Your grocer ought to have it on sale. Ask him for it. D. S. WILTBERGER, Prop., 233 N. Second St., Phil., Pa.

Cancer of the Tongue.

A Case Resembling that of Gen. Grant. Some ten years ago I had a scrofulous sore on my right hand, and with the old-time treatment it healed up. In March, 1882, it broke out in my throat and concentrated in cancer, eating through my cheek, to the top of my left cheek bone and up to the left eye. I subsisted on liquids, and my tongue was so far gone I could not talk. On October first, 1884, I commenced taking Swift's Specific. In a month the eating places stopped and healing commenced, and the fearful aperture in my cheek has been closed and firmly knitted together. A new under lip is progressing, and it seems that nature is supplying a new tongue. I can talk so that my friends can readily understand me, and can also eat solid food again. I would refer to Hon. John H. Traylor, State Senator, of this district, and to Dr. T. S. Bradford, of LaGrange, Ga. MRS. MARY L. COMER. LaGrange, Ga., May 14, 1885. Treatise on Blood and Skin Diseases mailed free. THE SWIFT SPECIFIC CO., Drawer 3, Atlanta, Ga., N. Y., 157 W. 23d St.

MELLIN'S FOOD

FOR INFANTS & INVALIDS

THE only perfect substitute for Mother's Milk. The most nourishing diet for invalids and nursing mothers. Keeps in all climates. Commended by physicians. Sold everywhere. Send for our book, "The Care and Feeding of Infants." Sent free. DOLIBER, GOODALE & CO., Boston, Mass.

NICHOLS' BARK & IRON

Has been used and recommended by the MEDICAL Profession for the past twenty-five years, as an IRON TONIC for loss of appetite, nervous prostration, Dyspepsia and all troubles arising from GENERAL DEBILITY. FOR SALE BY ALL DRUGGISTS.

THE WORLD'S WONDERS As seen by all the great Tropical and polar Explorers, with OFFICIAL HISTORY OF THE GREENLY EXPEDITION. Grandest New Book published; outsells ALL others. AGENTS wanted, on Salary or Commission. Write for SPECIAL TERMS and Pict. Circulars free. WAVERLY PUB. CO., Lakeside Bldg, Chicago, Ill.

"How to Furnish a Home." The author of this book, published by D. Appleton & Co., furnishes houses and rooms artistically and economically; and will promptly send estimates of cost on application. For terms, references, etc., address "HOME," P. O. Box 52, BROOKLYN, N. Y.

The Living Church.

SATURDAY, AUG. 22, 1885.

UNDER THE TREES.

BY E.

As friends, dear life-long friends, we love
the trees;
High o'er our heads they rise, a lordly race,
Yet spread their leafy tents with genial
grace,
And ever tireless stand to serve and please.

The same to-day as when our lives began;
Beside the cottage door or palace gate,
In majesty and constancy they wait,
While come and go the brief swift days of
man.

The timid bird that from the gentlest hand
A crumb will scarcely take, casts out all
fear
Amid those leafy boughs, and sweet and
clear
Trills out its joyous lays o'er all the land.

The homeless wanderer, whose clouded
mind,
Perchance, tho' rough the way his feet have
trod,
Still holds some lingering ray of trust in
God,
Their cool shade seeks, a touch of peace to
find.

O'er those dear distant scenes that vanish
not,
Where memory loves to wander down the
past,
Unchanged, the trees their peaceful
shadows cast,
The leaflet's silvery tones are unforget.

Here, resting, dreaming, listening, free
from care,
New visions reach this poor, dim, mortal
sight,
The mist uplifts that hid the heavenly light
The soul communes with God in silent
prayer.

Delaware, O.

NEWS AND NOTES.

THE English papers report that the health of the Bishop of Bath and Wells has failed somewhat during the last few months and that he is getting very infirm. He and Lady Arthur Hervey have gone to Switzerland for five weeks.

By the death of Lord Halifax, the Honorable C. L. Wood, the famous President of the English Church Union, becomes a member of the House of Lords, where, one may be sure, his influence and vote will always be in favor of the Church he loves so well.

THE great difference often existing between the nominal income of a large land-owner in England and his real means is shown by the provisions of the Haldon Estate Bill now passing through Parliament. From his property at Torquay and the Haldon estate, Lord Haldon derives £37,500, but in consequence of the various payments, expenses of management and interest to be made thereon, only £5,000 is actually received by the possessor of the settled estate.

It is reported that by an arrangement made to between Lord Salisbury and Earl Iddesleigh, all the Crown livings usually given away by the Prime Minister, are now to be disposed of by the First Lord of the Treasury. Lord Salisbury will, however, hold the patronage of bishoprics and other high ecclesiastical appointments in his own hands. Another statement is to the effect that the Chancellor of the Exchequer, Sir Michael Hicks-Beach,

has had the entire disposal of minor ecclesiastical patronage placed in his hands.

AN imposing memorial service for General Grant was held in Westminster Abbey on Tuesday, August 4th. Schubert's "Funeral March" was performed while a funeral procession moved up the nave to the choir. Archdeacon Farrar delivered the address. Spohr's anthem "Blessed are the Departed" and Handel's "His Body is Buried in Peace" were sung, and as the great congregation dispersed, the "Dead March" in *Saul* was played. The Queen and others of the Royal Family were represented and Mr. Gladstone, Lord Salisbury, the Duke of Cambridge and many other distinguished persons were present.

THE Rev. James E. Thompson, priest-in-charge of St. Thomas's Mission in Chicago, is appointed as one of the Essayists at the conference of the colored clergy to be held in St. Philip's church, Richmond, Va., on the 2nd, 3rd, and 4th proximo. The conferences, of which this will be the third, are quite informal in their character, some of the chief ends in view being simply an interchange of ideas, the discussion of the moral and spiritual needs of the colored race in this country, and the strengthening of the bonds of brotherhood. The general sentiment among the leading and most influential members of the race appears to be strongly opposed to the separation of the work among their people into distinct organizations, by which a line would be drawn upon the basis of color; and an attempt to accomplish that object by separating the colored people into distinct missionary districts within the diocese, was defeated at the last session of the General Convention.

THE recent authorization of the plan for immediate postal delivery, which is to be put on trial in the principal cities, has of course necessitated the manufacture of a new and special stamp for the purpose. The following is a technical description of the design chosen: "A line engraved on steel, oblong in form; dimensions 1 3-16x1 7-16 inches; color, dark blue; design on the left, an arched panel bearing the figure of a mail messenger-boy on a run, and surmounted by the words "United States;" on the right, an oblong tablet, ornamented with a wreath of oak and laurel surrounding the words, 'Secures immediate delivery at a special-delivery office.'" Across the top of the tablet is the legend, 'Special postal delivery,' and at the bottom the words, 'Ten cents,' separated by a small shield bearing the numeral '10.' By affixing one of these stamps to a letter in addition to the ordinary rate of postage, immediate delivery at its destination will be secured, without the delay incident upon the ordinary method.

THE knowledge that one may no longer look forward to the enjoyment of fresh productions from the pen of some gifted and favorite author, must always inspire a feeling akin to sadness. Such a feeling will be awakened anew by the tidings of the death of Mrs. Helen Hunt Jackson, the well-known authoress whose prolific pen has given so many hours of pleasure to

the readers of the *Atlantic* and *Century Magazines*, to say nothing of her works in book form. Both in poetry and prose she achieved a wide reputation, largely under the initials H. H. Under the *nom de plume* of Saxe Holm also, she wrote the series called "Saxe Holm Papers" which speedily won popular favor. After an extended tour through the far West she furnished several papers on the oppression to which the Indians were subjected, backing them up with letters to the Interior Department, persisting with such well-directed energy that a commission was sent out to investigate the charges and rectify the abuses, she herself being appointed Special Indian Commissioner by President Arthur. The misery endured by Mormon women was also a subject on which she did much to influence public opinion. Her death will be widely regretted but her written words will live after her.

IN connection with the statements of Dr. Geikie in his "Letters from Egypt" in regard to Church work in that country, it is interesting to note that the Bishop of Carlisle in a letter recently written to the *London Times* speaks of a determination "to establish in Cairo a high-class resident school for boys in which an excellent secular education, together with careful religious and moral training, will be given. It is proposed that the school shall be open to all—both Christians and Mahomedans; it is believed, however, that it will be the Copts who will chiefly take advantage of it, and as the Coptic priests are selected from the general body of young laymen, without special preparation, it is pretty clear that the result of the school, if it succeeds, will be that improvement of the Coptic priesthood which the association have chiefly at heart. * * * In considering what name they should give to their institution, one name and one only suggested itself. What name should that be but Gordon? Let it be distinctly understood that the association do not wish to use this name merely as one to conjure by; they propound their scheme as one which they believe to be for the benefit of Egypt—call it by what name you please; but as they need a name for their institution they thankfully and with reverence adopt one which will be honored through the ages both in Egypt and throughout the civilized world." B.

REASONS FOR BEING A CHURCHMAN.

ADDRESSED TO ENGLISH SPEAKING CHRISTIANS OF EVERY NAME.

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

XXXVI.—THE ARGUMENT FROM FUTUREITY.—CONCLUDED.

II. The Anglican Church offers the strongest guarantee for the keeping of the faith—"When the Son of Man cometh, shall He find the Faith on the earth?" Were it not for the Anglican and Greek Churches, the answer would be doubtful indeed.

In the various Churches which are conglomerated into the "Holy Roman Church," the Catholic faith is overlaid (not to say smothered), with the creed of Pius V., a part of which is uncatholic and false, and with the false dog-

mas of the Immaculate Conception and the infallibility of the Bishop of Rome. The old faith in which the saints and martyrs were saved is not enough now. A man must also believe unsupported assertions, historical contradictions, at least one blasphemous conceit, and a host of *adiaphora*, or be damned. And one of the saddest spectacles the sun sees, is the apostasy from all faith which Rome is causing among her children to-day by enforcing falsehoods. Rome, as a Church, still holds the whole Catholic faith, but multitudes prefer to risk damnation by believing nothing, rather than to lower themselves to the abject level of superstition, credulity, and "gullibility" necessary to make one believe what nature and common sense, history and the Bible, the undivided Church and God Himself proclaim to be foolish and untrue. It is said that a little girl in a Roman Catholic convent school defined faith as, "The gift of God, whereby we believe what we know to be false." It is a kind of faith needed in Rome to-day.

And granted a man knows the Roman faith to-day, what will it be to-morrow? Is infallibility the last article of the Creed? "Infallibility" may promulgate a new creed to-morrow, in which vagaries as false and absurd as itself may be declared *de fide* and necessary to salvation, e. g. the ubiquity of St. Joseph, the *apotheosis* of St. Mary, the real presence of the *lac Virginalis* in the Eucharist, or the sanctity and salvation of "Pope Alexander VI." Rome is uncertain in matters of faith.

Protestant Dissent comprises so many different faiths and even different religions, that it is hard, in this connection, to speak of it as a whole. But even of the very essence of the Faith, the Incarnation of the Eternal Consubstantial Son of God, Sectarianism has been and is making shipwreck. Almost every one of the Presbyterian congregations existing in England in the seventeenth century has long since become Unitarian. The apostacies from Christianity to Socinianism, of the French, Dutch, Swiss, and German Protestants, are simply appalling. In the early part of this century a large proportion of the Trinitarian Congregationalists of New England denied the Lord that bought them. But in Connecticut where the Church was strong, Unitarianism never gained a foothold. No parish of the Anglican Church ever went over to Unitarianism.² The conservative spirit of Anglicanism, fortified by the Creeds and the liturgy, makes it less likely that the Anglican Church will either add to or detract from the faith than that either Rome or Dissent will do so, or more properly will continue to do so. We Anglo-Catholics recognize that "the Faith which was once delivered to the saints," is a final revelation. The Creed is settled. Our aim is to hold it. Rome's idea is to develop it, while the Protestant idea is for each man to pick out his own creed from the Bible or rather from such parts of it as meet with his approval, and from his own inner consciousness.

Given then such systems of keeping the faith, it stands to reason that the

² King's Chapel, Boston, is no exception, for the Church had been seized by Congregationalists before the Apostasy occurred. They and not Churchmen were responsible.

Anglo-Catholic is surest to succeed. Nevertheless we must admit that we hold these treasures in earthen vessels; and it behooves us, as the Church directs, three times a week to pray: "From false doctrine, heresy and schism, good Lord, deliver us."

III. Finally which system offers the best basis for the reunion of Christendom?

That the Papal system which at one time, this century, lost 3,000,000 of subjects (including bishops and priests) to the Orthodox Catholic Church of Russia, which cannot even hold its own in France and Spain and Italy, can ever succeed in bringing the Catholic Churches of the Orientals and Anglo-Saxons, and the four hundred Protestant sects, under the Roman yoke, is manifestly absurd. Rome makes no concessions. She has burned the ships behind her. The dogma of Papal Infallibility must be retracted before Catholics or Protestants will be able to have communion with the Latin Church. It is a doctrine so absurd, so blasphemous, so obviously false, that the Papacy itself is cracking under the strain of it.

If Rome would bring about the reunion of Christendom, let her take away the *Papacy* and mitigate the doctrinal and devotional excesses touching the Mother of our Lord. There would remain here but little to hinder a godly union and concord between the three great branches of the one Catholic Church. But this is simply to return to the fundamental principles of the Anglo-Catholic Church, as the old Catholics on the Continent have been doing ever since the Vatican Council. Thoughtful Roman Catholics of the Gallican School, have often acknowledged that, if the union of Christendom ever comes, it must be through the medium of the Anglican Church.³

No plan for the re-union of Christendom however must pass over the four hundred Protestant sects, some of which lack little of Catholicity save the Apostolic Ministry. Between Historic Christendom and Protestant Christendom there is just one connecting link, and that is the Anglican Church. That she is Catholic we have seen. That she is thoroughly and scripturally reformed, even radical Protestants admit for they insist on calling her "Protestant," and our Church is allowed on all hands to be the bulwark of the Reformation. "No reasonable and devout Protestant Dissenter objects to joining in the worship of the Anglican Church and Anglican religious writings are current among all Protestants. For orthodox Dissenters to conform to the old Church is no sacrifice of principle. A man, for instance, may not believe in Apostolic Succession, but that need not hinder his coming into the Church, which demands of her children only the simple faith of the Apostles, the Creed. Surely he cannot think a clergyman who is episcopally ordained, is any less a priest or minister than one congregationally ordained, that is, not ordained at all.

Nothing in all the world so retards the progress of Christianity as the divisions among Christians. In seeking re-union, therefore, we ought all of us to be willing to give up non-essential innovations and to restore vital or desirable things which have been dropped. If Rome would leave off insisting on such innovations as the infallibility and

supremacy of the Bishop of Rome, and the other leading novelties which in the nature of things cannot be essential; the result would be a return to unadulterated Catholicism, to the principles, which underlay the ancient Church, and which are to-day the basis of the Holy Eastern, the Anglican and the Old Catholic Churches.

On the other hand, let Protestants simply restore what they have cast off, at least the Apostolic ministry which Christ ordained, the primitive universal Creed and Sacraments, accepting enough of the divine liturgy to insure the regular administration of the latter, and Protestants would find themselves Catholics of the Anglican, oriental, primitive type.

All Protestants combined cannot reasonably expect Catholic Christendom, (viz.: The Anglican, the Greek, and the Roman Churches, to say nothing of the old Catholics, Nestorians and Copts) to give up the Nicene Creed and the Apostolic succession. Almost nine-tenths of Christians are Episcopalians, believing in the Episcopal form of Church order, and in the necessity of Episcopal ordination; and they have always believed so from the beginning. They believe that to give up their Apostolic succession would be to un-Church themselves for ever. But no Protestant believes that (from his own standpoint) it would unchurch him to have the ministry of his church ordained by a bishop instead of by a layman.

In short Christians have erred in two ways. The Romanists have added many things. The Protestants have cast off many things. Between these two extremes lies the only ground of union, and that ground happens, in the providence of God, to be occupied by the Anglo-Catholic Church. She has all the good things which Rome has—the Creeds, the Bible, the ministry, the Sacraments, the worship and the traditions of the Catholic Church, without the objectionable additions. At the same time she certainly has all the good things which Protestants have, without their defects.

In effecting the re-union of the scattered sheep of Christ, the Anglican plan would not necessitate the submission of all Christians to the English Church, but merely a return to Catholic faith, order, Sacraments and worship among us all, so that there might be inter-communion. All the Anglo-Catholic Church would ask for herself, is that she be recognized as the Catholic Church of so much of the world as fairly comes under her jurisdiction, viz.: the British Empire and the American Republic. The other Churches would only need to return to their ancient integrity, and there would at once be full inter-communion.

I do not say that Christendom will ever be united on Anglo-Catholic principles; but I do affirm that the only re-union which can take in both extremes must be on the general principles of the reformed Catholic religion, which are the peculiar heritage of the English-speaking race. "Thus saith the Lord: Stand ye in the ways, and see and ask for the old paths, where is the good way, and walk therein."⁴ To-day Dissenters are looking more and more favorably on the old Mother Church; and wherever reform is being attempted in the down-trodden national Churches of the Roman obedience, it is the Anglican Church that is looked to for help and for guidance; it is the Anglo-Catholic Reformation, rather than the revo-

lutions of Luther and Calvin, that is taken for a pattern. Dissenters, Jansenists, old Catholics, Nestorians, Copts, look to us for help and inter-communion. We have partial and growing inter-communion with the Greek Church, and have many bonds of sympathy even with our cruel sister, the Church of Rome. If any other part of Christendom can offer a better starting-point for re-union, what is it?

To sum up, then, because on the whole the Anglo-Catholic Church has the brightest outlook, as the dominant religion of the dominant race of men; because it is the surest to keep the faith till the Master comes; and because it offers the only possible basis for the reunion of Christendom, there is stronger reason, based on the argument from futurity, for being a Churchman, rather than for being a Recusant or a Dissenter. But be the outlook what it may; be the present condition of our Church as gloomy as when there were but seven thousand worshippers of God in all Israel, the fact remains that, of the three divisions of English-speaking Christians, the Anglo-Catholic Church is the only one which, in accordance with the Bible and with history, has continued steadfastly in all the essentials of Apostolic faith, and fellowship, Sacraments and worship, and which alone has Divine authority and lawful jurisdiction over the children of God in the British Empire and the American Republic.

FINIS.

