

# The Living Church.

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

VOL. X. No. 18.

CHICAGO, SATURDAY, JULY 30, 1887.

WHOLE No. 456.

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

Principals. Emeritus Principals.  
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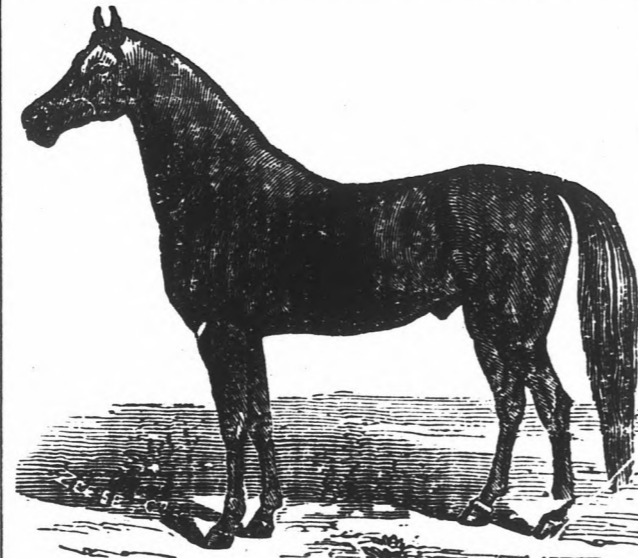
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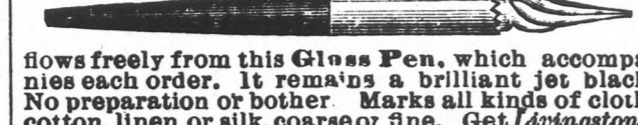
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**HIGH ART.** We offer to the readers of this paper an opportunity to purchase at a ridiculous price a pair of water-color reproductions of the most charming baby faces imaginable. The original paintings are by Ida Waugh, who undoubtedly is without a peer as a painter of ideal children's faces. These reproductions are so faithful that even artists are unable to tell the reproductions from the originals, except by close inspection. The pictures are life-size, 12x17 inches, and are printed on the finest "rough board," such as artists use for water-color paintings.

The subjects of these two pictures, a pair of Babies, one "Brown Eyes," one "Blue Eyes," about a year old, happy, smiling, call forth an expression of delight from every beholder. With these we send a **CHARMING BOOK FOR CHILDREN**, a large folio of 24 pages, crowded with attractive pictures and exquisite stories for the little ones. The covers of this book alone are worth the price I ask for pictures and book; it is printed in 23 colors, and on the back cover is 18 baby heads, and on the first cover a life-size head.

I send the two pictures and the book as described **FOR 50 CENTS**, postage paid, and agree to return money, and pay return postage, if the purchaser is not entirely satisfied with the purchase. The publishers of this paper know that I am responsible and mean just what I say.  
**DANIEL AMBROSE, Publisher, 45 Randolph St., Chicago, Ill.**

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**L. F. FRINK, 551 Pearl Street, N. Y.**

# The Living Church.

SATURDAY, JULY 30, 1887.

"O TARRY THOU THE LORD'S  
LEISURE."

BY F. BURGE GRISWOLD.

It is so hard to wait  
Even on God!  
The bitter, bitter strait,  
The cutting rod,  
Push the tried soul  
Beyond control,  
And wring the cry  
Of agony:  
"How long, O Lord! how long?"  
The answer comes; "Be strong  
And of a trustful heart,  
Surely He will impart  
His comfort when the hour  
Of his Almighty Power,  
Is ready to relieve,  
Faint not, only believe,  
And thou shalt quickly prove  
His goodness, and His love."

## NEWS AND NOTES.

A CORRESPONDENT of *The Southern Churchman* makes the suggestion that the six-million-dollar cathedral of New York be erected as a monument to the Million Dollar Enrollment Fund which he thinks is dead. After the Grant monument is completed, perhaps this suggestion will be adopted.

*The Guardian* states that Canon Hole declined the requisition sent to him from Nova Scotia to be nominated for the vacant bishopric, thinking that such an office should be held by a younger man, and by one who can more largely supplement the income (which is under £600 a year; without a residence) from his own private resources.

NOT many days ago the Bishop of Norwich completed his seventy-sixth year. Eight other bishops who have dioceses to control in England or Wales are more than 70 years of age: viz., Chichester (85), Worcester (80), St. Asaph (80), Bath and Wells (79), St. Albans (79), Winchester (76), Bangor (74), and Liverpool (71).