ENGLISH CHURCH CONGRESS.—The next Church Congress in England will be held at Portsmouth, opening on October 6th. The subjects for consideration are:

The Revised Version of the Old Testament; The Responsibility of the Church as regards the Spiritual and Moral Welfare of our Soldiers and Sailors; Special Church Work amongst Men—(a) Young Men between School and Marriage, (b) Working Men's Associations in Town and Country; The Prayer Book—(a) Re-arrangement of Services, (b) Supplementary Services; The Work of Women in Church—(a) As Sisters and Deaconesses, (b) Rescue work in Towns, (c) The Girls' Friendly Society; Religion and Art—Their Influence on Each Other; Evangelizing Agencies Supplementary to the Parochial System; The Cathedral in its Relation to the Diocese and the Church at large; the Responsibility of the Church with regard to Emigration; the Doctrine of Holy Scripture and the Attitude of the Church with respect to War; the Teaching Work of the Church—(a) Exegesis of Scripture, (b) Doctrine and Ethics, (c), Church History; the Church and the Printing Press; the Church in India—(a) Europeans and Eurasians—their Spiritual and Educational Needs, (b) The Native Races; Clergy Pensions; Church Defense—(a) History of Church Endowments and Property, (b) the Social and Philanthropic Works of the National Church; Attitude of the Church with respect to Movements in Foreign Churches; the Spiritual Life—(a) the Intellectual Trials of the Spiritual Life, —(b) the Respective influence of Devotion and Work forming the Spiritual Life, (c) the Difficulties of Private Devotion and the Aids to it; Legislative Proposals with a View to the Repression of Intemperance; the Bearing of Christianity upon Social Economics, with respect to the Mutual Relation of the Rich and Poor, Employers and Employed.

IN IDAHO WITH BISHOP TUTTLE.

SPECIAL CORRESPONDENCE.

It was my good fortune to leave this place, June 18th, with Bishop Tuttle, for the purpose of spending a few weeks with him in Western Idaho, on his annual visitation of the territory. Early on the morning of the 19th we arrived at Kuna, a small station of the Oregon Short Line Railroad, fifteen miles from Boise City, the first point to be visited by the Bishop. Here I had my first experience in staging; and you would have been pleased to hear the Bishop—who is an old stager—laugh, when I expressed surprise at the amount of luggage put into, and upon the coach.

After a ride of an hour and a half, and just as we reach the brow of a "bench" or bluff, we catch the first glimpse of the Capital of Idaho, and the eye rests with delight on the long row of green trees that skirt the river, extending down the valley as far as the eye can reach. On entering the little city, one is impressed with the profusion of shade trees, that line both sides of the streets; and with the neat, comfortable, home-like dwellings, nestling behind ornamental trees and climbing roses, with gardens and orchards in the background. Where, but a few years ago, was a barren sage-brush plain, stands this busy, beautiful little city, with its large and commodious public school buildings, that might put to shame many an Eastern city of twice its size.

The Romanists, Presbyterians, Methodists and Baptists, all have pastors settled here; I even found the Seventh Day Adventists holding forth in a canvass tent. St. Michael's church, the Rev. G. H. Davis, rector, has about 110 communicants. The Bishop preached both morning and evening, Sunday the 21st.

The next morning, accompanied by the Rev. F. W. Crook, we started in open wagon, to make the tour of "Boise Basin," the field of Mr. Crook's labors. Occasionally the monotony of our dusty ride was relieved by meeting other travellers, as dusty as ourselves, who would shout out, "How d'e do, Bishop Tuttle?" with the Bishop's hearty response, "Why how are you? glad to see you." In the afternoon we arrived at Emmettsville, and held evening service in a little old school house, whose benches, by sundry notches, and uncouth carvings, gave unmistakable evidence, that the "Yankee boy" had found his way to Western Idaho.

The next morning we started by "buck-board" up the Cayette River—a most beautiful mountain stream—for Horse-Shoe Bend, where we again held evening service in the public school house, the Bishop preaching, as on the previous evening at Emmettsville. The Bishop was told during the evening, by a good Methodist lady, who kindly entertained him, that she liked the sermon, and was pleased with the service, "barring the frocks."

The next day's ride was through a narrow canyon, down which babbled a little brooklet of pure, cold water, fed by melting snows, and mountain springs. Our road lay along the edge of the little creek, the banks of which were lined with wild roses, clematis, and columbines, with every now and then, a pale green fern, dipping its graceful plumes in the clear water, affording shade to the speckled trout gliding beneath them. The air was laden with the scent of the sweet syringa, now in full bloom, and growing

³ See Pusey's *Irenicon*, p. 197, *et passim*. Even Ultramontane De Maistre could say: "Si jamais les Chrétiens se rapprochent, comme tout les y invite, j'estime que la motion doit partir de l'Eglise de l'Angleterre." Considerations sur la France, c. II., quoted in the *Irenicon* p. 246.

⁴ Jer. vi: 16.

everywhere in this beautiful little canyon, even far up the sides of the mountains. We ate our lunch under a great pine tree, with no table but the ground, and no linen but an old newspaper. Passing over the summit of the mountains, through a forest of pine trees, we arrived toward nightfall, at Placerville, a small mining town, but formerly very prosperous, when gold was being found in every gulch and mountain side in the vicinity. Here, as elsewhere, the people cordially welcomed the Bishop. In fact, his visit seemed to be the event of the season. There is quite a number of Church people here, and, *mirabile dictu*, several of them actually asked the Bishop to preach a long sermon. Thursday, the Bishop spent in "calling" and settling the year's accounts, preaching in the evening (perhaps not to the satisfaction of his congregation as to length of sermon) and confirming four persons. On Friday we went to Idaho City, holding service in the evening. Saturday the Bishop devoted to "calling," and straightening out the mission accounts. On Sunday we held morning and evening service, the Bishop preaching at both, and confirming one person. Idaho City is another small mining town, which had 8,000 or 10,000 inhabitants in 1864 and 1865. Millions of dollars in gold dust have been taken out of the sands, surrounding these little towns. The whole landscape is scarred and disfigured by the miner's ruthless search for gold. One morning during our stay in the "Basin," the Bishop asked me to walk with him, over to Quartzburg, distant two or three miles from where we were stopping. After walking a short distance, he suggested that we avoid the dust and windings of the road, by taking a "trail" over the hills, which he assured me he perfectly well knew. After walking for a long time over logs and stones, and up and down hills almost perpendicular, he declared, with an air of innocence, that we had missed the way; I do not know that the "missing" was intentional, but I more than half suspect that it was done to try my endurance; and my suspicions were confirmed, when a brother clergyman, who experiences great difficulty in climbing steep hills, assured me that the Bishop had led, or rather misled, him over the same hills, and by the same route. Sunday, July 5th, the Bishop preached both morning and evening in St. Michael's, Boise, and confirmed four persons. Friday (10th), he, accompanied by the Rev. G. H. Davis and wife, took stage for Silver City, distant 60 miles from Boise. The morning service was well attended, the Bishop preaching and confirming four persons, but in the afternoon, a circus, having climbed the steep mountain sides, pitched its tent in this little mining town, and paraded the streets with brass band and all, and shouting from the street corners, "grand entertainment this evening at 8 o'clock." The result was, that hardly a dozen persons attended the evening service. The Bishop, who has often had to contend with horse-races, and prize-fights, etc., said this was the first instance in which he had run a tilt with the circus; and he frankly confessed himself fairly worsted.

Wednesday (15th) the Bishop preached at Mountain Home, a small station on the Oregon Short Time R. R. The next morning we left by stage, for Rocky Bar and Atlanta, distant 75 miles. Sunday, the 19th, was spent at Atlanta, where the Bishop preached both morn-

ing and evening. Early the next morning we started, on mule-back, for Sawtooth, 25 miles distant. Our way lay over the Sawtooth range of mountains, where even the Western pioneer has never dreamed of constructing a wagon-road. The "trail" was a narrow path, up gorges of the mountains, which seemed impenetrable, and along the edge of perpendicular cliffs, the very sight of which makes one dizzy. As we approached the summit, we traveled for a few hundred yards, over snow 15 or 20 feet deep; and this, when the mercury stood at 95deg. F. in the valleys. During the descent in the afternoon, we came to a most beautiful sheet of water—Lake Tahoma—one mile wide by three miles long, as clear as crystal, and very cold. It is about 8,000 feet above sea-level, of unknown depth, with gravel or coarse sand beach fringed by forests of pine growing down to the water's edge. A lovely lake indeed, and perfectly enchanting when its deep-blue waters are seen through the graceful pine trees, from the surrounding bluffs. About 4 o'clock we arrived at Sawtooth (where our mule-back ride terminated) only to learn that the stage had left for Vienna ten minutes before our arrival. As we desired to reach Vienna that night the Bishop immediately proceeded to hire a team and buggy to convey us. After waiting some time the buggy, in a cloud of dust whirled up in front of the little store where we were sitting, and the driver shouted out, "Now I'm ready to take you 'fellers' to Vienna." I wish you could have seen that turnout; it surprised even the Bishop, and everybody here thinks nothing rough or primitive can astonish him. The "team," was a little black pony; the buggy was the front wheels of an old worn-out stage coach, with a most uncomfortable and rickety seat strapped on in such a way that we were in danger of being thrown backward to the ground. The driver was an old stager, the distance 9 miles, the fare \$6, and the road very stumpy. The driver said he would "haul" us into Vienna, in an hour if we could keep our seats—and he did. All three of us occupied the one seat of course—luckily for me, I was in the middle—placed there intentionally, as I was afterwards led to believe, because I was a "tender-foot."

Sunday (26th), service at Ketchum, 40 miles further on, where the Bishop preached both morning and evening. On Wednesday, the 29th, we went to Haily to assist in the laying of the corner-stone of Emmanuel church, which the Rev. I. T. Osborn is building at that place.

The next day I left our good Bishop, and returned to my home, with a heart full of sympathy for those whom the Master has called to serve as missionary bishops.

WASHINGTON NOTES.

The clergy are generally regarded as the migratory class. In summer, this is certainly not the case; they are more generally at their posts than the majority of their congregation; and, at the convention which elected a bishop for this diocese, a very prominent presbyter took high and strong ground; that, even as a rule, our laity (in the cities) are less stationary than their rectors. Be all which as it may be, we have in the district, one rectorship of 28 years, another of nearly 20, besides others of 8, 10, 12, or 15; how small a proportion

may each of these rectors now count of their original flock.

Old Christ church, West Washington, has been doomed to destruction and its material becomes the property of the builders of the edifice which, at a cost of \$50,000, is to take its place. In November, 1817, Mr. Thomas Corcoran, Francis S. Key, the author of the Star Spangled Banner, and others, organized the parish. Among its rectors, have been the Rev. Dr. John F. Hoff, the Rev. Dr. Wm. Norwood, the Rev. Mr. Bonte, and the Rev. Dr. W. W. Williams; the present rector, Dr. Stuart is unassuming and indefatigable, and the prosperity of the parish is much due to his fidelity and ability.

The necessity of a clergyman to the legality and validity of a marriage is a moot question in our district just now, and one which concerns many households, and is an instance of the grave necessity for well-defined statutes upon this important topic. One Peck married a woman by a contract signed by twelve witnesses. Judge Cox, a Churchman, decided the marriage to be none, as being opposed to the statute of Maryland, which says that all marriages must be solemnized before a clergyman (or some other authorized person.) By common law, any ceremony or no ceremony with proof of an acknowledgement of the woman as the man's wife, would suffice, but the statute of Maryland has changed that, and that statute holds good in this district, not having been set aside by any act of congress. On the contrary, it is held that no clergyman is necessary, for, though the Maryland law requires a clergyman, it contains no words rendering null and void the old common-law marriages without any clergyman. These latter may, thus, be valid, though not legal. "To be or not to be" necessarily present, is, thus, the question as it now stands. The States differ in their statutes about marriages; and not only a definite, but a uniform law seems called for by every reason of private and public morals, for all this vague and general looseness is certainly *contra bonos mores*, if anything (outside of London) is.

And apropos of my last remark, let me give your readers a brief account of a trial which has never been placed upon any docket, not even that of the court in which it was tried. Forty-five years ago, a majority of the learned legal gentleman of the Oxford Circuit, England, agreed to expel from among them any member of the bar who should report any of its proceedings for the press. Here was a direct issue; but the defendants were equal to the emergency. *The Times*, piqued, or grieved to have to depend upon the inaccuracy of unprofessional reporters, simply dropped, from its reports, the names of all who had voted for the obnoxious measure. No more the young barrister saw it stated that he had defended a case with his accustomed ability! No more were any of the obnoxious counsellors hailed as the learned gentleman in the court wrangles! No more were they heard with attention, or received with applause! In vain, they scanned the daily for their beloved names. They were simply severely ignored. The case was *Press versus Bar*, and the verdict was for the plaintiff, for, in due time, the Oxford Circuit gave gracefully in, and *The Times* had won. And now *The Pall Mall Gazette* has defied law, in obedience to higher law. Truly the press is the third estate of the realm. Think

of the 18,000 homes, with their 50,000 readers, reached weekly by THE LIVING CHURCH.

A UNIQUE SERVICE.

Two years ago the vicar of Stoke-by-Nayland (the Rev. George Hodges) held a special service for the benefit of those attending the fair, more especially for the proprietors of stalls, circuses, &c. The experiment succeeded so well that this year it was repeated. A card was circulated with a sketch of the parish church at the top, and underneath was the following:—"My dear Friends,—The outside of the above church is well known to you. It is my wish that you should be as familiar with the inside. I propose, therefore, to hold a service especially for you who are engaged in the fair after your business is over on Thursday evening, May 21st, at 11.30 p. m. Upon two former occasions I have had the pleasure of speaking to many of you a few words, and I hope that this year the number attending the service may not be less than before. The choir will sing through the village on their way to church, and I would ask you all to join them. The service will not be a long one. Will you kindly sit in the front seats of the middle aisle? That God may bless your visit to Stoke-by-Nayland in the year 1885 to your eternal good is the earnest prayer of yours, very faithfully, George Hodges, vicar." Between 10 and 11 o'clock the fair presented a lively appearance; the roundabouts and swinging-boats were doing a brisk trade, amateur sportsmen were shooting at a variety of targets, the organ was playing loudly, the shrill whistle of the steam-engine now and then announced that a fresh party had mounted the whirling steeds, and there was the hum of many voices. The whole of the fair was illuminated with flaring lamps. When the clock struck eleven the organ ceased to play and the business of the day was over, and a crowd of people were waiting for the service. Soon the sound of voices was heard in the distance, and the choir in their surplices came marching through the stalls, accompanied by the vicar, singing a hymn; the people followed, and as they entered the church, the notes of the organ joined in with the voices. The congregation took their seats. The centre benches were quite full. Prayers were offered by the vicar, then the 4th chapter of the first epistle of John was read, followed by the hymn, 'For ever with the Lord.' The congregation evidently fully realized the meaning of the chorus, 'Yet nightly pitch my moving tent a day's march nearer home.' The vicar ascended the pulpit, and, addressing his congregation as 'Dear friends,' referred to their unsettled life, and the excitement of continually moving from place to place and having no settled home. For two days they were his parishioners, and he was anxious to speak to them. He could not ask them to leave their business during the day, so he invited them after the business of the day was over. He spoke of the love of God and of the crucifixion of the Son of God, and the grave, and every ear was listening to, and every eye steadfastly fixed upon the preacher. The congregation then joined in singing 'Glory to Thee, my God, this night,' and dispersed soon after midnight. When the service was over the moon gave but a feeble light, and some of the men hung their lamps at intervals upon the trees and fences and at the corners to light the congregation on their way home. During the day four children were baptized by the vicar.—*Church Bells.*

The Household.

CALENDAR—AUGUST, 1885.

23. 12th Sunday after Trinity. Green.
24. ST. BARTHOLOMEW. Red.
30. 13th Sunday after Trinity. Green.

IN THE PRINTING OFFICE.

J. C. S.

"I can not read it, Father, Father, see, I cannot read it, spell it out for me, I thought that surely I my letters knew, But this I find I really cannot do." So spake a child who at his father's side Walked through a printing room and vainly tried To read the type. The printer smiling laid Upon the press a sheet and kindly said, "Come, little one, and try to read once more These letters, for they were reversed before But now they're plain." The clouds from that fair brow Have passed away, for he can read it now. So with our Father's dealings. Day by day We try to read and puzzled turn away. We do not understand, we cannot see Why this was done, or that allowed to be. But in the world to come through His clear light, We too shall read the mystery aright.

LITTLE LIVES AND A GREAT LOVE.

BY FLORENCE WILFORD.

PART I—CONCLUDED.

ROSIE'S BEE.

"We wouldn't have laughed at her if we had known," said Cuthbert. And when Dora sat down to work after tea, instead of playing at draughts, as they proposed, they did not try to dissuade her from her task, and even volunteered to thread needles for her, if that would be any assistance.

Nevertheless she would have gone home with a very sad heart, if, just as the carriage came for her, Mrs. Ferrier who had been in some time, had not come to her to say that she hoped the boys had entertained her well, and that she must not be too anxious about Rosie, who was already better.

"She has just gone to sleep," the mother added, "but she spoke a few words to me when I came in, and asked if you were safe, and sent you her love."

"Oh, give her mine," said Dolly, with a great sigh; and then hanging her head, and rather stammering over the words, she continued, "I'm afraid it was partly my fault she got hurt, because I went away and left her. I'm very sorry,—and, oh, will you please tell her I'm sorry I did so little work, and I'll do more next time, and I won't put my stitches so close together."

Mrs. Ferrier did not understand the full force of this humble little message, but she kissed Dora, and comforted her, and said she did not think Rosie blamed anybody but herself, which was quite true.

At present indeed Rosie was too ill and wretched to be able to remember the past clearly, or think much about anything, but she had a confused sense that she had both felt and acted wrongly, and when her mother knelt down by her bed and said aloud a few words of earnest thanksgiving for the Love that had shielded her in danger, and saved her from the worse injuries that might so well have happened, she whispered with tears, "Please tell Him I am sorry; ask him to forgive me."

When a few days had passed, and the terrible pain and confusion in her head were subsiding, she began to remember better, and asked Beatrice

what had become of the work she had been so busy with just before her accident.

"It is here in your cupboard, I brought it up the next day. Would you like me to do some of it? I have not, because I thought you would like to do it yourself by-and-by."

Rosetta turned her face away and said in a trembling voice, "I don't care about it now—it's nasty."

Beatrice did not quite understand what she meant. "Do you mean that the boys have tumbled it? Oh, no, indeed they have not. Dora told them what it was, and Cuthbert begged me to tell you, when you were well enough, that he was sorry he had teased you about it, and that he would give you his next sixpence to buy frocks for little cads." I don't know how many he expects sixpence to buy!"

Rosie gave an odd stiff little smile, which was all that her poor bruised face could manage.

"It is very good of him," she said, but I didn't mean the boys had made it nasty, Bee, I meant that I had. You know it was all begun to please our Lord—and then I got cross about it, and careless, and vain—and oh!" she ended, breaking down into a sob—a rare thing for her—"I don't think it can have pleased him a bit—not a bit."

"Perhaps He accepted the first intention, dear Rosie, and perhaps He will let you finish it for Him before long; He is so loving, He does not reject us and our poor little offerings as we should expect," said Beatrice in a soft voice of tender reverence.

Rosetta was silent, but she was thinking over the whole matter, and presently she said, "How did it begin to be wrong, Bee? ought I not to have said anything about it except to mother and you? It seemed so natural to tell Dolly what I wanted to do, we always do tell each other things, but it was after that, that it began to be nasty."

"I think it is better to say as little as possible about things like this," Beatrice answered hesitatingly, "but still, I don't think you wanted Dolly to praise and admire you for it, did you?"

"Oh no, Bee, oh no, indeed! I never thought of that, I only wanted her to help me, and feel the same as I did about trying to please our Lord."

"And to do it just in your way and no other? was that where the fault began, darling?"

It was said most gently, and the grave sweet eyes were full of sympathy, for Beatrice knew her own faults too well ever to be hard upon other people's, but yet it carried a little sting with it, precisely because it was the truth.

Rosie tossed about restlessly on her bed, moaned a little over her bruises and began, pouting, "I don't know why you should think that, Bee—" but she did really want to be true with herself, and something within would not let her continue the attempt at self-justification.

"Perhaps it was as you say," she said, flushing, and biting her little resolute under-lip, "I know I felt very cross with her, because she didn't seem to care as much as I wanted her to. And it was provoking to see her fiddling over that hem, and yawning and staring about as if the work were quite horrid, when I had wanted her to think it an honor to do something for the poor!"

"I can quite understand its trying you. I know it does seem hard not to find sympathy in good plans from the people we love best, but after a little while we generally find out that it was only our way of doing good they didn't

like, and that they do really care about right things as much as we do; sometimes a great deal more."

"Then when I found Dolly didn't care about making clothes for the poor, ought I to have asked her to tell me her good way of spending money? oh, but it would have been no use if I had, you know, for mother was gone on to the shops and was buying the stuff that very afternoon."

"Yes, and there was no need to give up your own good thought, the thought which had been put into your heart, but you might have left Dolly free to help or not just as she liked. We may offer all that we have of our own to God, but we are not to compel offerings from others."

"Yes, I see! free-will offerings? Isn't there something in the Bible about that? but, Bee, you know I didn't really make Dolly help, she might have said she wouldn't?"

"And without the risk of offending anybody?"

"Bee, you're a naughty thing, and I hate you!" said Rosie, vehemently, but Beatrice only smiled, and did not look at all as if she believed it. A minute or two passed, and then Rosie spoke again in quite a different tone, trembling and flushing, as if she were very much in earnest indeed.

"You know what you said on the Common that day, Bee, about giving up my own way always? well, I mean to now; I do indeed."

She did not add, "God helping me," but Beatrice felt she had it in her heart, and believed that a resolution so made was likely to be kept. It would not be easy to keep, that Rosie herself knew. To give up her own way was in her case a much costlier sacrifice than to spend all her money on the poor or anything of that sort, but therefore all the more acceptable to Him who knows the real worth of each offering made to Him. It was the very sacrifice to which He had been calling her ever since the day when the longing had come to her to offer something, and now His Love was constraining her to make it, almost in spite of herself. The forming of that earnest resolve was a kind of era in the little girl's life, though she did not know it, and from it Beatrice dated a very marked improvement in her, which others only discovered by degrees. Many a time she was tempted to take her own way, many a battle she had to fight with her own wilful will, and sometime she gave in and indulged herself, but more often she conquered, and after awhile the struggle became less painful and difficult than it had been at first. She began to believe that the day might come when she should even like giving up her own way. Her sister's sympathy helped and cheered her, and the tedious weeks of her recovery were brightened by a new pleasure, that of hearing three stories on the three degrees of love, "all made out of Beatrice's own head." Rosie had once expressed a wish that such stories should be written, each illustrating one degree of love, and to please her, Beatrice began to try to write them. Whenever she could find leisure she went on with the task, and each piece as it was written was read aloud to Rosie, who made her comments and suggestions freely, and really felt as if she had some share in the performance. When they were quite finished, the two boys and Dora were at her earnest entreaty allowed to hear them, and great was her delight at finding that they liked them almost as much as she did. Perhaps their particular charm consisted in that fact which Rosie

proudly proclaimed and reiterated that they were "all out of Bee's own head," and Dolly was seen to stare very hard at the head out of which they were supposed to have come, as if she expected it to look quite different from what it had looked before; but certainly they did help the trio to understand something of Rosie's new thoughts and desires, and made the boys address a request to Beatrice that she would illuminate a copy of "her text" to put up in their room.

Dora did not say very much, but some months afterwards Rosie said to her sister with intense satisfaction, "Oh, Bee, you were quite right, Dolly does care to do things to please our Lord, though she didn't like my particular thing. Do you know she goes every half-holiday to read to a poor old blind man, and she is taking such pains to teach him to knit, though he is not at all quick at learning, and she saves up all her pocket-money to pay for the schooling of his little grandchildren. She didn't mean to tell me or any one but her mother, but it came out by accident, and then she told me that she only began it after she heard your stories. She knew the old man before, but didn't like him much because he had such a cross voice and frightened her, but now she is so fond of him, she wouldn't give up her visits to him on any account, and when anything prevents his grandchildren taking him to church, she goes and leads him there herself. Ain't you glad?"

Beatrice was very glad, not only for Dora's sake, but for Rosie's. She liked to see the two little friends carrying out the Apostolic injunction, "Consider one another to provoke unto love and to good works," and in hopes that her poor little stories might stimulate some other hearts to acts of loving service she yielded to Mrs. Ferrier's wish that they should be put in print. Here they are, following this little history of how they came to be written by Rosie's "Bee."

OH, YE MOTHERS!

Six years ago I called one afternoon at a house where there were several daughters and one son—the youngest of the family—ten years of age. During my call upon the mother of this family the boy, full of life and vigor, came in from school, shouting, "Where's mamma?" and a conversation like the following took place: "Ma, I'm going over to play with the Beebe boys in the next street—can't I?" "No, James, you must stay at home and play near, where I can know just where you are." "Oh, no, ma; I don't want to. There's no fun in our old yard, any way; besides, I told Henry Beebe I'd come."

So far the conversation had gone on while the boy stood in the hall. The combat deepening, he walked into the parlor, was bidden to speak to me and to ask if my Charlie ever teased his mother, a question which he evidently thought superfluous to put, and not at all to the point. This small ruse on the part of the enemy was not to foil him, and he renewed the attack with greater energy, as if conscious that he was needlessly losing time. "I say, ma, let me go." "What are you going to do over there? You know I don't like to have you go with those rough boys." "Oh, we're just going to have fun. I'll be home to supper. Say quick, ma, I can go, can't I?" "Well, go along; don't bother any longer," and she added before the boy was out of hearing, "I suppose you'd go, any way, whatever I said about it!"

This incident happened six years ago.

The boy is now sixteen years old; has been out of school—much against his parents' wishes—a year and a half, because he *would* not study—"All the boys were leaving school and getting places," he said. And "you know," said his mother to me, "you know it is hard to expect a boy to keep to his books when the whole influence of his companions is in a different direction." Of course, if mothers are not to see to it that the home influence is stronger, sweeter and higher than the outside force, thought I. "We are a little worried over James," she continued. "What worries you?" "Oh, I don't know that we have much reason to worry, only he never wants to spend his evenings at home. He isn't out very late, and, of course, after business all day, which is pretty dull for a boy, he must have some recreation." "Do you know where he spends his evenings?" "Oh, he always says he's with the 'fellows'." "Could you not have 'the fellows,' as he calls them, come to your house occasionally, and so make a pleasant evening?" "Dear me!" she replied, "James laughs at that proposal, and says, 'Why, ma, we *should* have a gay time here. You don't know boys.'"

A few days ago I met a gentleman of business and said: "What do you know about the young men in such and such a store," mentioning the place where James is employed. "I know that there is scarcely a form of vice that is not familiar to them." Alas, for the boy whose mother is not very much worried over him, when he wishes to spend all his evenings with "the boys!"

But this is the harvest—this worry is the beginning of the harvest that naturally enough follows upon the sowing of six years ago. Some one has said that all material spoiling of children is accomplished between the ages of three and five. The child has a right to learn the lesson of thorough obedience before he is five years old, and no mother has done her duty who has not taught this lesson before five years have passed over the child's head. It is a lesson to be learned particularly from the mother.

Pitiable is it to hear the silly confessions of weak mothers. Not long since I heard a young mother say before a bright little fellow of four years: "I can't do anything with him. He minds his father, of course. I guess he's afraid of him, but he's beyond me, already."

Oh, ye mothers! Do you think for a moment what a harvest of "worry," of misery, ye are sowing for yourselves; to say nothing of the wrong done to the child who is not taught obedience to his mother, and that respect which must be the ground of his love? Listen to the maxims on this point, never outgrown, of Rousseau:

"It behooves you always to grant to a child, at the first sign, whatever you do not intend to deny him. Do not be lavish in your refusals, *but do not recall them.* * * *

"Let the particle 'no,' when once pronounced, be a wall of brass which a child, after he has tried his strength against it half a dozen times, shall never more endeavor to shake."

The young mother above referred to, who so recklessly confessed in the hearing of her boy that she had given up the reins into his own hands, was the same mother who, when a lady said to her, "You have only two children, I believe, Mrs. A.," replied, "Only two, thank Heaven!"—and overhearing this, I could only say in my heart, "and Heaven grant you may never have any more!"

Oh, ye mothers! Why will ye despise the crowning glory of a woman's life,

and not lift your hearts on high for strength and grace to train the baby soul that is given into your keeping, until it can be the noblest work of God, a self-controlled, pure, good man or woman?

O'er wayward childhood wouldst thou hold firm rule
And sun thee in the light of happy faces,
Love, Hope and Patience—these must be the graces,
And in thine own heart let them first keep school."

—Selected.

BRIEF MENTION.

"For an obvious reason I will dismiss the congregation and dispense with the service," said the Rev. Mr. Lombard, rector of the church at Fairfield, Conn., on a recent Sunday, as, at the first sounds of the organ, thousands of bees swarmed out of the roof, where they had gone into the honey-making business.

The *Gloucester Chronicle* says that at All Saints', Dorchester, the Rev. H. F. Jones caused much amusement among his congregation by publishing his own bans of marriage. The Rev. gentleman is said to be in his eightieth year.

Mrs. JULIANA HORATIA EWING, the author of "Jackanapes," "Daddy Darwin's Dovecot," and other beautiful books for the young, died recently in England at a comparatively early age. She was the daughter of Mrs. Alfred Gatty, also well-known as a charming writer for the young.

GENERAL LONGSTREET, in his article on "The Seven Days' Fighting about Richmond," in the *Century*, after discussing the Confederate leaders, says: "Without doubt the greatest man of rebellion times, the one matchless among forty millions for the peculiar difficulties of the period, was Abraham Lincoln."

At a recent "children's day" service in the Methodist church, at Rexford Flats, a lady who had no canary bird took a parrot to hang up in the church among the flowers and other decorations. When a small boy with whom the parrot was familiar began to "speak his piece," the parrot began to mock him, and finally screeched out, "Hey, you little devil!" This demoralized the congregation, and Polly was hurried out of the church in disgrace.

MISS CAROLINE F. WHITING, principal of Grammar School No. 14, New York city, celebrated the fiftieth year of her service as a teacher, June 6. The room was decorated with flowers and her desk covered with bouquets. She has had as many as 10,000 pupils under her care. Some of the grandchildren of her first pupils are now attending her school. Mrs. Abram S. Hewitt had charge of the celebration. A letter was read from Whittier, regretting his inability to be present. The sum of \$1,000 was presented to her, which will, at her request, go to the founding of a hospital library. Peter Cooper and Lindley Murray were members of the Board of Education when she began teaching. Letters and telegrams of congratulation were received from all over the world.

FIVE recent graduates of Cambridge, (England) University, and two young officers who have resigned their commissions in the British army, have gone to China on missionary work; one of the Cambridge graduates had the stroke oar in the boat race of 1882.

THE remains of Benjamin Franklin lie by the side of his wife in the burying ground of Christ church, Philadelphia, with this inscription:

THE BODY
OF
BENJAMIN FRANKLIN
PRINTER
(LIKE THE COVER OF AN OLD BOOK,
ITS CONTENTS TORN OUT,
AND STRIPT OF ITS LETTERING AND
GILDING)
LIES HERE FOOD FOR WORMS;
YET THE WORK ITSELF WILL NOT BE
LOST,
FOR IT WILL (AS HE BELIEVED) APPEAR
ONCE MORE IN A NEW
AND MORE BEAUTIFUL EDITION
CORRECTED AND AMENDED
BY
THE AUTHOR.

"MARK TWAIN" or Howells will produce no story or article of any kind for less than \$500 or \$1,000.

"FATHER" Chiniquy says he has been instrumental in converting 26 R. C. priests, monks and ecclesiastics.

A PRIEST once asked a condemned criminal in a Paris jail "What kind of conscience have you?" "It's as good as new," replied the prisoner, "for I have never used it."

IN "The Little Folks' Speaker," a recent book comprising pieces suitable for Sunday School concerts, we find the following amusing direction: "As many children as possible, varying in age from five to ten years, are arranged in their night dresses over their other clothing, and in this dress the children appear in twos and threes on the platform, marching to the sound of soft music." Perhaps this is a revised version of surpliced choir!

"THERE is a great deal of religion in nature," solemnly remarked a young clergyman while calling upon a lady of his congregation the other evening. "There is," was the quiet reply. "We should never forget that there is a sermon in every blade of grass." "Quite true, we should also remember while we are about it, that grass is cut very short at this season of the year."

THE Rev. I. N. Dalton, the tutor and governor of Prince Albert Victor, now retires after upwards of fourteen years' faithful service upon his pupil.

IN Wickford, R. I., is what is claimed to be the oldest of our churches in America. It was built in 1707, and was once stolen and transported a distance of seven miles.

A ROMAN priest (much esteemed and often teaching from a London pulpit) lately avowed his belief that the sun and whole sidereal heavens do actually revolve round the earth every twenty-four hours; adding that he believed this because he considered that the Church was committed to that view by its decision with respect to Galileo.

MANY years ago over the door of an inn in London hung a sign representing the four ruling elements of the government. It was the picture of four men standing upon the shoulders of each other. At the top stood the King, on his breast was the legend "I govern all;" under him the soldier and on his breast the motto "I fight for all;" under him stood the clergyman and on his breast the motto "I pray for all;" at the bottom stood the laborer with brawny sinews, every nerve strained to support the burden resting upon him, and on his breast was the motto "I pay for all."

HINTS FOR HOUSEWIVES.

GLYCERINE applied immediately to a burn will take out the fire, and prevent blistering.

TO CAN PEACHES.—Cut them in halves and remove the stone; then peel each half. If sugar is used in putting them up, make a syrup of a pint of water and half a pound of sugar more or less; in this cook the peaches and can them. Two peaches in each can, left with the stones in, will give a delicate flavor of bitter almond. More than this would be unwholesome.

FLOOR MATS.—Take heavy pieces of woollen cloth and cut tongue shape, three inches long and two inches wide at the broad end. Work in coarse button-hole stitch all around with shaded Germantown yarn, and then put in a star of some contrasting color in the centre; now take a piece of carpet for the centre, and sew three rows of pieces around.

ICE CREAM.—Two quarts of milk, one quart of cream, four cups of sugar, six eggs. After beating eggs until light, put all together in custard pot; stir constantly to prevent curdling; the moment it thickens remove from the stove and beat hard for five minutes; when cool, add three teaspoons flavoring. It is a good plan to make custard the day before freezing. Chop ice fine, and use rock salt freely.

BLACKBERRY PUDDING.—Stew three pints of blackberries with one of sugar; less sugar will do if the berries are not very sour. Soak a teacupful of rice, and when the berries have been stewing about fifteen minutes, stir in the rice, and stir the whole time until it becomes thick. Butter a large bowl or pudding dish, and dip the pudding into it; when cold, turn out and cut in slices. To be eaten with cream.

DELICIOUS BREAD PUDDING.—Soak one cup of stale bread crumbs in a pint of milk half an hour, then add two tablespoons sugar, one egg and the yolks of two, well beaten; spice, one eighth teaspoon soda dissolved in a little hot water. Bake until nice color, about three quarters of an hour; then spread a layer of jelly or preserves on top, and the whites of two eggs beaten stiff; put in oven to color.

CHEESE-CLOTH COMFORTERS.—A pretty way, though not new, to make very light yet warm comforters is to cover the wadding with cheese cloth; four breadths will be needed for one of ordinary size, and when tying fasten in a little tuft of Germantown wool of a delicate shade of pink or blue. The wool should be cut in one-and-a-half inch lengths and ten of these threads tied through the centre at every place where the comforter is tied. Finish the edges with a border of full shells, crocheting together in this way the upper and under edges of the cheese cloth and just above the shells to complete the border.

LACE EDGING.—Cast on 12 stitches and knit a plain row.

1st row: K 2, o, k 3 tog., o, k 5, o 2, n.
2d row: O, k 2, p 1, k 3, n, o, k 2, o, n, k 1.
3d row: K 2, o, n, k 2, o, n, k 6.
4th row: K 5, n, o, k 4, o, n, k 1.
5th row: K 2, o, n, k 4, o, n, o 2, n, o 2, n.
6th row: K 2, p 1, k 2, p 1, k 1, o, k 6, o, n, k 1.
7th row: K 2, o, n, k 3, n, o, k 8.
8th row: Cast off 5, k 3, o, n, k 3, o, n, k 1.
9th row: K 2, o, n, k 1, n, o, k 5.
10th row: K 6, o, n, k 1, o, n, k 1.
Begin again at first row.

A PHOTOGRAPH HOLDER.—A pretty portfolio-shaped holder for cabinet-sized pictures is made of birch bark decorated with hand painting or etchings in India ink. The lining, which is folded back upon itself to make two pockets like those in a card case, is made of colored satin quilted over a thin interlining of sheet wadding. The edge may be bound with narrow ribbon or finished with a row of wide chenille. If only the ribbon binding is used, the case will be handsomer if each corner is covered by a bit of satin and a straight strip of satin stitched on at the back where the case folds, in imitation of books bound in half-calf.

The Living Church.

Chicago, Saturday, August 22, 1885.

SUBSCRIPTION,.....ONE DOLLAR A YEAR.
(If not paid in advance, \$1.50.)

No paper discontinued without express orders and payment of all arrearages.
Subscribers ordering the address of their papers changed must always give their former as well as present address. Those wishing receipts must forward two cents additional. The change of address tag is a sufficient receipt.
Personal checks on country banks will only be received at a discount of ten cents.