THE death of the Rev. Robert Blundell, M. A., rector of Headford, county Galway, rural dean, and a member of the Representative Body, took place on Wednesday, June 29th. Mr. Blundell was one of the oldest clergymen in the Church of Ireland, having been ordained in 1830. The entire of his ministerial career was spent in the diocese of Tuam, where he was greatly honored and respected.

AT the recent annual meeting of the Girls' Friendly Society, held at St. George's Institute, London, the report recorded considerable advance in the work of the Society, which now numbers 109,223 members, 14,755 candidates, 24,435 associates, and 903 branches in England and Wales. There are 169 recreation rooms and clubs in London and the provinces, and 59 lodges. A beautifully illuminated address, signed by 120,000 members and associates, has been presented to the Queen.

A CORRESPONDENT of *Church Bells* offers as a suggestion to the builders of the proposed cathedral in New York, that they should copy either one of England's historic cathedrals with various styles, as carrying on in the New World the history of the mother kingdom; or Salisbury cathedral, as the perfect Gothic building in one style, re-

presenting the Trinity; or St. Paul's, London, as representing the unity of God, in its most perfect mathematical proportions.

THE Church Missionary Society, of England, has received from the Rev. A. Downes Shaw, missionary at Frere Town, East Africa, a narrative taken down by him from a young African Christian, named Christopher Boston, who was with Bishop Hannington when he was killed, but who escaped, and has only recently been discovered. We give the account in full in another column.

WE are glad to state, in connection with the consolidation of *The Texas Churchman* with the *LIVING CHURCH*, that the Rev. W. W. Patrick, so long the able editor of the former, has kindly consented to act as our Texas correspondent, and by this and other means we shall hope to meet all the needs of the region hitherto reached by *The Texas Churchman*. As announced in the last issue of the latter, all contracts with its subscribers and advertisers will be faithfully carried out by *THE LIVING CHURCH*.

AS noted in our Canadian news last week, the Rev. Dr. Edgehill, Chaplain-General of the Forces, was elected to the bishopric of Nova Scotia, at the recent meeting of the Synod. He received a majority of the votes on the first ballot. July 15, however, a cablegram was received from Dr. Edgehill declining the bishopric. We understand that the bishopric was offered to the Rt. Rev. Llewellyn Jones, D. D., Lord Bishop of Newfoundland, but he declined it from a sense of duty to his present see. The Synod will meet in Halifax, Aug. 10, to again elect.

THE statistics of the growth of the Church and of the good deeds done by Churchmen during the fifty years' reign of Queen Victoria in England show that 6,000 churches and places of worship have been built for the use of Churchmen, as against 3,000 by all outside religious denominations put together. The home episcopate has been increased by seven new dioceses and the colonial by sixty-two. Within the last 25 years \$405,000,000 has been freely and voluntarily subscribed for Church purposes, and \$110,000,000 for the purpose of elementary education in voluntary schools—all under the oversight and government of the Church.

ON June 30th, the Rev. William Maturin, D. D., for forty-five years the faithful rector of Grangegorman, Ireland, passed to his eternal rest. Dr. Maturin was ordained in 1831, and in 1843 was appointed to the perpetual curacy of Grangegorman. He refused at least three offers of preferment made to him by Archbishop Trench. He came from a stock identified for a series of years with the ministry of the Church of Ireland, being a great-grandson of the Very Rev. Gabriel James Maturin, D. D., who was installed Dean of St. Patrick's in succession to Dean Swift, on Nov. 25, 1745.

THE sudden death is announced at Leeds, from sunstroke, of the Rev. H. C. Ogle, M. A., Fellow of Magdalen, Oxford, who it may be remembered, was to proceed in August to Kurdistan, to take part in the Archbishop of Canterbury's Mission to the Nestorian Christians in Assyria. Mr. Ogle's death will

deprive Canon Maclean and Mr. Browne of a most valuable assistant, and is deeply to be regretted on other accounts. Mr. Ogle had a most brilliant University career, winning the Craven, Ireland, Denyer, and Johnson Scholarships in succession, and graduating in the first class in *lit. hum.*

THE Dean and Chapter of St. Paul's have appointed the Rev. Henry Luke Paget, M. A., to the important benefice of St. Pancras, vacant by the appointment of Canon Spence to the deanery of Gloucester. The new vicar is a son of Sir James Paget, the physician, and a younger brother of the Regius Professor of Pastoral Theology at Oxford. He was ordained priest in 1878. In 1881 he accepted the charge of the Christ church, Oxford, Mission in the East End, then only just making a beginning. After five years of successful work he received the offer from the Bishop of Ely of the vicarage of St. Ives, a country town in the Fens with three churches to serve, which he accepted on account of his health. In his new field of work he will have charge of 16,000 souls.