ADVERTISING RATES PER AGATE LINE, 25 CTS.
Marriage notices, one dollar. Notices of Deaths, free; Obituary notices, complimentary resolutions, appeals, acknowledgments, and other similar matter, 3 cents a word, prepaid.
Liberal discount on continued insertions. No advertisement received for less than one dollar an insertion.

Advertisers are guaranteed the largest circulation of any Church Paper in America.

C. W. LEFFINGWELL, } Publishers & Proprietors.
ARTHUR P. SEYMOUR, }
Address THE LIVING CHURCH CO.,
162 Washington St., Chicago, Ill.

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

The Church Union, published in New York, and professing—honestly, no doubt—to be striving for unity among all those who call themselves Christians, has a passage in one of its editorials evidently dictated by that narrow spirit which is of the very essence of sectarianism and division. The passage to which we refer is this: "We follow not Pusey, who went half-way back to Romanism." When we read, in a journal professedly devoted to the advocacy of Christian unity, words which manifest such ignorance and bigotry, we are tempted to despair over the prospect of peace, fearing that its champions have altogether mistaken their way.

It is hard to avoid the feeling that there is among us too little piety or personal religion. Let any devout priest look over the average parish and tell us how many men he can find possessed of such evident personal earnestness and spiritual life as would make them fit persons to entrust with any important religious work. Plenteous as the harvest may be, are not such laborers deplorably few? But whence comes this want of personal religion; this almost universal indifference to its cultivation? Did not the Blessed Lord first manifest Himself as an individual, and give us first an example of a personal religious life? Has not every one of us also an individual spirit and a distinct, interior, personal life, to which the Gospel appeals, for which it provides, which it is able to exalt and bless, and in the growth and power of which it is itself glorified before men? Why, then, this universal contentment with the more general organic religion and life?

It is difficult to over-estimate the power of the daily press as an educator of the people. Seizing indiscriminately upon materials as diverse as the tastes of its constituency, and serving them up in any style calculated to catch the fancy

and draw the patronage of the multitude, its issues go every where and are read by all classes at very nearly all times. But with this fact before us, it seems deplorable, that between a disposition to humor the common craze for "fun," and a fear of crossing the passions of the populace, no subject is safe from journalistic mockery, and no chartered rights secure against journalistic excuses for popular violence. And yet, the virtue, the simple manhood, of a people neither has, nor can have, any true growth, except as they habitually estimate men and things soberly, and judge of rights and duties according to just law.

THE COLLEGE PROBLEM.

The question of the relation of the alumni to the College, which has been raised this season at Yale, does not concern this institution alone. It is a question of method. It is the finding of a way in which our American colleges and their graduates can be made to work together, and through which the general interests of the institution can be promoted. This is not impossible, but there are difficulties to be removed before our colleges respond fully to their work, and there are special difficulties that arise from the position of graduates. Even our most important institutions began under religious auspices, and had the sanction and aid of the religious denomination to which they belonged, and hundreds of minor establishments have been created on that basis. Very largely our collegiate education has been established upon a religious basis, and has had the support of the denomination that was behind it, but our largest institutions, like Harvard and Yale, have advanced beyond the religious circumstances which attended their inception and early history, and occupy the position of national centres of education. Their graduates are among the foremost men in the country, and the nation feels a conscious pride in their maintenance and success. It is not that they have ceased to be the homes of religious education. Intellectual and religious training ought never to be separated, and they never can be where education is thorough; but institutions like those named have a larger trust than simply to pronounce the shibboleths of their founders. They are woven into the life of the State as well as the Church, and have contributed in countless ways to the stability of the American people. The graduates of these institutions feel this, and look upon them with much wider ideas of their scope and usefulness, than obtain always among those who are concerned with their immediate man-

agement. It is found to be increasingly difficult to keep Oxford and Cambridge within the traditions of the founders of the separate colleges and institutions, because the ideas of what constitutes the relations of those foundations to the State have greatly widened within a few years. That widening process has been going on here. It has worked with considerable effect at Harvard. It has begun to work at Yale. It is felt at Columbia and Princeton. It is a leaven in smaller colleges. It is a forward step that can never be retraced. The education of the country can never be kept behind the country's development. And this is just where the higher education of the United States stands to-day. It has gone beyond the boundaries of the elderly and conservative managers of many of our literary institutions. It is not so much that Greek shall be less or prayers fewer; it is rather a question of the spirit with which the college shall be carried on as a home of American youth. This is the feeling with which graduates, especially the younger portion, regard the institution from which they have been sent forth into the world; and the utilization of this feeling is of great importance to every institution in the country. The resources of our colleges must more and more depend in the future upon the rallying of the alumni to their support; and their charters, their organization, their working system, though in permanent hands, must more and more be in harmony with the cultus of their graduates. The denominational control lessens; the influence of American ideas increases. This is the growth of the modern spirit; and it is at this point that the question comes with great force to an institution like Yale, where a conservative management has continued almost unbroken for more than a century, with a faculty that has become more and more awake to the changes that have passed over the American people. The corporation, the faculty, the graduates need a better adjustment to one another, and this must be reached in no long time, simply through the force of circumstances. The same question confronts the authorities at Amherst, at Princeton, at Williams, at Dartmouth, at a score of other and younger institutions. The prosperity of the American college in the future is in its success in dealing with its graduates, in securing their loyalty, in awakening their enthusiasm, in making them its representatives, in securing through them the constant endowments that respond to our increasing educational development. This does not mean that the alumni shall rule the college. More and more the president and professors

must stand for what the college is. The corporation or board of overseers have their duties of supervision and control of trusts, but neither they nor the alumni can make the college, though without either of them the institution must languish. The method of securing this mutual interest from these three parties must vary in different institutions, and the strength of the American college and its ability to do its work, depend more upon the feeling on the part of the faculty that they have the graduates with them than upon anything else. They are the children whose support keeps the institution, however venerable, constantly young, and their enthusiastic devotion is the *sine qua non* of the American university.

AUTHORITY.

There is no doubt that one of the most dangerous tendencies of the times is disregard of authority. There is a spirit of lawlessness, of proud self-will, pervading society and politics and religion. It threatens to overthrow Family, Church, and State, the three institutions divinely appointed for the peace and protection of mankind; the triple foundations of human happiness and progress. Of each the corner-stone is authority. The home would be a den of wrangling, the community a prey to gangs of ruffians, without authority. Such result is inevitable on the removal of the restraint of law which has its seat in the bosom of God. Yet there are influences at work all over the world tending to this removal. There was never, perhaps, a time in the world's history when men were so impatient of control, when respect for external authority was at such a low ebb, when reverence for a higher power was so nearly dead. Men are coming to believe in nothing, to trust in nothing, to submit to nothing, but their own will. The pride of intellect which began in the conceit of philosophy over the discovery of a few natural laws, has descended, acquiring impetus in its downward course, till it has reached and spread out over the lowest levels of humanity. The ignorant and idle have their philosophy of enfranchisement from the oppression of law, and this philosophy of the commune has more schools and scholars than has the agnosticism of the learned. It is taught on the streets, in the shops, in mines, in saloons, in all the low dens of cities. "Down with the law and the law-makers," is the spirit of the ignorant masses.

The ignorant have taken their cue from the learned, those of low condition echo the cry of those of high estate. It is all one principle but with a difference of application. The

rich and the educated may despise authority in the abstract but they cannot afford to dispense with it in the concrete. The poor see nothing to lose by anarchy but something possibly to gain. They are all working for one thing, working together, agnostic and communist; they are but different arms of the same service, different ranks of the same army. The higher class serve as officers, the lower as fighting men. The former are aiding the cause of destruction with the pen, the latter are preparing to aid it with torch and rifle-ball. This is not to say that learned infidels are intentionally promoting the dangerous theories of the commune or consciously giving aid and sympathy to the red-handed enemies of mankind. Not that, but they are advocating principles that lead to that. "You take my house when you do take the prop that doth sustain my house." Civilization is threatened, hearth and home are endangered, when the great principle of authority from above is denied and men are taught to despise it.

Therefore we say, and we are justified in saying, that the grand intellectual progress of this age involves an appalling danger. It was from pride of intellect that angels fell; it was that man might know, might be made wise, that the forbidden fruit was tasted in our earth's Eden. So it is still. Man thinks he has become as God. He assumes that his own intellect is sufficient for the grasp of all life and truth and being. He assumes that there can be no authority above reason. The most learned is as illogical and foolish in this as the most ignorant. By this folly the philosopher is teaching villainy to the mob and it shall go hard but they will "better the instruction." Individualism, pure and simple, is the gospel of the schools to-day, and it is just as good a gospel for the slums. Before the immensities and mysteries of the universe the little scientist stands up and wags his little head and writes with his little pen, "If there is any God, any power, any law above me, I know it not;" and all the ruffians and robbers of the world take courage. If the scholar may deny and disregard the law of God because he cannot comprehend Him with finite understanding, or deduce His attributes by syllogisms constructed out of the categories of his logic, the rabble may justify themselves in resistance to the social and civil restrictions which they do not understand. The sanction and support of all authority in Family, Church, and State are from above. If there is no objective reality of truth and law and power, if there is nothing to be received and revered except what a man may work out of his material science, then is there

an end of order in this world. All stability of government and morals as well as of religion, rests upon the recognition of the imperative and everlasting law of the Almighty, the Father and Ruler of men.

OUR NEW YORK LETTER.

It comes a little late to say more about the funeral of General Grant, but the final ceremony was one day too late to be mentioned in my last. The writer witnessed the procession from a window on Fourteenth street, only a block away from where on the same street, and from the roof of one of the houses, he witnessed the funeral procession of President Lincoln twenty years ago. They were the two greatest and most impressive spectacles of their kind which ever took place in any country. All the circumstances of the case conspired to make them so. On the occasion of Lincoln's funeral the feeling was more intense and it was with suspended breath almost, that the spectators looked down upon the slowly-moving procession, and especially the catafalque which bore the remains of the martyred President, as it passed up and out of Broadway through Fourteenth street. So far as the procession went, it took the same course as that of Gen. Grant, that is, up Broadway through Fourteenth street and up Fifth avenue to Forty-second street. That I believe was the end of the procession for this city, the remains of President Lincoln being taken from the Grand Central to Albany. On the other hand, this was barely a third of the distance by which the body of the great General reached its final resting place at Riverside Park. Taking the line of march to Forty-second street, there were, perhaps no more spectators in the one case than the other, for the reason that the throngs in either case were as great as could witness the processions.

As for the demonstration on Saturday, it was wonderful. Nothing more could be done to make it great, impressive and memorable. And what is more, it was spontaneous. New York duly appreciated the fact that the greatest General of his time and the foremost man in the nation was to have his sepulture within the city's limits, but did not exert itself in the matter of display. If there was any over-doing which I do not think, it came along naturally and inevitably. For two weeks up to the day of interment, the feeling in the city, and all the ways in which that feeling was demonstrated, was like the rising of the tide. There was no one great tidal wave which had been pushed up and driven forward, as it were, by some convulsion, but it was one constant, steady and immense in-pouring and up-lifting. The culmination, of course, was on the day of burial, and taking all in all, the like of it was never seen in this city nor probably in any other city on the habitable globe.

Take, for instance, the window from which the writer viewed the procession. The street was, of course thronged with people as far as it could be and admit of passage ways, but the buildings on either side were also thronged with people wherever there was any window or "coign of vantage" commanding a view of the spectacle. The four and five-story buildings on the opposite side were mostly taken up with large windows, and on extemporized seats inside rising tier above tier, hundreds, but chiefly women and children, were

looking down on the impressive scene below. And for many of these seats as I was informed, many of the occupants had paid \$10 each. And to complete the scene there were hundreds of people on the roofs, some standing, and some sitting in what seemed to be the most perilous of places. This was but a specimen from the City Hall to the end of the route, seven or eight miles, that is so far as the route was flanked with buildings.

As for the procession itself, no description is possible in the matter of particulars. Earlier in the day Gen. Hancock and staff passed along to head the procession further up town. Then came the Second Regiment beautifully marching; then other regiments forming in lines on either side up the Avenue, and waiting to take their position; then, beginning with the carriages conveying the clergy, the head carriage seating the Assistant-Bishop and one other, the procession moved forward in unbroken line. Regiments from New England, from the West and also some companies from the South; the National Guards, the Grand Army of the Republic with tattered battle-flags, officers with their staffs, bands of music to whose solemn dirges the drummers beat time with muffled drums, and in due order the catafalque, canopy and all draped in black and plumed with flags, the car being drawn by twenty-four black horses.

At this time about half the procession had passed when not long after I abandoned my lookout on Fourteenth street, and proceeded some blocks up Fifth avenue. Looking up the avenue and especially in the neighborhood of Thirty-fourth street where the ground rises, the street was black with people. Presently, I boarded the Sixth Avenue elevated cars, and made for Riverside Park, the head of the procession being far down town when the train crossed the Boulevard at Seventy-second street, through which the procession was to pass. But here and at every point along the route the sides of the streets were thronged with people, waiting to witness what others had witnessed further below.

At Riverside Park that oblong space, except the north end, which I spoke of in a former letter, was cleared of people, though crowds surrounded it on every side. Since I saw the ground a week or two before, it had been cleared and rolled, while the temporary place of burial was completed and made plain to the eyes of all by the immense flag which floated over it. To the northwest, the Seventh Regiment which had come on in advance of the procession, to act as a military guard, had stacked their guns and were taking rest after their tiresome march. Here the throngs waited patiently when at the end of two or three hours after my coming, the drums and dirges were heard below.

Presently Gen. Hancock and Staff entered this open space; then the President and Cabinet and distinguished civilians of all sorts; then the Grand Army of the Republic followed by the funeral car. In a short time the casket was taken down from its elevated place under the canopy and placed in its temporary tomb. The service was read, the Seventh Regiment, I think it was, fired a salute, the drums beat a tattoo, the guns from the men-of-war on the Hudson sent forth their volleys which echoed up and down the river and against the Palisades, while the crowd dispersed, grateful that the most imposing and impressive spectacle which had ever been witnessed in New York,

had been witnessed on one of the most perfect of days to be hoped for in August. The predicted rain not only did not come to mar the occasion, but shied off it would seem, as if out of respect for the greatness and impressiveness of it.

Well, a noble man had died, and the ceremony attending his burial was nobly done. Thanks to Gen. Hancock, the immense procession was well arranged and thanks to everybody, the enormous crowds were well behaved. You could almost hear the silence, as one remarked, when the procession and especially the funeral car was passing. The only noisy persons coming to my notice were two or three vulgar speculators who having erected tiers of seats at Riverside Park, were anxious to dispose of them at the last for fifty cents a sitting. However, their enforced shutting up was only a matter of time, while, I believe, they have since been fined and sent to jail for erecting the seats as they did in defiance of the law.

As for the monument fund, it is going a little slow. I am afraid the committee has missed its opportunity. Less than \$40,000 at this writing means, I fear, another dragging, tedious subscription, to the discredit of the country, and, in this case, to the especial credit of New York. This city will plainly have to raise the greater part of the money, and may as well do it first as last.

Mr Whittaker has been getting out a little book called "Pastime Papers," by the author of "Salad for the Solitary and Social," that is, by Mr. Frederick Saunders, of the Astor Library. Mr. Saunders spent his leisure hours, that is, his evenings, in preparing this entertaining volume as, of course, he had abundant material to work from. That these Papers are well named and calculated to be excellent summer reading you can see from the following contents; "Notes on Names; Letters and Letter-writing; The Old Masters; Touching Tailors; Genius in Jail; The Marvels of Memory; Concerning Cobblers; Coffee and Tea; Printers of the Olden Time."

New York. August 14, 1885.

OPINIONS OF THE PRESS.

The Southern Churchman.

FORMS OF PRAYER.—"Dr. Charles S. Robinson, of New York, ringingly struck liturgical services on the head when he said recently. 'I never knew a working pastor in a Presbyterian church to desire a liturgy as an aid in his work. It seems to me to come entirely from theory and the professors in theological seminaries, and to mean a lethargy instead of a liturgy.'"

As Presbyterians in this country have no liturgy or lethargy, this accounts for the fact that they are so much wiser and better than Eastern and Western churches; than liturgical, Lutheran, Reformed, Calvinistic, Moravian, English and Scotch Churches. This writer has heard non-liturgic prayers, but could not enter into them. They were not prayers; rather exhortations to the hearers, delivered very pathetically, in minor key. One of the ministers told us of Elijah and Moses at the Mount of Transfiguration; one, he informed the Holy One, lived so many years ago, the other so many more years ago. And we are invited to such prayers? Thanks; we must decline. Dr. Broadus tells his Baptist brethren, "However earnestly we may oppose the imposition of any form of prayer, there is certainly much to be learned from studying forms." Good

advice for our Presbyterian brothers; if they will pray without liturgy, let them first study liturgies to find out to pray; then they will not give exhortations and call them prayers. Until we get something better than such prayers we will hold on to a liturgy which has comforted the saints for a thousand years.

The Church.

THE BOOK ANNEXED.—We believe it will be granted that the changes now recommended represent some gain in brevity, flexibility, variety and enrichment.

For gain in brevity consult the rubrics at the beginning of Morning and Evening Prayer and after the Creeds. The new plan abridges both the opening and closing prayers at each service. For gain in flexibility consult page 9, "Concerning the Service of the Church," and also look at the table of contents for new services and parts of services, and do not forget the provision of many alternative prayers and chants. Many new combinations are allowed and also new adaptations to special occasions. For gain in variety, study the different arrangements for Morning and Evening Prayer beginning with the opening sentences, those in the Evening Prayer nearly all being new selections. Variety is further secured by the introducing of more appropriate chants in the Evening Prayer. For enrichment, one can find abundant gratification in the restoration of many beautiful collects. The phrasing of some of the new special prayers may seem awkward, but we have been pleased to find in more than one case that the phrasing has been based on some scriptural reference, the obviousness of which a smoother wording might have impaired. The enrichment which pleases us most is the gain in purely devotional tone, and a generally increased efficiency as an instrument not only to express but to arouse devotional feelings in those who come to the services. The collects and the Litany have always seemed to us richer than other parts of the Book of Common Prayer, richer because they stimulated and provided for personal piety, and it is in this direction that the "Book Annexed" proves that the Church has grown in grace.

Irish Ecclesiastical Gazette.

CHURCHES IN THE WRONG PLACE.