NOT only Churchmen, but all lovers of peace, will rejoice to hear that the Queen's Bench Division have given a written judgment in the case of the Rev. J. Bell Cox, making the writ of *Habeas Corpus* absolute. The ground upon which the judgment proceeds is that the Act of George III., under which the imprisonment of Mr. Cox was ordered, was intended not to punish for past acts, but to compel obedience in the future; and the Court held that the order of suspension had expired before the writ *de contumace capiendo* was obtained. They further held that the writ having expired, any imprisonment ordered in consequence of it expired also. The "contumacious" person is entitled to his release as soon as there is no longer an order of the court for him to obey. The "contumacious" person will therefore be graciously allowed to resume his work, by leave of the Court, and to continue his ritual without the leave of his prosecutor. Mr. Hakes has decided to appeal to the Court of Appeal against this judgment.

ON Saturday, July 21, the chancel of the parish church of St. Paul, Hammer-smith, was consecrated by the Bishop of the diocese, it being exactly twelve months from the day on which the first stone was laid by H. R. H. the Duchess of Albany, the late Duke having laid the foundation-stone of the church on the 1st July, 1882. It only remains for the tower, of which about a third is built, to be completed, to render this church one of the finest in London. The services were all chorally rendered by the choir of the church consisting of 52 voices. The entire building is most noble and dignified, and is unmistakably intended for worship. The new chancel is 45 ft. long by 30 ft. wide, half being given to the sanctuary and half to the choir. On the south side is a large morning chapel capable of accommodating 60 or 70 worshippers. The baptistry contains a stained glass window in memory of Winifred, a daughter of the vicar, and another as a memorial to the late Bishop of London. The church consists of nave, 103 ft. by 30 ft.; north and south aisles of the same

length, and 13 ft. 6 ins. wide; baptistry of octagonal form at the west end 18 ft. diameter; chancel and chapel as above mentioned, and organ bay 24 ft. by 13 ft. 6 ins., in which a very fine, rich-toned instrument is being erected by Messrs. Brindley and Foster on the tubular pneumatic system. The chancel and nave are 76 ft. from ground to ridge. The fabric is built of red Mansfield stone externally, and of stone and marble internally. The cost of the building and furnishing will be between \$20,000 and \$25,000.

THE Queen has addressed the following letter to the Secretary of State for the Home Department:—

Windsor Castle, June 24.

"I am anxious to express to my people my warm thanks for the kind, and more than kind, reception I met with on going to and returning from Westminster Abbey with all my children and grandchildren.

"The enthusiastic reception I met with then, as well as on all these eventful days, in London, as well as in Windsor, on the occasion of my Jubilee, has touched me most deeply. It has shown that the labor and anxiety of fifty long years, twenty-two of which I spent in unclouded happiness, shared and cheered by my beloved husband, while an equal number were full of sorrows and trials, borne without his sheltering arm and wise help, have been appreciated by my people.

"This feeling, and the sense of duty towards my dear country and subjects, who are so inseparably bound up with my life, will encourage me in my task, often a very difficult and arduous one, during the remainder of my life.

"The wonderful order preserved on this occasion, and the good behavior of the enormous multitudes assembled, merit my highest admiration.

"That God may protect and abundantly bless my country is my fervent prayer.

"VICTORIA, R. and I."