Some of the ancient buildings of the Church of England are a great drain on her resources and a great hindrance to her missions; and it would be a great help to religion if the Society for the Protection of Ancient Buildings would buy them up and place care-takers in them, thus liberating the clergy for the cure of souls. Who would dream of planting a bishop, a dean, and all the other officers of a cathedral on a wild headland in the extremest point of Wales, miles from a railway or from any adequate population, whilst a great town like Swansea, in the same diocese (St. David's), is handed over to the religious provision of dissenters? or who would think of planting a cathedral and all its expensive retinue in the small town of Wallster, when the great town of Birmingham, in the same diocese is given over to dissent and republicanism—the natural outcome of clerical neglect? And so with parish churches in England. In numerous instances the habitants have emigrated from their neighborhood, and, finding themselves without a church at a convenient distance, have built themselves dissenting chapels. The ancient building remains a monument of the dead, in charge of the rector and his staff, whilst the liv-

ing souls are in charge of the dissenting minister. Though these ancient landmarks, left high and dry from the tide of population, are found chiefly in country towns and villages, they are sometimes found in the large towns also. York is just now exercised in this matter. Eight churches of that ancient city are found with vacant populations, the parishioners having migrated elsewhere; and a ruthless committee, without proper veneration for old monuments, wishes to liberate their clergy from the profitless care of ancient buildings, to set them to work on the souls of men elsewhere. The Society for the Protection of Ancient Buildings comes to the rescue. It has no regard for the claims of the living. It cares not the clergyman's duties are the cure of souls. These may perish, but the old stones must be preserved. Why cannot these two purposes be reconciled? The army has many old pensioners who, for eighteen pence a day, would keep the rats out of the ancient buildings quite as well as any clergyman could do so. Let the society in question purchase the buildings at a fair valuation, and the Church be relieved of what is, for its spiritual purposes, useless incumbrances.

LEARN to entwine with your prayers the small cares, the trifling sorrows, the little wants of daily life. Whatever affects you, be it a changed look, an altered tone, an unkind word, a wrong, a wound, a demand you cannot meet, a change you cannot notice, a sorrow you cannot disclose, turn it into prayer, and send it up to God. Disclosures you may not make to man you can make to the Lord. Man may be too little for your great matters; God is not too great for your small ones. Only give yourself to prayer, whatever be the occasion that calls for it.

SPECIAL COMBINATION OFFER.

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

THE LIVING CHURCH (in advance) and	
Harper's Monthly.....	\$4 50
Harper's Weekly.....	4 50
Harper's Bazar.....	4 50
Harper's Young People (an illustrated weekly for boys and girls from six to sixteen).....	2 75
The Century.....	4 75
St. Nicholas (an illustrated magazine for boys and girls).....	3 75
English Illustrated Magazine.....	2 50
Atlantic Monthly.....	4 30
Young Churchman.....	1 50
Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.	

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

PERSONAL MENTION.

The Rev. C. S. Witherspoon and the Rev. H. L. Gamble should be addressed in future at Christ church rectory, Warren, O.

The Rev. Daniel I. Edwards, rector emeritus, of St. Paul's church, East Orange, diocese of Northern New Jersey, has taken up his residence in Meadville, Penn., where he desires all letters and papers to be addressed to him.

The Rev. R. Bowden Shepherd has resigned the rectorship of Trinity church, Oxford, Philadelphia, and accepted the rectorship of the Church of the Advent, Philadelphia. He will enter on his new duties Oct. 1st. Address after Aug. 15th, 455 N. Seventh St., Philadelphia.

The Rev. E. W. Colloque has resigned St. Paul's parish, Medina, Ohio, and accepted a call to St. James's church, Bolivar, Tennessee.

The Rev. Sydney G. Jeffords, a late graduate of Seabury Divinity School, Faribault, Minn., has accepted a call and entered upon his duties as assistant to the Rev. M. N. Gilbert, rector of Christ church, St. Paul. Address 155 West Fourth St., St. Paul, Minn.

The Rev. Jesse Higgins' street address is changed from 613 King St., to 905 Pine Street, Wilmington, Del.

The Rev. Dr. Leffingwell (and family) will (D.V.) return from Old Mission on Monday the 24th. He may be seen at the office of THE LIVING CHURCH on Tuesday from 11 A. M. to 1 P. M.

TO CORRESPONDENTS.

A. G. S.—(1) The "Book Annexed" may be obtained of James Pott & Co., Astor Place, New York. (2) No.

A. G.—Sponsors are not essential to the validity

of Baptism, but what the Church orders should not be disregarded. It is usual to select two sponsors of the same sex as the infant to be baptized, and one of the other sex.

H. A. B.—For a simple "Grace before meals," we would suggest the following as being appropriate: "Bless these Thy gifts, Merciful Father, to the strengthening of us Thy servants, that we may live to Thy glory; through Jesus Christ our Lord. Amen." For "Grace after meals:" "We thank Thee, Heavenly Father, for these and all Thy mercies, through" &c.

A beautiful responsive form is often used, being neither more nor less than the 15th and 16th verses of the 145th Psalm (Prayer Book version). The first part is said or sung by the head of the family, and the second by all present in chorus; "The eyes of all wait upon Thee, O Lord; and Thou givest them their meat in due season." Response: "Thou openest Thine Hand, and fillest all things living with plenteousness." It is well to preface the last named "Grace" with the Invocation. "In the Name of the Father, and of the Son, and of the Holy Ghost;" and to follow it with the *Gloria Patri*.

H. H.—1. Stand by the Prayer Book, in the church when you can, in your own house when you cannot go to church. If visiting, be perfectly frank to say you consider it a duty to attend your Church service where there is one. Where there is not perhaps social considerations might decide. 2. Please repeat your question of April 16, if not already answered. 3. What was the title of article you refer to?

OBITUARY.

BOOTH.—Departed this life from her home in Candor, N. Y., on the evening of August 3d, 1885, in the 79th year of her age. Mrs. Esther M. relict of the late Loren Booth. A devout, faithful and steadfast life in Christ and the Church passed from us, only to rejoin a kindred life in the higher presence and higher service of a common Master.

MARSH.—Mrs. Mary G. Marsh, relict of D. H. Marsh, died Aug. 7th, 1885, at the residence of her son-in-law, C. C. Warr, near Palestine, Ark. For many years a devoted Churchwoman.

TORRENCE.—Fell asleep at St. Thomas's rectory, Bethel, Conn., Aug. 3d, Elizabeth Findlay, youngest daughter of the Rev. Geo. Paul and Mary Ferguson. Torrence, aged one year, eleven months, and six days.

HEBBARD.—Entered into rest at Trinity rectory, So. Norwalk, Conn., on Monday, August 10, 1885. Selwyn Gray, youngest son of the Rev. George P. and Emma E. Gray Hebbard. "Grant him eternal rest, O Lord, and may light perpetual shine upon him."

OFFICIAL.

The secretary of North Carolina having resigned, all pamphlets, notices and letters for the diocese of North Carolina should be addressed to the Rev. Gilbert Higgs, secretary *pro tem.* Warrenton, N. C.

APPEALS.

ST. PAUL'S CHURCH, Rantoul, Ill. I desire to express sincere gratitude to those who have replied to my appeal for aid. A large debt still remains. Further offerings requested. R. McKellar, Jr., Minister in Charge.

NASHOTAH MISSION.

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

The Episcopalians of Tucson, Arizona, are trying to raise means to build a church, sufficient for their present needs. By the efforts, chiefly of the Ladies' Guild, a lot 150-62 feet has been purchased and paid for. At present we are obliged to hold our services, first in one hall and then another. If the results already attained are not to be lost, a permanent place for worship is an absolute necessity. But to secure this, outside aid is needed; we have strained every nerve already, and without help cannot make the enterprise succeed. Any amount, however small, will be thankfully received. Contributions may be sent to Bishop Dunlop, Las Vegas, New Mexico, or to any of the undersigned at Tucson, A. T.: Mrs. Dana Harmon, president, Mrs. S. A. Buell, treasurer; Miss N. Pomroy, secretary. I cordially endorse the above appeal, and trust that those who have done so much unaided may receive such encouragement as will enable them, to bring their good work to a successful issue. GEO. K. DUNLOP.

Mission Bishop of N. M. and Arizona.
Tucson, Arizona, June 17th, 1885

MISCELLANEOUS.

WANTED.—Situation as nurse or housekeeper by a Churchwoman. Address Nurse, Lord & Thomas.

FOR SALE.—A set (21 vols.) of Schaff's edition of Lange's Commentary for any reasonable offer. Address Churchman, Box 170, Dallas, Texas.

WANTED.—A young unmarried clergyman of some experience in such work to take charge of St. Paul's School for boys at Los Angeles, Cal. Apply, with references, to the Rev. Elias Birasall, 521 Flower St., Los Angeles.

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.

Safe Investments.

Persons having small or large sums of money to lend, should investigate our methods of placing loans for Eastern capitalists on improved farms in western Missouri. Interest paid semi-annually without expense to lender. Security absolute. Payments certain. Write for particulars and references.

ALFRED W. OLLIS & CO.,
Loan Brokers, North Springfield, Mo.

The Living Church.

A Weekly Record of the News, the Work, and the Thought of the Church.

Subscription Price, in Advance, \$1 a Year.

IF NOT PAID IN ADVANCE, \$1.50.

THE LIVING CHURCH, while it gives the latest and fullest Ecclesiastical news, is not filled with dry details of parochial and diocesan work; while it discusses questions of practical importance to Churchmen, it is not a Theological Journal. It is intended to be, and without boasting may claim to be, the popular parish paper. It is of interest to the clergy and helps them in their work. It is of interest to all the members of the family, and gives each one something attractive, entertaining, and instructive. It teaches the old people, it teaches the young people it teaches the children, and it pleases all. THE LIVING CHURCH looks for a constituency, to the great mass of loyal Church people in all the States and Territories who are anxious to become better instructed and more useful Church members. For each and all of these there is furnished, by a large corps of contributors and correspondents, a great variety of valuable reading at a very low price.

THE LIVING CHURCH has increased in circulation with unparalleled rapidity, and now stands at the head of the list of Church newspapers in America. It has grown and is growing principally on its merits, and by the kind co-operation of the clergy who have recommended it to their people. At the low price of *One Dollar a year* it will be seen that not much can be afforded in the way of advertising and agencies. Large discounts cannot be allowed. It is hoped that the clergy and other friends of the paper will continue to interest themselves in the extension of its circulation as a means of promoting sound, religious, Church principles, and as a means of defence for the Church against which a powerful sectarian press is united. There are thousands of Church families that never see a Church paper. They know little of what is going on in the Church. In fact, they know little about the Church itself. THE LIVING CHURCH meets the need of such as well as of those who are better instructed. Let the people know about it and they will subscribe by thousands.

Specimen copies are forwarded post-paid, free, for distribution, at the request of any Rector.

As an advertising medium THE LIVING CHURCH is unsurpassed, its circulation being national.

C. W. LEFFINGWELL, } Publishers & Proprietors.
ARTHUR P. SEYMOUR, }

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

IMPORTANT NOTICE.

In view of the appearance of the revised version of the Old Testament, we feel that a special interest will arise with reference to the history of the Bible. We have therefore secured Messrs. A. D. F. Randolph & Co.'s edition of Dr. Mombert's "Hand-Book of the English Versions of the Bible," published at \$2.50, and offer it, with THE LIVING CHURCH, at \$2.75, or to subscribers now fully in advance at \$1.75.

NOTICES OF THE PRESS.

"The book can be recommended to readers and students alike."—*Literary World.*

The Church Cyclopaedia

A Dictionary of Church Doctrine, History, Organization, and Ritual; and containing Original Articles on Special Topics, written expressly for this Work by Bishops, Presbyters, and Laymen. Designed especially for the use of the Laity of the CHURCH IN THE UNITED STATES OF AMERICA.

The list of contributors includes many bishops, presbyters, and learned laymen of the Church.

The book contains over 800 imperial octavo pages, and is published at the uniform price of \$5.00.

SPECIAL ANNOUNCEMENT.

We will send THE CHURCH CYCLOPAEDIA with a subscription to THE LIVING CHURCH in advance for four dollars, postpaid. To any subscriber who has already paid in advance we will send THE CHURCH CYCLOPAEDIA, postpaid, on receipt of three dollars. THE LIVING CHURCH CO., 162 Washington St., Chicago, Ill.

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

DEAD.

BY B. E. W.

Who fell asleep March 16th, 1885.

Why should we kiss thy cold dead lips
And mourn that thou hast left our sight,
Are not our souls still in eclipse
While thine hast found the light?

I think this is the reason why
We weep—not that we wish thee here,
Because to souls with earth laid by
Earth's problems are made clear—

But that our hearts yearn longingly
To go away with thee to night,
Out of this old world's mystery
Into a new world's light.

BOOK NOTICES.

A NATURALIST'S WANDERINGS IN THE EASTERN ARCHIPELAGO. A Narrative of Travel and Exploration from 1878 to 1883. By Henry O. Forbes, F. R. G. S. Illustrated. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. Price \$5.00.

In this magnificent and fascinating volume the reader may find the varied attractions of travel and study. The author's description of scenery, life and adventure in these tropical regions is full of interest and information, and his contributions to natural history are extensive and valuable. The whole is written in a style to please as well as instruct, and made clear by numerous maps and illustrations.

PROSE WRITINGS OF NATHANIEL PARKER WILLIS. Selected by Henry A. Beers. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price \$1.50.

Pleasant reminiscences of the old New York *Mirror*, of Graham's and Godey's Magazine, come to the mind of us elder readers as we turn these pages and read over the sketches that charmed the new world of letters fifty years ago. Aside from these associations there is merit in the work enough to give it a new lease of life. Rich as our own day is in magazine literature there is still room for a small volume from the pen of a pioneer in that field. N. P. Willis will be long remembered as one of our literary celebrities, even after his writings are lost to view. The poorest of his work, his poetry, seems destined to survive his best. There is not in English literature, we venture to say, anything more captivating than some of his prose passages. Yet, as a whole, his literary work was ephemeral. There is no good reason why it should not perish. There is no earnest purpose, no profound truth of life or character, to be served by its preservation. Possessing a style unrivalled for originality and grace, Willis lacked the earnestness and consistency which are needed to make a lasting impression. If he had had the reverence and undertone of seriousness that Irving had, with the same persistence and patient devotion to high literary aims, he might have made for himself a fame as lasting, and have stood out as one of the most striking and original writers in our history. But he lacked reverence, he was careless and trifling at times, he seemed to have no purpose beyond the beguiling of the hour, he wrote simply to attract and please. Therefore his literary house is built upon the sand, and, though very pretty, it is a flimsy structure and will fall.

THE BAMPTON LECTURES 1884. The Relations Between Religion and Science. By the Rt. Rev. Frederick Temple, Lord Bishop of Exeter. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Pp. 252. Price, \$1.50.

Beginning with the fundamental distinctions between moral and physical truths, Dr. Temple shows that our knowledge of both depends upon our conception of the human will; that it is only from the permanent identity and spontaneous self-activity of the will that either the uniformity of nature

or the obligation of the moral law can be postulated. Man derives his first conception of power from the action and effect of his own will. Hume's philosophy of invariable succession and denial of true causation finds conclusive answer in every conscious exercise and transmission of force by man himself. Man experiences the restraint of the moral law and becomes conscious of its power, by its effect upon the exercise of his will. There could be no apprehension of right or wrong without free will. The conflict of Science and Religion begins, apparently, at the very starting point of both. Science postulates uniformity, Religion postulates liberty; Science links all phenomena in absolute dependence and necessary sequence; Religion claims independence for the whole class of phenomena which arise from the exercise of will in liberty. The uniformity of natural law, of cause and effect, may be broken to maintain the uniformity of the moral law. The supernatural (if it may be so called) is here at the very outset breaking in upon the uniformity of natural phenomena. The chapter on Evolution, while granting too much, shows in a masterful way that there is in this theory, rightly understood, no conflict with Religion. The absolute uniformity of law which Science seeks to demonstrate is found only in the physical and the spiritual united. The physical and the spiritual worlds are one whole and neither is complete without the other.

MESSRS. MACMILLAN & CO., have published, in an attractive volume, three sermons, delivered at the seven-hundredth anniversary of Temple church, London, by the Archbishop of Canterbury, the Reader of the Temple, and the Master of the Temple—sermons rich in historical allusion and in lessons drawn from the remarkable career of the Knights Templars. (Price \$1.00. S. A. Maxwell & Co., Chicago.)

THE last story that comes from the S. P. C. K., (Price 30 cents) is "The Story of a Short Life," by Juliana Horatia Ewing. The recent death of this gifted writer for the young has been announced with expressions of profound regret. Her beautiful stories are republished by Messrs. E. and J. B. Young & Co., New York, in cheap and attractive form.

WE have received the first number of a new hygienic monthly entitled "Dio Lewis's Nuggets." It is made up of paragraphs and short articles by the distinguished lecturer and is calculated to do great work in guarding the health, especially of the young. Subscription \$1.00 a year. Address The Dio Lewis Publishing Co., 69-71 Bible House, New York City.

"THE doings of the eighth annual meeting" of the American Humane Association, held at Pittsburgh, Pa., on Wednesday, November 19th, and Thursday, November 20th, 1884, have been printed in pamphlet form.

BRENTANO BROS., 101 State St., Chicago, have always on hand the latest home and foreign papers and magazines.

THE sermon preached in St. John's church, Clinton, Iowa, at the opening of the diocesan convention, May 26, 1885, by Abraham Beach Carter, D. D., rector of St. John's church, Dubuque, Iowa, has been printed by request under the title of "A Ministry without Offence, *concio ad clerum*."

THE address delivered before St. Anna's Guild, of the church of the

Transfiguration, by the rector, the Rev. G. H. Houghton, on St. Anna's Day, July 26th, has been printed in connection with the eighth annual report of the work done by the Guild.

GERALD PIERCE & Co., 122 Dearborn St., Chicago, receive subscriptions to all home and foreign publications. They keep as large an assortment of these as any house in the United States.

The *Century* for August contains three articles on William Lloyd Garrison. The War series of this issue are contributed by General Fitz-John Porter, and Warren Lee Goss.

OUR CHICAGO LETTER.

Chicago may possibly be what some of our friends at a distance are not slow to term it—"the wickedest city in the world;" but, after a residence of more than twenty years within its borders, I have come to the conclusion that it is not more wicked in proportion than any other large city. The truth is that neither New York, nor London, nor Chicago, can afford to throw stones at one another, for they are all encased in brittle glass. If one begin to belabour the other, the *tu quoque* argument is unanswerable. "Wicked" however as the metropolis of the great West may be, it can at all events show a fair record of the fruits of the beneficent influence of religion, in its public charities. Its various hospitals, its asylums of all kinds, its Home of the Friendless, its Foundlings' Home, the several Day Nurseries, or Homes for Children (how touchingly that blessed English word "Home" weaves itself into the titles of these philanthropic institutions!) and its countless other charities, all go to prove that our well-loved Garden City is, at all events, *not so bad as she might be*.