THE annual commemoration and prize-giving in connection with the girls' school of St. Anne and St. Mary, Abbots Bromley, Staffordshire, England, was held July 2nd. The schools are carried on by the Society of the College of St. Mary and St. John of Lichfield, to which also belong St. Chad's College for boys at Denstone, and St. Oswald's school for boys at Ellesmere. The Bishop of Lichfield is the visitor. The commemoration service was held in the handsome chapel attached to St. Anne's. Canon Knox-Little preached the sermon. The report of the Lady Sub-warden stated that there were 112 pupils at the two schools, both of which were full, notwithstanding the fact that in May last St. Winifred's, Bangor, was established as a colony from St. Anne's. The Rev. Chairman stated that the pressing need of increased accommodation had led to the purchase of a site for a permanent building of St. Mary's opposite to St. Anne's, and that the erection would be commenced as soon as the funds should warrant it. The completion of the unfinished wing of St. Anne's was much needed; and now the Duke of Newcastle, with marvellous liberality, had placed at the disposal of the founder of St. Nicholas' and the Provost and Fellows of Denstone College, a large space of ground in the adjoining diocese of Southwell for the purpose of building a great school, probably like that at Ellesmere in Shropshire. Then they had £1,700 to raise in the next three weeks for the chapel at Denstone,

and they had pledged themselves to the expenditure of some thousands of pounds on the enlargement of the buildings at Ellesmere. To such dimensions had grown the tree which sprung from the little seed sown at Hurstpierpoint nearly forty years ago.

## CANADA.

MANITOBA.—The consecration of the Venerable Archdeacon Pinkham, Bishop-designate of Saskatchewan, will take place in Holy Trinity, Winnipeg, on Sunday, August 7th. The following bishops are expected to be present to assist the Metropolitan of Rupert's Land: The Bishops of Minnesota, Rochester, Moosonee, Northern Dakota, Huron, Qu'Appelle and Athabasca, and the Assistant-Bishop of Minnesota.

The synod of the Province of Rupert's Land, embracing the dioceses of Rupert's Land, Moosonee, Mackenzie River, Qu'Appelle, Athabasca, and Saskatchewan, will meet in Winnipeg on Wednesday, August 10th.

## CHICAGO.

CITY.—The members of St. James' choir returned on Saturday, July 23d, from their camping expedition at Twin Lakes, Wis. A most enjoyable vacation had been spent, and all were benefitted if healthy and sunburnt faces were any criterion. The boys brought back nearly 50 turtles, cat-tails, and other trophies too numerous to mention. Before returning, hearty votes of thanks were proposed to Mr. Bain for use of camping-ground; Dr. Vibbert, the vestry of St. James', Mr. Bowen, Messrs. Kimball for use of organ; Messrs. W. Smedley, Hughes, Ramsay, and Scobie for direction of camp, Messrs. Wicker and Phillips of the N. W. R. C. for facilitating the transportation. The takes of fish were unusually large, averaging 75 a day; many large ones were lost; Herbert Streeter landed a bass about 4 lbs. in weight. A vote as to the boy who had behaved the best in camp was unanimously awarded to Geo. Fisher, honorable mention being made of Frank Scobie, Frank Beckerman, Sheridan Gallagher and Herbert Streeter. Mr. E. C. Lawton of the cathedral choir, and Mr. Meyrick and family of Chicago were amongst the visitors entertained in camp.

## NEW YORK

## AUTUMNAL VISITATION.

## SEPTEMBER.

18. A. M., Trinity, Saugerties; P. M., St. John's, Kingston; evening, church of the Holy Spirit, Rondout.
20. P. M., St. Barnabas' House, New York—Memorial service.
21. Christ church, Piermont.
25. A. M., St. Paul's, East Chester; P. M., Grace, City Island; evening, Grace, Harlem.
28. St. Augustine's chapel, N. Y.—Diocesan Convention.

## OCTOBER.

2. A. M., St. John Baptist, Glenham; P. M., St. Mary's, Cold Spring; evening, St. Barnabas', Irvington.
3. P. M., Grace, Stony Point.
4. Evening, Trinity, Garnerville.
5. P. M., St. John's, Canterbury.
9. A. M., St. Paul's, Newburgh; P. M., St. Thomas', New Windsor; evening, St. John's, Canterbury.
10. P. M. or evening, church of the Ascension, Esopus.
11. P. M., Christ church, Marlboro'.
12. P. M. or evening, Christ church, Warwick.
13. P. M. or evening, St. Andrew's, Walden.
14. St. John's, Monticello.
16. A. M., St. Matthew's, Bedford; P. M., St. Stephen's, North Castle.
18. P. M., St. Luke's, Somers.
19. P. M., St. John's, Lewisboro'.
20. P. M., church of the Redeemer, Pelhamville.
23. A. M., St. Thomas', Amenia; P. M. or evening, St. Andrew's, Brewster.
26. P. M. or evening, St. Paul's, Spring Valley.
27. P. M. or evening, St. John's, New City.
28. P. M. or evening, St. John's, Ellenville.
30. A. M., church of the Messiah, Rhinebeck; P. M., St. Peter's, Stone Ridge.