This train of thought suggested itself to me, in connection with one of the most beautiful schemes for the alleviation of physical weakness and distress, which has been developed by the onward march of Christian civilization; and it is a scheme for which the situation of Chicago on the shores of one of our inland seas, affords remarkable facilities. I refer to "The Floating Hospital Association," of which Gen. Joseph Stockton is president, and Dr. Charles L. Rutter, secretary. In common with—I suppose—most of our citizens, I have for a long time been aware of the existence of such an institution, but it is only very recently that my attention has been so specially called to it as to command my sympathies to any extent. Now that I not only know of it but have in person seen its practical working, it is my earnest hope that I may succeed in enlisting on its behalf the active interest of at least some of my readers.

At the foot of North Avenue, just where it meets the Lake Shore Drive, a wooden pier runs out from the shore about four hundred feet into the lake, and then, turning at right angles, is continued some three hundred feet further in a northerly direction. Eight years ago, or thereabouts, the Lincoln Park Commissioners gave the use of this pier to "The Floating Hospital Association," and also built a small shelter-house at the northern extremity. Previous to that time, the Association had made use of a boat anchored off the Exposition Building, on the South Side, which was soon found, however, to be far too limited in its accommodations. The pier is well protected

against accident by strong railings, and has about three hundred and fifty feet of its length under canvas, thus affording shelter from the sun's rays.

From a central point of departure in the southern part of the city, day by day during the months of July and August, whenever the weather is favorable, a small steamer, bound for this cool and healthful retreat, and freighted with its cargo of suffering humanity (women and children, especially the latter), speeds on its errand of mercy. To no small number of these, the trip means neither more nor less than actual renewal of life and strength. It not infrequently happens, that a poor little infant which makes its first trip in an apparently dying condition, recovers its vitality so as to be equal to a repetition of the experiment on the following day, and is eventually entirely restored to health. At the point of embarkation a medical officer is stationed, whose duty it is to intercept any possible cases of contagious disease. Either the superintendent, or some other responsible official, accompanies the party to its destination. Upon their arrival at the pier, the first step is to sling the hammocks in which the poor little wights are to rest their fragile forms through the live-long day, inhaling the invigorating lake breeze. And then, what a sight it is! Enough to awaken a throb of sympathy in the most callous bosom. Nestling in their tiny swinging couches, some singly, some in pairs like wee birds in their nests, the poor little frail atoms of humanity fix their wistful enquiring eyes upon you, as though they wondered what it all meant. Meanwhile, mothers and elder sisters are busily going to and fro, ministering to the wants of their helpless charges; and the excellent matron—Mrs. White—has enough on her hands, in serving out milk and crackers. As it is eminently proper that for the class of patients treated here, there should be a female attendant, it is a rule of the association that the physician in attendance should be a graduate of The Woman's Medical College, a position which is most efficiently filled by Doctor Jennie E. Bridgeford.

The little steamer accomplishes three trips each way during the day, making her last trip from the pier laden with returning patients, about half-past four. A medical officer is always in attendance for the benefit of those who have no physician at home, or to act in an emergency. The whole active working-force consists of a superintendent, two physicians, and a matron, the last-named being always actively engaged at the pier, dispensing milk and crackers to the children and babies. The crackers, I am informed, averaging a barrel a week, are all given for the purpose by one generous dealer in that article, and most of the milk, of which from fourteen to twenty gallons a day are consumed, is supplied upon the same liberal terms. Ice also is furnished gratuitously. The adults who bring the sick infants, often of necessity accompanied by other young children who cannot be left at home alone, have of course to provide their own luncheon; and every possible precaution is taken against imposition. The shelter-house contains a cooking stove for the use of mothers and children.

Last year more than sixteen thousand individuals were thus cared for at an expense of about \$1,400, in which amount however, it must be noted, is included a very considerable sum for permanent improvements. In the num-

ber of those taken out, the present year will be fully up to the average.

Upon the whole, it would not be easy to imagine a more beautiful and touching spectacle, viewed in its moral aspect, than is presented on the North Avenue pier on these occasions; and every element is there for the perfection of the picture on its material side also. Shoreward, over a brief expanse of water, are revealed the groves and sloping lawns of Lincoln Park; while stretching away in every other direction as far as the eye can see, lies the lake, its myriad ripples laughing and sparkling in the sunlight. Across its swelling bosom from time to time, far and near, glides the sail of some pleasure-yacht, a schooner under full sail, or the vast bulk of a transportation steamer; and over all, the blue arch of heaven is bent as though it were the hollow of the Divine Hand spread out in benediction. Such are the surroundings and associations which play their potent part in bringing back the life-blood to the wan and faded cheeks of the poor invalids at the pier.

I will here state one fact which ought of itself to disarm criticism, should any one, in his ignorance of the actual need which exists, doubt of the practical utility of this beneficent enterprise. For the fact referred to I am indebted to one of our city papers. It is this, that, out of 1,493 deaths which occurred in this city in the course of the month of July of the present year, no fewer than 924 were children under five years of age; and of these, 689 were under the age of one year. "In comparison with the total number of deaths," the writer says with truth, "this mortality is appalling . . . simply frightful."

I have thus, while my memory and my heart are full of all that has passed under my observation, committed the results to paper. Shall I have done so in vain? Will not you who read these lines resolve to aid this blessed charity? There are hundreds throughout our city, to whom although it would be a priceless boon to them, it is practically inaccessible, because disease and poverty render it impossible for them to reach the point of embarkation, or, having had their trip, to return to their homes. How small a sum comparatively, would be required, to provide the much-needed car fare! Again, there are others (and, in my own very brief experience of the work I have already met with such,) who are too poor to buy the medicine which may be the means of saving their lives.

Who is there that would grudge the trifling sum required to meet this crying need?

Let me in conclusion suggest to the well-to-do men and women of Chicago, who, by the hundreds, on any fine day in summer, roll in their carriages along the Lake Shore Drive, past the foot of the North Avenue pier, on their way to seek health and pleasure in the beautiful grounds of Lincoln Park, to pause and descend from their vehicles at that point, and give a few minutes to an inspection of the gracious work which they will find in operation there under the auspices of the "Floating Hospital Association of Chicago."

AN order was recently received by a London publishing house to print a very elaborate and expensive missal in French. One of the directions connected with the Celebration of Mass should have read: "Ici le pretre ote sa calotte" (here the priest takes off his skull cap); but the printer made it read thus: "Ici le pretre ote sa culotte" (here the priest takes off his breeches).

LETTERS TO THE EDITOR.

REFORM IN COLLEGE EXPENSES.

To the Editor of The Living Church:

A day or two ago an article in your paper was shown me in which Trinity College was cited as "perhaps the best illustration of the needed reform in college expenses." In this article it was stated that a young man whose utmost limit was \$700 or \$800 a year was fortunate if his classmates did not impress upon him the misfortune of being poor.

The college year can easily be gotten through with for a sum considerably less, and as to having his misfortune impressed upon him, the man who has the back bone to keep within his income is more than respected by his classmates. The generality of Trinity's men are gentlemen, and no gentleman will cast another's poverty in his teeth. TRINITY.

To the Editor of The Living Church:

I read with much interest your paper on the increased, and increasing, cost of college education. But I do not think you make any suggestion which touches the root of the matter. Because the colleges themselves are not directly responsible for the extravagant style of living so much in vogue; nor is it in their power to correct it readily. For example, some years ago I made exactly such a criticism as yours, upon Trinity College to Dr. Pynchon, then President of the college, and he answered that the college had it in its power to offer, and did offer, its advantages, at less cost than ever before; yet I do not believe anybody could now go through that college happily, or even with safety of self-respect, on so small a sum as I was compelled to be content with twenty odd years ago.

It is not enough to offer education at small cost, or to provide help, to extend costly education to the deserving of small means. I say that does not meet the case at all, at least not for long. For I could name you a school founded to offer, and really offering, thorough teaching, Church influence and training, home-like life and surroundings, with personal contact with superior men, to boys from plain homes, at a very small cost; a cost, I am sure, which leaves no margin of profit. Well! what is the experience of this school now in existence some six or eight years? It is that you already find in it several sons of rich men, who could easily pay three times its charge for their sons' education; and the future experience will be that the number of such will increase; and that having money to spend they will spend it; and that poorer boys will follow their example and spend all they can get from their parents; and that in ten years more this cheap school, founded for the sons of plain people, of moderate means, will be as costly as any in the land; and many an excellent young fellow will be debarred from getting the best sort of education (freely provided for him too) because he cannot afford it. I should like to see a school established where a stand might be made against this tendency of our day, where "endure hardness" should be the motto for the body and not the mind, where boys would be required to play foot ball, cricket, base ball, tennis, to run, row, and use the gymnasium all in the same suit, and that, if you please, the one for daily wear, where, in a word, a contrast to all that now sets the fashion so strongly in schools and colleges, might be raised, comparable to the contrast between the Thebaid and the effeminate luxury of the Roman Capi-

tal. But found such a school, and how long would it preserve its peculiar character? Perhaps a score of years; unless you strike at the root of the matter, which is the irresponsible spending of money by those who have it abundantly, without thought of stewardship or accountability, to the State or the Church, to society or to God.

ROBT. A. BENTON.

Sewickley, Pa.

To the Editor of The Living Church:

I was interested in an article in a late number of THE LIVING CHURCH entitled "Reform in College Expenses." You say, "with the increase of educational facilities has come an increase of cost greatly in excess of what seems necessary." The question is, where is this increase of cost? Undoubtedly it is in the expensive habits of the students, and not in the charges of the college, as you rightly remark, "class expenses have much to do with this increased cost, and have come to be more and more exacting." The social life and personal requirements of the students are a great cause of expense. Over such things the college authorities have no control. The actual expense, compatible with ordinary respectability, is moderate enough in all our leading institutions of learning.

Take, for instance, Harvard University, of which I know something by experience. My grandfather graduated in 1798, my brother in 1825, myself 1829, my son 1869. The expense of college life in the time of my brother and myself was about \$300 per annum. That of my son was rather more because he had more personal privileges.

I have by me a catalogue of 1861-1862 of Harvard University "Expenses of an undergraduate for a year" are thus stated: Instruction, library, lecture rooms, \$75.00; rent and care of room in college buildings, \$20; board for 40 weeks at \$3.50 per week, \$140; text books (average), \$12; special repairs, etc., \$2; total \$249. Add to the above fuel and clothing.

Take next the catalogue for 1872-1873, and this statement is found: "The expenses of an undergraduate for a year are as follows: Instruction, library, lecture rooms, gymnasium, etc., \$150; rent and care of room in the college buildings (with chums), from \$30 to \$100; board for 38 weeks, \$152 to \$304; text books (average), \$20 to \$25; special repairs, \$1 to \$2; total, from \$353 to \$581. Other expenses must vary with the economy of each student."

Take next the catalogue for 1884-1885, and this statement is made: "The following table exhibits four scales of annual expenditures, the expenses of the long vacation not being included:"

	Least.	Economic.	Moderate.	Liberal.
Tuition.....	\$150.00	\$150.00	\$150.00	\$150.00
Books.....	28.00	35.00	45.00	61.00
Clothing.....	70.00	120.00	150.00	300.00
Room.....	22.00	30.00	100.00	175.00
Furniture.....	10.00	15.00	25.00	50.00
Board.....	133.00	152.00	152.00	304.00
Fuel & Light....	11.00	15.00	30.00	45.00
Washing.....	15.00	20.00	30.00	50.00
Societies, Sports.....	35.00	50.00
Servant.....	25.00
Sundries.....	45.00	55.00	85.00	150.00
Total.....	\$484.00	\$592.00	\$812.00	\$1,360.00

For certain laboratory courses additional fees are required for materials, re-agents, and the use and breakage of apparatus. Compare these tables, and the necessary expense of education at Harvard University, starting from the year 1825, and see how small the variation. \$300, in 1825; \$353, in 1872; and \$484, in 1885.

And during that period of sixty years consider what enormous educational facilities in every department of science, have been added to the university.

In 1825 the corps of professors and teachers was small at Harvard. The catalogue of this year enumerates "officers of instruction and government," two hundred and eleven! Besides there have been expended between one and two million dollars for new buildings and improvements. And yet how small the increase of needful expense now and fifty years ago.

At Harvard, pecuniary aid is offered to worthy students who require help. I read these words in the catalogue: "The experience of the past warrants the statement that good scholars of high character, but slender means, are seldom or never obliged to leave college for want of money." And how is this? Here is the explanation. "One hundred and twenty scholarships have been established in the college, varying in their annual income from forty to three hundred-and-fifty dollars. They are awarded by the corporation, unless it is otherwise stated." Then there are "Beneficiary Funds," the income of which is appropriated for the aid of deserving students in narrow circumstances. Then there is a "Loan Fund," the interest of which is lent to meritorious students. Then again there are valuable prizes of from one to three hundred dollars to be adjudged to successful competitors on given literary or scientific subjects. The scope of Harvard University is very wide, embracing the poor as well as the rich. There the poor young men, the sons of clergymen, "can obtain a college education, without crippling their parents, or exhausting their friends in the effort." While the sons of the very wealthy can spend in college three or four thousand dollars a year, it is quite practicable for the ambitious sons of poorer men to go through the full curriculum of study at Harvard at a small cost to their parents, and this by reason of the moderate dues for tuition and board, and the many pecuniary aids they may have from scholarships and beneficiary funds, and from the numerous opportunities they have of acting as private tutors, to those needing special assistance in their studies.

In what I have written I have particularized Harvard, because I am acquainted with it. I presume the same can be said about Yale and our other rich corporations. The article in THE LIVING CHURCH to which I have alluded, is an excellent one, but I think it over-rates the expenses incident to college life, and attributes some of the cost of a collegiate education to the allowance by the faculty of social conditions among the students, incompatible with the humble means of the majority. I would rather vindicate the colleges, and lay the blame upon the students. All the college authorities can do is to provide all the instrumentalities of a thorough education at a moderate cost, and devise ways to give pecuniary help to deserving scholars. They cannot by legislation or example regulate personal expenditures or personal tastes and habits. That the students must do for themselves. The fact remains, that there is nothing to bar out the sons of the clergy from the first institutions in the land. A young man can go through Harvard University, and occupy a respectable position, at as small an expense to his father, as can reasonably be asked. And so I suppose the same can be said of Yale College, although I have no catalogue of the college, and cannot speak from authority. But in either case, that young man must be willing to work hard. He must not be too proud to practice a rigid economy;

he must not be too proud to be a beneficiary; he must not feel ashamed to be excluded from class clubs and societies, which require a large expenditure of money. And if the young man aforesaid will give some attention to what are commonly called accomplishments, and will cultivate music and the art of conversation, and good manners, the best social circles will be open to him, without any entrance fee, as to the matter of money.

Erratum.—In the letter on Collegiate Education, by the Rev. A. Z. Gray, S. T. D., in our last issue, the word "protestants" in the fifteenth line from foot of column, should read "postulants."

A HERO OF THE OLDEN TIME.

Once upon a time, in the long, long ago which is so far away that we are apt to think it peopled by beings quite removed from our sympathies and personal interest, there was a famous city, and among its other citizens a noble woman, celebrated for her generosity, her charity, and her wealth.

The city was ancient Smyrna, the woman was known as Callisto. It chanced one day, that, wearied by good works, she fell asleep and there came to her a vision. In it she saw standing before the gate of the city called "Ephesian," a little boy waiting with his keepers to be sold as a slave. The heart yearned tenderly toward the little stranger with his rich oriental face, and dark eyes turning with ever-increasing solicitude to the countenances of his guard. What would be his fate he could not divine. Within the gates of the city some life awaited him; was it to be under a cruel master, in the companionship of degraded slaves? His proud young heart shrank from the thought, but alas! who could tell?

All this Callisto seemed to see in the vision, then rising quickly from the couch, she left her dwelling. Suddenly a gentle voice broke the silence about the Ephesian gate, some one, a noble lady with attendants about her, was speaking to the two keepers, and, while the child listened, wondering, gold was dropped from the lady's hand and he was told to follow in her train.

Into the city, full of strange sights to his childish eyes he was led, on and on until they reached a magnificent home and there he found he was now to dwell, and not as a slave but as an honored member of the household, with kind instructions and gentle companions.

The years passed by, the boy became a man, noble, intelligent, lofty in thought and ambition—he became a Christian. To be a Christian in those days meant more than perhaps is generally realized now—it meant the contempt, ridicule, and perhaps persecution of those in high position. It meant estrangement from friends, often from one's own household. It meant possibly slow death by the rack, the fearful suffering of the red-hot iron chairs or gridirons, it meant the terrors of the arena or the exquisite torture of swift flying arrows—yet with unflinching hearts the Christians kept ever before them the thought of death by some of these measures, the remembrance that this life is only the ante-room to eternity, that everything here is not worth one moment there. They often courted torture and death with the hope that others might be led through their self-sacrifice to believe in the Saviour.

Ah! in these degenerate days how few

of us follow their example, how few of us are willing to suffer even small privations in order that we may serve the loving Elder Brother who gave His life for us.

But the noble Polycarp, for it is of him I have been speaking, gave his life first in self-sacrifice and service; he spent his years in teaching and exhorting, in leading others to Christ, and at last, when the summons came in his old age to manifest his love for the Lord by martyrdom, he was ready for this too. Probably he had often spoken of this end with the gentle apostle St. John, for it was from him that the holy Polycarp received instruction regarding the life and teachings of the Saviour.

Eighty-six years of labor and self-abnegation, then he, who in Smyrna was named "the father of Christians," was called to lay down his life for "the faith." Sojourning at a country place not far distant from the city, the peace of the quiet home was suddenly broken; he was told that a party stood without with orders to bring him before the proconsul. His friends urged concealment, but the unflinching martyr answered calmly, "It is the will of God," and then receiving the soldiers courteously he desired his servants to bring refreshments for the guests. After this he prayed for them all most fervently and then returned with the party to the city. Here, neither the grief of the Christians, the taunts of heathen nor the offer of release if he would "swear by the fortunes of Cæsar," affected his demeanor, and when they came forward to bind him to the stake, he said, with mild serenity, "Let me remain as I am; for He that has enabled me to brave the fire will so strengthen me that without your fastening me with nails, I shall, unmoved, endure its fierceness."

And so, he remained steadfast, his countenance unchanged, his spirit undaunted, to the last. His body was consumed but on the curling wreaths of heated vapor arose to Heaven the fragrance of his noble life of self-abnegation and devotion. In this age when the world, even the Church, is so pervaded by a spirit of self-indulgence and desire for luxury, would that we might all dwell prayerfully upon the lives of our Christian heroes and be stimulated by their noble examples.

ANNAH ROBINSON WATSON.

THE BOY RECTOR.

The Boy Rector is the product or outcome of the disestablished and disendowed Irish Church. In former times curates of long standing were considered to have a grievance, and bishops dared not promote men the ink of whose letters of orders was hardly dry. If it was supposed that the Church Act would abolish the old curate grievance, such a belief or hope has been grievously disappointed; for old curates are now far worse off than ever. Boards of Nomination will without scruple appoint a clergyman of a few years' standing, and they cannot be made to feel the force of public opinion as a bishop could, with whom the sole responsibility rested heretofore. It, of course, never occurs to the parochial element of the Board of Nomination to consider the claims of all the clergy of the diocese upon their attention; they select their own man out of a necessarily limited circle known to themselves, and they "run" him for the vacancy. They will say they want a strong, young man, who will be likely to live and remain in the parish; they probably also require an unmarried man, who may prove an

eligible *parti* for the nominator's daughter. This motive, of course, would not be confessed, yet it is sometimes present; but as for an old curate expecting parochial nominators to take him up because of his long service and neglected merit, let him know that as a rule age will tell decidedly against him in their opinion.

Formerly, except in very exceptional cases, a curate knew he must serve on an average thirteen years before he could expect promotion, but now, in consequence of the practice of appointing Boy Rectors, as soon as a cleric is in priest's orders he may look out. Indeed, if he is not a rector by the time he is five years in orders, he begins to think himself an ill-used man; and some men of this standing will be applying for vacant livings and canvassing nominators. Indeed, the writer has known a case where a very junior clergyman had applications in for two vacant parishes. The fact that such men occasionally get parishes depreciates the value of promotion. To be an Irish rector now does not necessarily imply much. It does not necessarily imply long service, learning, or modest merit; and it sometimes implies much pushing of oneself, much brass, and extremely little delicacy of Christian or gentlemanly feeling.

But take the Boy Rector when he has got his parish; he has scarcely had time as yet to learn his professional duties. He has a good many parishioners old enough to be his grandparents, but he has enough of self-sufficiency and self-importance to, as he thinks, hold his own with them. In the Roman Church few priests get parishes until they are about fifty years of age. What they think of the Boy Rectors with their little downy moustaches and short whiskers we cannot say, perhaps they regard them as an awful example. Then our rector early falls a prey to some lady and marries. He has perhaps a big house built in the old palmy days, which it would beggar him to furnish. Bye-and-bye when the babies come all his gloss is gone off. He has often a desperate struggle to make ends meet. Education as a terrible question is within a measurable distance. He would canvass for a better parish if he thought he could get it, but he is no longer attractive to nominators as a poverty-stricken parson with a helpless young family. We draw the curtain on his career here. God knows behind it there must often be dreadful misery. But the moral of our article is this, that the present system of promotion is very demoralizing to a certain class of junior clergy. A clergyman in old times could hardly venture to canvass his bishop for promotion, but men who would be afraid to canvass a bishop will readily canvass a board. It is bad both for parishes and pastors that the latter should be appointed too young, and especially as the result of their own solicitation. Impudent incompetence thus occasionally come to the front, and the value of promotion is on the whole discounted. We do not of course mean to say that there are not exceptional cases where even very young men may be the most suitable candidates, but it is not solely on account of the youth they are such. And certainly the old curate grievance is at a worse stage than ever; and we think benefactors of the Church should give of their means to enable bishops to create good service pensions and to endow canonries, and so put it in their power to do something for men whom Boards of Nomination will not touch with one of their fingers.

We give two pieces of advice to divinity students and junior clergymen—never under any circumstances canvass for a parish, and don't marry until you have a reasonable prospect of supporting and educating your possible or probable families.—*Irish Ecclesiastical Gazette.*

GEORGE BERKELEY, BISHOP OF CLOYNE.

BY EUGENE LAWRENCE.

Two hundred years ago, in 1685, was born George Berkeley, the idealist, and the recluse of Rhode Island. America owes much to Berkeley. He has thrown around his home at Newport a literary charm that has never died. The fair island in which the philosopher lived remembers him still; his home is pointed out. He gave an organ to one of the Newport churches; he founded its library; and amidst the gay shows of fashion that crown our famous sea-side resort a literary taste and refinement govern still.

Casual and brief as was Berkeley's visit to Rhode Island, its effects may be traced in all the later literature of our country. His idealist philosophy and his pure style were inherited by Samuel Johnson and Jonathan Edwards. His liberal gifts of land to Yale College have fostered and sustained generations of students. Berkeley's idealism lives again in some of the finest essays of Emerson, and is not unknown to Thoreau. The Oriental tendency that is sometimes attributed to our literature is, in part at least, a reflection of the filmy majestic thought palaces of the gentle Bishop of Cloyne.

George Berkeley was born in the country of Kilkenny, Ireland, and educated at the Duke of Ormond's school. He was in disposition and character one of the most excellent of nature's creations. He had the gay and pleasant humor of the Irishman, the self-restraint and prudence of the English. He had no enemy; he found everywhere the warmest and tenderest friends. An idealist himself, he was always ruled by some pleasant vision that promised the good of mankind. At college he formed a philosophical society, and made what he thought a grand discovery in metaphysics. It was that the common idea of matter was a false one, a fiction of the schoolmen. Around him he could see only a shadowy world of ideas, an unsubstantial fabric, a spectral universe like that imagined by the philosophy of Hindostan. He published his theories before he was thirty, and became famous.

Swift, generous and despotic, helped him; Addison, Pope, and Arbuthnot were his friends; he travelled with the Earl of Peterborough, saw Italy, and afterward in Paris met Malebranche.

He came home, was presented with rich deaneries and preferment, and lived in close friendship with Swift and Pope. Fortune was always ready to befriend him. He met the unhappy Vanessa but once: she left him £4000. He was made Dean of Derry, with £1100 a year. But a new vision of usefulness had seemed to open upon him: he had heard of the charms of Bermuda and of the American Indians; he would abandon all his rich preferments at home, and go to the far West to found a college for the education of the American savages.

Everybody yielded to his subtle power, and helped him. The King and Queen Caroline, Swift and Pope, princes and bishops, felt his enthusiasm for America. The government promised £20,000, which was never paid. Berkeley

married a fair and wealthy wife, and set sail for Newport and the summer isles of Bermuda. In Bermuda the wonderful college was to be founded, and a city was to grow up around it, for which Berkeley had prepared a visionary plan. He sang his famous lyric, "Westward the star of empire takes its way," and landed in Rhode Island. Here, not far from Newport, he built a house called "Whitehall," and lived for three years, writing philosophical works and awaiting the promised aid from the government at home. Here he wrote *Alciphron*; or, *The Minute Philosopher*. He purchased land and slaves, three of whom became members of his church. His children were born in Rhode Island. But the government aid never came, and after three years of expectation in Newport the vision faded, and Berkeley went back to England.

His usual good fortune pursued him. Queen Caroline insisted upon making him a bishop. He lived quietly at Cloyne, in philosophic repose. Every week he had a musical meeting at his house, and invited his neighbors. He was still eager to do good, to save England, to improve Ireland. His son died, to his great grief. At last a new idea ruled him; he would abandon all his preferments in the Church and go to live at Oxford, intent only on study. In his youth and manhood he had longed for the sweet airs of the summer isles; in his old age he would lose himself in the pleasures of the mind. He was ill; he was carried to Oxford in a litter, and here, January 14, 1753, Berkeley passed silently and peacefully away.

Two islands, fair and famous among the pleasant places of the earth, are associated with his philosophic fancies. Rhode Island and Bermuda might well unite to celebrate the bi-centennial of his birth. They are especially the islands of Berkeley. The city he planned for Bermuda and the college that was to radiate light from its coral cliffs over all the Western continent may never come into being, or perhaps they may still in some future age be perfected. His brief residence in Newport may seem of little importance; but Berkeley brought to the New World the refinement of Queen Anne's days, and it flowed out from Rhode Island to Boston, Philadelphia, and New York. Berkeley taught the power of the ideal, and proved it. He was in a certain way a prophet, foretelling the greatness of the New World. The summer skies of Bermuda and the misty shores of Newport seem still to echo with the oracle that should enforce its own fulfillment: "Time's noblest offspring is the last."

—*Harper's Weekly.*

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."

MARYLAND.

PORT TOBACCO PARISH.—On July 1st and 2nd, the Bishop made his first visitation of this parish, and confirmed thirty-one persons. The new Christ church and the rectory have been built almost entirely by the efforts of the parishioners, who number 450. The church cost \$14000, including the chapel, and the rectory with twenty-four acres of land, \$3,000.

NORTH CAROLINA.

ASHEVILLE.—*Trinity Church*—Bishop Lyman held an ordination in this church, on Monday, July 27th, when

Edward P. Green, of Ravenscroft Training School, was admitted to the Holy Order of deacon. The sermon was preached by the Bishop, and the candidate was presented by the Rev. J. Buxton, D.D., the rector of the parish.

Mr. Green will enter at once upon missionary duty in Watauga county; his post office address will be Boone.

NEW YORK.

NEW YORK CITY.—*Death of a Priest.*—The Rev. John Peterson, a colored clergyman, eighty-one years of age, and for more than forty years an assistant in St. Philip's church, New York, was buried from that church, July 19th, the Assistant-Bishop of New York and the Missionary-Bishop of Cape Palmas officiating.

MIDDLETOWN.—Grace church has been steadily making improvements in its church building and in its services. Recently the chancel was remodeled and fitted up handsomely after the manner of the chancel of Trinity church, New York. The church has a new surpliced choir which made its first appearance on Saturday, August 8th, at a memorial service in honor of Gen. U. S. Grant.

The office of the burial of the dead, as set to music by Prof. J. J. Miller, the organist and choirmaster, was sung by the clergy and choir. In a brilliant and eloquent address, the rector, the Rev. William McGlathery, held up to his people a few of the marked characteristics of Gen. Grant. Especially he dwelt upon his simplicity and the great love which he had for his wife and family, and drew a striking comparison between Thorvaldsen's great work, the Lion of Lucerne and the last days of Grant. The Lion of Lucerne, cut from the living rock just back of the city of Lucerne, lies prostrate with a spear through his breast, but in his dying agony with his mighty paw protects the hues of France. So Grant, a man among men, as the lion is among the beasts of the forest—a king—in his last struggle with death, with his hand protected from poverty and want his beloved wife and family. When he had finished his writing and his work God called him. No wonder there should be such love for country where there was such love for family.

The address was attentively listened to by one hundred members of the Gen. Lyon Post, No. 266, G. A. R., who attended the service in a body.

NORTH DAKOTA.

MAYVILLE.—June 6th, Bishop Walker visited this place and confirmed a class of ten, the first ministration of the holy rite in this section of the territory. He delivered two eloquent and practical sermons to very large congregations. July 2nd, one year to date from his first visit to this place, he laid the corner-stone of Calvary church, named for the church where he formerly preached, in New York city, and with the name he tenderly cherished this mission with a liberal donation, as a reward for their zealous work.

The stone church is rapidly progressing and completion is anticipated this fall.

MISSOURI.

PALMYRA.—On the 29th July, St. Paul's parish finished paying the debt contracted for the building of its new church. The event was considered of sufficient importance to give it a special celebration, and on Tuesday night, August 4th, the members of the parish together with friends from several other religious bodies, met at the rectory, and spent two or three hours in a manner most enjoyable. The ladies who have been unremitting in their zeal to promote the interest of the parish and to relieve it of its indebtedness, provided an abundant supply of all that could gratify the taste or please the appetite. Every one present appeared to enter fully into the spirit of the occasion with a desire to mark it as one to be long remembered.

CALIFORNIA.

SAN FRANCISCO.—*St. John's Church.*—This parish has just issued a record of its work for the last four years from Easter 1881 to Easter, 1885. The rector, the Rev. E. B. Spalding, has, during that time confirmed 136 persons, baptized 197 and has held 1500 services; has celebrated the Holy Eucharist 435 times and made more than 2,500 calls. The finances show a favorable condition of affairs.

ALABAMA.

SUMMARY OF STATISTICS.—The journal of the fifty-fourth annual convention of this diocese gives the following figures: Baptisms 339; Marriages 87; Funerals 230; Confirmations 274; Sunday School teachers 214, scholars 2,001; total offerings \$62,583.52.

TENNESSEE.

SEWANEE—The University of the South.—The Church throughout America is interested in, and should be informed of, the recent Commencement exercises of this university, significant as they were of a degree of advancement which is a surprise to every one who had the privilege of hearing them. Many features of this institution are distinctly its own. The authorities are possessors of the land upon which not only the school buildings are built, but the villa residences of the gentlemen and ladies who are guardians of the moral welfare of the students in their social relations to each other. On this mountain top they are remote from every thing that could influence to dissipation. Athletic sports vary the military discipline which is compulsory upon every student until he shall have entered the theological department. Before the establishment of the school a deputation of the most cultivated men who could be found in the Church were sent to make deductions from the finest of foreign schools, so that only that which had proved best was to be a part of the constitution that was to make the university of the South the ornament and example for Churchmen in America. War swept the endowment away. The present bishop of the diocese, as one of the bishops of the ten Southern States south of Kentucky and Virginia, sought out the territory which had been consecrated to the work and so re-habilitated the undertaking with an enthusiasm which has slowly and as surely wrought wonders in the last twenty years. The university has added buildings in the last ten years that would bear favorable comparison for beauty of design and convenience to purpose with any.

The surroundings are beautiful naturally, the views of valley and mountain charming and grand. The trustees are the bishops of the ten Southern States above-named, and have their summer homes on the domain. The theological department has been thoroughly equipped in the past three years. The present vice-chancellor, the Rev. Telfair Hodgson, has infused new life and established a business basis that furnishes in the tangible form of a surplus of funds, the best proof of capacity.

The Rev. Dr. Morgan Dix of Trinity church, New York, delivered the Baccalaureate sermon on August 6th; Bishop Dudley of Kentucky was the orator of the literary societies. The sermon was so pure in theology, so clear in construction, and withal so suited to the declared direction of thought within this university, as to find a keen appreciation and to establish a strong personal regard for the distinguished stranger. His subject was "Success."

The conference of degrees, together with the special prizes and medals, was of an interesting character. Bishops Green, Gregg, Elliott, Galleher, Quintard, Lyman and Dudley were all present on the occasion.

The two candidates for M. A. Degree were W. B. Hale, Jr., of Alabama, and G. R. Bellinger, of South Carolina.

The honorary degree of D. C. L., of the University of the South was conferred upon the Rev. Dr. Dix, and the hood of office placed upon his shoulders. Dr. Pise of Ohio was proffered the degree of D. D., *ad eundem*, and invested with the distinctive black and red hood copied by permission from the University of Oxford, England.

LONG ISLAND.

BROOKLYN.—*Death of a Priest.*—The Rev. Edward F. Edwards, a retired clergyman, died suddenly of paralysis of the heart, Aug. 12th, at his residence in this city. He was a native of Jamaica, West Indies and was educated at Oxford. He came to this country over fifty years ago and was in active service in the Church for more than forty years. He was at Albany and Cold Springs, N. Y. for a considerable portion of that time. He was 85 years old at the time of his death.

FOND DU LAC.

SUMMARY OF DIOCESAN STATISTICS.—As there was an error in the total amount of the offerings named in last

week's issue, we now give the correct amount with some additional figures: Families, 1,383; individuals, 6,376; Baptisms, 323; Confirmations, 279; marriages, 85; burials, 161; communicants added, 218, communicants removed and died, 116, present number of communicants, 2,474; total offerings, \$32,853.29.

ONEIDA—The Indian Mission.—August 9th, the tenth Sunday after Trinity, the Bishop visited Hobart church accompanied by the Rev. W. B. Ashley, D.D., of Milwaukee. As usual the tribe turned out in full force, and the church was much too small for the assemblage. Morning Prayer and the Litany were said in the Oneida tongue. Holy Baptism was administered by the Rev. Dr. Ashley to two adults and one child. Twenty-six Indians, one of whom was a man ninety-six years of age, were then confirmed by the Bishop, the Rev. Dr. Ashley making the address. The Holy Eucharist was celebrated by the Bishop, who also preached on the Gospel for the day, and talked to the people about the church, which they are preparing to build. The Bishop was assisted by the missionary, the Rev. E. A. Goodnough, and the Rev. Dr. Ashley in ministering to a great number of communicants. Three hundred cords of stone are required for the church. These the Indians are quarrying and drawing to the site selected. The plan is for every man who can, to give each Monday's labor to the work. About two hundred cords of stone are already on the ground and it is hoped next spring to lay the corner-stone, and the following autumn to have the building covered in. The whole cost is to be \$7500, of which \$4500 are now in the Bishop's hands. The patience of these Indians under the loss of the building fund which they had accumulated by the savings of fourteen years and the cheerful devotion which they are now making of their time and strength to provide the large and substantial church they need, ought to win for them the respect and liberal help of the Church everywhere. The Bishop and missionary would be glad to be enabled to build near the church a good room for the meeting of the sewing societies and guilds, through which much of the Church work and the work of civilization and refinement must be accomplished.

MISSISSIPPI.

BILOXI.—A correspondent writes from this seldom-heard-of place as follows: The coast of the Mexican Gulf between New Orleans and Mobile is noted for its numerous delightful seaside resorts. At the present time there are only two officiating clergymen of the Church on this portion of the coast. There is much in the work of the Church here that could not fail to interest friends at the North. This has proven a charming summer so far, the thermometer rarely reaching to 84 deg. in the shade. Refreshing rains have been frequent and good, and health has prevailed. The bright moonlight nights grant many refreshing sails on these wonderful phosphorescent waters, whose ship-lights tell of many distant shores.

To-day the dean has been called some forty miles away to the bedside of a dying saint in Pascagoula. Yesterday there was a funeral on the Tchoucatabuffa River. A carriage drive through the pines and then we were met by a boat to take us to the house of mourning. It was the wish of the deceased that the five other members of her family, who had been interred in a tomb near her home, should be removed at the time of her burial, and taken with her into the heart of the pine forest, some three miles away. Six coffins filled the country wagons in the front, as we wound over the white sandy road, slowly, to accommodate the many friends and neighbors who walked reverently beside the dead. The tall pines sighing over us, gave grateful shadows. When we stopped by the roadside, to drink from the spring of living water, the daughter told me how the dear mother, who was gone, had always hoped to come once more to drink there, in a haunt familiar to her childhood.

Along the wayside myriads of flowers were in bloom. White lilies, pink anemones, a low, growing golden-rod fair Queen Margaret's, the blue gentian, and vivid scarlet pitcher plants and many an unfamiliar face looked up from the flower-world, inviting one to linger.

The river Tchoucatabuffa, is deep and wide, and navigable for large schooners.

It winds over undulating slopes, which must have been long ago the bed of a great sea. As the dead were placed gently for their rest, it was blessed to hear the voice of Christian faith, promising the life of the world to come. The mourners lingered until the yellow sands were heaped by gentle hands above the dead. Around the new graves the green palmettoes rustled with a mournful sound. For a little while they spoke of her, the friends and neighbors, and of those she loved; they pointed toward a house half hidden by branches, covered with grey Spanish moss. There the dear mother had passed her childhood, they said. Then the country carts and wagons turned into diverse ways, and disappeared in the pine woods.

It has been the care of a philanthropic gentleman of New Orleans, that the dean's church at Biloxi, should be maintained. At this gentleman's recent death, his devoted family expressed their desire to further the work of the Church here still, as their beloved father has done. A beautiful rectory was his last selection for the home of the clergyman. The house fronts to the sea, and is shaded by giant live oaks. The parish is now occupied with the building up of Guild Hall, to be a Sunday school library and lecture rooms.

The Rev. Mr. Meyer of Pass Christian, has undertaken the establishment of a school for young women, under the patronage and co-operation of the bishops of the diocese, which, it is hoped, will prove a power for good in the education of Southern women. The school is well officered and under the charge of a competent matron. It is expected that Church families of the North, desiring to pass their winters in this delightful climate, will find it to their advantage to place their daughters under such desirable tuition.

Marvelous Restoration.—The cures which are being made by Drs. Starkey & Palen, 1109 Girard St., Philadelphia, in Consumption, Catarrh, Neuralgia, Bronchitis, Rheumatism and all chronic diseases, by their Compound Oxygen Treatment, are indeed marvelous. If you are a sufferer from any disease which your physician has failed to cure, write for information about this treatment, and it will be promptly sent without charge.

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.

AMERICAN GORMULLY AND JEFFERY'S

CHALLENGE SAFETY IDEAL

32 PAGE ILLUSTRATED CATALOGUE TO THE MANUFACTURERS

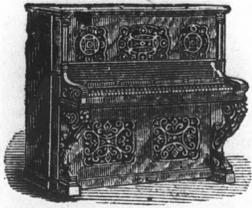
222-224, NORTH FRANKLIN ST. CHICAGO, ILL.

THE OLDEST Medicine IN THE World

Is probably Dr. Isaac Thompson's Celebrated Eye Water. This article is a carefully prepared physician's prescription, and has been in use for nearly a century, and notwithstanding the many other preparations that have been introduced into the market, the sale of this article is constantly increasing. If the directions are followed, it will never fail. We particularly invite the attention of physicians to its merits.

JOHN L. THOMPSON'S SONS & CO., Troy, N.Y.

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 intrusted to their care will receive prompt attention.—St. Louis Presbyterian, June 19, 1885.



IF YOU WANT

the most desirable
Piano or Organ
in the world,
do not fail to see the world-renowned
Estey Organ
and matchless
Decker Brothers Pianos.

If you can not call, send postal with your address, and we will mail you our terms, and catalogues of the above named, besides a fine line of less expensive, but very desirable instruments.

Estey & Camp,
190 State Street, Chicago.
203 Broadway, St. Louis.

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.

NO MORE ROUND SHOULDERS!

The Improved
KNICKERBOCKER
Shoulder BRACE
And Suspender Combined.
Pat. 1882, Imp. 1883-84



Expands the Chest and promotes Free Respiration. Prevents Children becoming Round Shouldered. A perfect Skirt Supporter for Ladies. Physicians everywhere recommend them. No harness—simple—unlike all others. Easily adjusted and worn with comfort. All sizes for Men, Women, Boys and Girls. The Cheapest and only Reliable Shoulder Brace. Sold by Druggists and General Stores, or sent post-paid on receipt of \$1 per pair, plain, or \$1.50 per pair, silk faced. Send chest measure entirely around the body. Address the mfrs.
KNICKERBOCKER BRACE CO.,
N. A. Johnson, Prop'r. **EASTON, PENNA.**

CHOLERA INFANTUM
CERTAINLY PREVENTED BY USING
NESTLE'S MILK FOOD.

This is the only infant's food that **COURTS THE SEVERE TEST OF HOT WEATHER.** By the use of Nestle's Food the lives of thousands of puny infants have been saved. Do not delay, but consult your physician about this food at once.

On receipt of a 10c stamp a sample, tin, sufficient for five feedings bottles, and a pamphlet giving analysis, constituents and directions will be sent to any address. Sold by all first-class druggists.
THOS. LEEMING & CO., Sole Agents,
18 College Place, 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.

A STORY OF GENERAL GORDON.

While everybody was discussing his fate the other day, I heard a story of General Gordon which shows the peculiar religious nature of the man who held Khartoum for nearly a year against the Mahdi. Gordon was dining in London one day with several club men, one of whom, when the wine had circulated freely and the party had reached the stage of extreme good friendship and familiarity, accused the General of looting a bottle of wine, and in proof of his assertion, he pointed to the bulging side of the warrior's coat. Others were quick to seize the idea, and, without even questioning the General, began to bet on the brand of the wine he was supposed to have secreted. The wagers were freely made, and soon the referee, in a half tipsy, wholly jocular way, clapped the General on the shoulder and ordered him to produce the bottle. "Chinese" Gordon rose to his feet, and putting his hand in his bosom, drew out a Church of England Prayer Book. "Gentlemen," he said, in a tone of undisguised indignation, "this little book has been my companion for years; and I sincerely trust that you all may find a comforter and supporter in the trials of life that will prove as true to you as this has been to me," and, with these words, left the room. A collection of apologies went to him the next day.

DR. SAMUEL JOHNSON once replied, "The life of a conscientious clergyman is not easy. I have always considered a clergyman as the father of a larger family than he is able to maintain. No sir, I do not envy a clergyman's life as an easy life, nor do I envy the clergyman who makes it an easy life."

"POKE a question right into his mouth," was the recipe for stopping the disorder of a boy in a Sunday school class, given by a superintendent of a colored school, at a meeting of teachers in Connecticut.

THE BEGINNING OF CONSUMPTION.—Blotches, pimples, eruptions, "fever-sores," ulcers and enlarged glands, are but so many outward manifestations of poisonous and scrofulous humors in the blood, which sooner or later are apt to attack the delicate tissues of the lungs, causing ulceration and consumption of these organs. Be wise in time and use Dr. Pierce's "Golden Medical Discovery," the greatest blood-purifier, pectoral and strength-giver yet known to medical science. It cures all these dangerous maladies having their origin in the blood, if taken in time.

We desire to call attention to a most excellent article of food for infants and children, called "Imperial Gramin," a simple chemical product of Winter Wheat. In all cases of children teething and Summer ailments, the writer, from personal knowledge most heartily recommends it. A noted physician ordered it for a child of the writer, when very low with dysentery, in place of all medicines, and it effected a complete cure.—N. Y. Examiner & Chronicle.

GUNN'S NEWEST (Revised) Home Book of Health or Physician; 21st edition, just ready, gives ninety fresh items; shows how to get 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.

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.

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.

MANY bodily ills result from habitual constipation, and a fine constitution may be broken and ruined by simple neglect. There is no medicine equal to Ayer's Pills to correct the evil, and restore the organs to natural, healthy, and regular action.

Beauty, that transitory flower, can only be had by using Pozzoni's Powder. For sale by all druggists.

"It's worth \$1000," said the man cured of cholera morbus by N. K. Brown's Ess. Jamaica Ginger.

"I was all run down, and Hood's Sarsaparilla proved just the medicine I needed," write hundreds of people. Take it now.

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.
Principal Office, 381 Main St., LOUISVILLE, KY.

In private, watch your thoughts; in the family, watch your temper; in company, watch your tongue.

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.

PAUL BROWN
PROFESSOR

Of Perspective and the Harmony of Color; and instructor in the Art of Drawing and Painting in Oil; and is the originator of a system, by the aid of which he is now successfully teaching the Study of Art by Correspondence. Enclose stamp for information regarding tuition, questions relating to Art Study and the renting of Paintings for copying. Room 60 McCormick Block, CHICAGO, ILL.

HOME ART WORK.

The Art Interchange, \$3 a year. A fortnightly journal, illustrated, gives practical instruction and information in painting upon all materials, and in all kinds of embroidery and art occupations. Hundreds of patterns for art work yearly. Full-page designs in color (Flowers and Figures) with each alternate issue. Supplements with every number. Sample copy, with full-page colored design, 15 cents. Trials 3 months (6 numbers) for \$1.00. Address WILLIAM WHITLOCK, 37 W. 22nd Street, New York.

THE ARNOLD AUTOMATIC STEAM COOKER.

The only Perfect Cooker. A household treasure and necessity. Better than boiling, broiling or roasting. Send for circulars.

Agents wanted everywhere. 339 Wabash Ave., Chicago.

A SOLID 10 PER CENT

Per annum, first mort Real Estate. Loans gages on productive approved by Tacoma National Bank. BEST OF REFERENCES EAST AND WEST. Correspondence Solicited. Address ALLEN C. MASON, Tacoma, Wash. Ter.

KANSAS LANDS FOR SALE

Sale in large or small bodies. Investments made or money loaned on real estate for Eastern Capitalists. Best of references given. Send two stamps for list and map.

WATSON & THRAPP, TOPEKA, KANSAS.

ALL PERSONS

desirous of adding to their incomes should handle our specialties and novelties. Highest references and testimonials from all parts of the U. S.

Good Agents Wanted

everywhere. Positively no postal cards answered. No stamp required for answer. Send for illustrated catalogue and price list. Secure Territory at Once. EDMUND S. MORGAN Secretary and Treasurer Morgan Luminous Sign Co., Key Port, N. J.

HOOK & HASTINGS, BOSTON, MASS.

Builders of the Grand Organs in Tremont Temple Boston; Plymouth Church, Brooklyn; Music Hall, Cincinnati; Church of the Holy Communion, Philadelphia and of over 1,200 CHURCH ORGANS every part of the country. We invite attention to our new styles of PARLOR ORGANS, at from \$600 to \$1,000 and upwards. MUSIC COMMITTEES, ORGANISTS, and others are invited to apply to us direct for all information connected with our art. DESCRIPTIVE CIRCULARS and specifications furnished on application. Second-hand Organs for sale at low prices.

J & R LAMB
59 Carmine St., New York.

TRINITY SEASON

GREEN DIAGONAL 70 inches wide, \$4.50 yd.
GREEN CLOTH 70 inches wide, \$5 yd.
GREEN SILK GOODS 48 inches wide, \$4 yd.
GREEN ALL SILK DAMASKS 30 inches, \$5 yd.
SUITABLE: FOR: ALTAR: CLOTHS: LECTERN DESK: AND: PULPIT

GREEN CORDED SILK STOLEES.....\$7.50.
GREEN SILK DAMASK STOLEES.....\$7.50.
Richly Embroidered,\$10, \$12, \$15.

GOLD SILK EMBROIDERIES OF HOLY: HOLY: HOLY: TRINITY: DESIGN XP. AO. Ready Worked for Transferring on to Hangings.

Hand-Book of Designs &c., free by mail.

DOSSALS: OF: HEAVY: SERGE: ALSO IN: CLUNY: TAPESTRIES With Green and Gold Designs and Crimson and Gold Borders.

CLUNY TAPESTRIES 48 inches wide.....\$3 yd.
GREEN SERGE 48 inches wide.....\$2.50 yd.

Hand-Book of STAINED GLASS.....free.
Hand-Book of FURNITURE.....free.
Hand-Book of METAL WORK.....free.

Cox, Sons, Buckley & Co.
LATE COX & SONS.
343 Fifth Avenue, New York.

Sarum Biretta or Canterbury Cap Special Stock, Silk and Russell Cord. Stained Glass, Brass Altar Crosses, Vases, Candlesticks, Desks, etc.

Set of 4 Italian Cloth Stoles, \$8.50. Silk Damasks and

Green Silk Stoles for Trinity Season, Plain and Embroidered, from \$6.50, upwards.

Memorial Windows and Brasses.

Art of Garnishing Churches, \$1.50. Designs

Mitchell, Vance & Co.,

836 & 838 Broadway, N. Y.

Designers and Manufacturers of

Ecclesiastical

Gas Fixtures and Metal Work.

Clocks and Bronzes, Metal and Porcelain Lamps, and Artistic Gas Fixtures for Dwellings.

FOR CHURCHES, Manufactured by George A Misch, 217 East Washington Chicago, Illinois.

Stained Glass.

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

MCSHANE BELL FOUNDRY Manufacture those celebrated BELLS and CHIMES for Churches, Tower Clocks, etc. etc. Prices and Catalogues sent free. Address H. MCSHANE & CO., Baltimore, Md.

MENEELY BELL COMPANY. The Finest Grades of Church Bells. Greatest Experience. Largest Trade. Illustrated catalogue mailed free.

Clinton H. Meneely Bell Co., Troy, N. Y.

MENEELY & COMPANY, West Troy, N. Y., Bells, For Churches, Schools, etc. also Chimes and Pells. For more than half a century noted for superiority over others.

MAHOGANY AND OTHER HARDWOOD MANTELS AT REDUCED PRICES. GRATES, TILES, ETC. BEST WORK. LOWEST PRICES.

CHAS. L. PAGE, 337 WABASH AVENUE, SEND FOR CATALOGUE.

THIS OUTFIT for \$15.00.

McCULLY & MILES, ARTISTIC Stained Glass, 1, 3, 5, 7 & 9 Madison St. Corner Michigan Avenue, Chicago.

I WILL GIVE A WATERBURY WATCH FREE!

and WARRANTED a RELIABLE stem-winding time-keeper, to any one who will get 3 subscribers for "THE RACINE AGRICULTURIST," the best 50-cent-a-year paper in the world. SAMPLE COPIES SENT FREE! Address ANDREW SIMONSON, Racine, Wis.

IMPERIAL GRANUM

THE SALVATOR FOR INVALIDS AND THE AGED

REGISTERED JUNE 5, 1877

THIS justly celebrated DIETETIC PREPARATION has acquired the reputation of being an aliment the stomach seldom, if ever, rejects. CONDITION NOT EXCEPTED; and, while it would be difficult to conceive of anything in food more delicious, or more SOOTHING and NOURISHING as an aliment for Invalids, and for the growth and protection of Children, its rare Medicinal Excellence in Infants, due to mal-assimilation, Chronic, Gastric, and INTESTINAL DISEASES (especially in Cholera, Dysentery, Chronic Diarrhoea, and Cholera Infantum), HAS BEEN INCONTESTABLY PROVEN. Often in instances of consultation over patients whose digestive organs were reduced to such a low and sensitive condition that THE GRANUM WAS THE ONLY THING THE STOMACH WOULD TOLERATE, when life seemed depending on its retention.

SOLD BY DRUGGISTS JOHN CARLE & SONS NEW YORK

THE COLLEGE OF Physicians & Surgeons OF CHICAGO. Regular session opens Sept. 22, 1885. Finest and best arranged College Edifice in this country. Experienced Faculty. Splendid Clinical advantages. For Catalogues address, Prof. D. A. K. STEELE, Sec'y, 1801 State St., Chicago, Ill.

LAKE GENEVA SEMINARY, Geneva, Walworth County, Wis. A Cultured, Christian School and Home. Unequaled for those desiring true womanhood. Sanitary conditions perfect. Opens Sept. 23.

THE CATHEDRAL SCHOOL OF ST. PAUL, Garden City, L. I., Diocese of Long Island, opens Sept. 23d. Equipment complete. Healthful location. Facilities unsurpassed. Competent staff of instructors. Military officer detailed by U. S. Government. Terms \$400 a year. For further particulars apply to CHARLES STURTEVANT MOORE, A. B. (Harvard), Head Master.

HOWARD COLLEGIATE INSTITUTE, West Bridgewater, Mass. Boarding and Day School for Girls and Young Women. Re-opens September 15th, 1885. For catalogue, address the Principal, HELEN MAGILL, Ph. D.

Graduate of Swarthmore College, Boston University, and Newham College, Cambridge, England.

MISSES A. and M. FALCONER PERRIN'S Girls' School, 2021 Fifth Ave., N. Y. Seventh year. Four departments with competent Professors, English, Latin, French, German. Boarding pupils \$450 a year.

ST. CATHARINE'S HALL, Brooklyn, N. Y. Diocesan School for Girls, 283 Washington Ave., Brooklyn, N. Y. In charge of the Deaconesses of the Diocese. Advent term opens September 23d, 1885. Rector, the Bishop of Long Island. Boarders limited to twenty-five. Terms per annum, English, French and Latin, \$350. Applications to be made to the Sister in charge.

ST. MARGARET'S SCHOOL, 633 West Adams St., Chicago, Ill. For young ladies and children, re-opens Sept. 17th. Limited number of Boarding Pupils accommodated. Virginia Sayre, Principal.

Steel JOSEPH GILLOTT'S Pens

Sold by ALL DEALERS throughout the World

Gold Medal Paris Exposition, 1875.

ST. AGATHA'S SCHOOL, Springfield, Illinois. For a limited number of girls, will begin its fifth year, Sept. 10th, 1885. Address MISS D. MURDOCH.

KIRKLAND SCHOOL, 275 and 277 Huron St. for young ladies and children. Eleventh year begins Sept. 16th. A few boarding pupils received. For circulars address Miss Kirkland or Mrs. Adams.

BALTIMORE FEMALE COLLEGE, 418 Park Avenue, chartered and endowed by the State of Maryland, affords every facility for a thorough, accomplished and Christian education. The President of the Board, Rev. Campbell Fair, D.D., and the President of the College, with a majority of the trustees and professors, are Episcopalians. The 37th year opens Sept. 14th. N. C. BROOKS, M. A., L.L.D., President.

THE WHEELER SCHOOL for Boys, Visitor, Rt. Rev. the Bishop of Chicago, rector Rev. T. D. Phillips, M. A., will open in Wheeler Hall, Washington Boulevard, Chicago, on Monday, Sept. 14th, 1885.

ST. JOHN BAPTIST SCHOOL FOR GIRLS, 232 E. 17th St. New York. Boarding and Day school, pleasantly situated on Stuyvesant Square. Resident French and English teachers. Professors in Science etc. Address SISTER IN CHARGE.

PARK INSTITUTE For Boys, 24 miles from N. Y. on L. I. Sound. Send for circulars. Rev. S. B. RATHBONE, M. A., S. T. B., Rye, N. Y.

HOME SCHOOL for Small Boys. (Rates Low.) on L. I. Sound. L. HAND, Lake Geneva, Wis.

ST. PAUL'S HALL SALEM, N. Y. 18 BOYS. ST. GEORGE'S HALL For Boys and Young Men, near Reisterstown, Md. Unsurpassed. Prof. J. C. Kinear, A. M., Principal.

UNION COLLEGE OF LAW, CHICAGO, ILL. The Fall Term will begin Sept. 23rd. For circular address H. BOOTH, Chicago, Ill.

MORGAN PARK MILITARY ACADEMY, Morgan Park, Cook County Ill. Send for Catalogue.

SELWYN HALL, READING, PA. A Church School for Boys. Preparation for all the higher institutions of learning. Conducted upon the military plan. Boys of any age admitted. For catalogue and terms address L. C. BISHOP, Head Master, Reading, Pa.