## NOVEMBER.

2. St. Paul's, Pleasant Valley.
3. St. John Baptist, Kent Cliffs.

## DECEMBER.

4. A. M., St. James', Scarsdale; P. M., St. John's, Tuckahoe.

ommunications in regard to chan-

ges, postponements or additional appointments are asked not later than August 1.

## ALBANY.

SARATOGA.—Bethesda church has been entirely remodeled and enlarged, and is now one of the finest and most noticeable structures in the city. Viewing the church from the exterior it presents a massively solid and imposing, yet graceful facade. A massive square tower rises at the north west angle of the building, and contains a chime of bells, (a memorial gift); a Byzantine cross crowns the tower. A triple window with heavy stone mullions, pierces each of the four sides of the belfry, while massive buttresses support each corner of the facade. A very heavy battlement surmounts the facade and lends an air of rugged strength to the structure. In the church the aisles have been tiled with imported English tiles. Beautiful windows have been put in; the chancel window (a memorial) being especially worthy of notice for its elegant design and fine quality. The marble altar and reredos are approached by marble steps, and are exceedingly fine specimens of the sculptor's art. The church will be heated by steam, and the organ has been enlarged; the seating capacity of the church has been increased by 300.

The Bishop of Albany, assisted by the rector, the Rev. Joseph Carey, D.D., and other clergymen, re-consecrated the church on Sunday, July 3d. The sacred edifice was densely packed with an interested congregation. The surpliced choir of 40 men and boys was introduced at this service, and rendered the music in a most impressive manner. They have been in training since last Easter under the charge of Organist Rankin of Trinity parish, New York. Friends of the rector have given liberally towards the construction of the church, and have filled it with elegant and costly gifts and memorials. Sunday, July 17th, the Rt. Rev. H. C. Potter, Bishop of New York, preached in the church to an immense congregation.

SCHENECTADY.—A handsome memorial tablet of polished brass, received against a back-ground of gray Champlain marble, was recently placed in Christ church. It is in the form of a double Gothic arch, thus giving two panels to receive the inscription. In the upper part of each is engraved the symbol of the Latin cross. In the left panel the inscription reads as follows: In memoriam, Marianna Duane Jones, daughter of Samuel William Jones and Maria Bowers Duane, died January 10th, 1887. Blessed are the dead which die in the Lord for they rest from their labours and their works do follow them.

In the right panel is the following:

In memoriam, James Duane Jones, son of Samuel William Jones and Maria Bowers Duane, died December 31, 1879. Greater love hath no man than this, that a man lay down his life for his friends.

The tablet was designed and executed by Messrs. J. & R. Lamb of New York.

## OHIO.

GAMBIER.—The Church people of Ohio are manifesting a warm interest in the inauguration of the new Church Seminary for young ladies and girls, at Harcourt Place, in this village. Although Kenyon College has been in existence for more than 60 years, no special facilities for the education of the daughters of the Church have ever been offered here. An aggressive movement is now being made which will provide for Ohio girls and others who may choose to come, educational privileges of the highest order. The former estate of Bishop McIlvaine, twelve acres in extent, and more lately the seat of Dr.

Blake's private school for boys, has been purchased for the purpose. For some months past a large, new, and elegant brick building has been in course of construction, and the material equipment of the school will be first-class in every respect. Valuable points, in regard to the building, were obtained from the well-known St. Mary's school at Knoxville, Illinois. The teaching force will be in the main, a combination of ladies from the faculty of Wellesley College, near Boston, and gentlemen from the faculty of Kenyon College. Every provision for the welfare and proper training of pupils has been made on a liberal scale. Miss Andrews, the principal, is already in Gambier, devoting herself to the interests of the school.

Kenyon Military Academy has been outgrowing its accommodations and it is likely that many late applicants will be disappointed as to entrance.

The Bishop of Ohio, accompanied by Mrs. Bedell, left Gambier July 11, for a few weeks' rest among the Catskills.

## ARKANSAS.

The table of parochial statistics in the journal of the 15th annual council gives figures as follows: Baptisms—adults, 51, infants, 129, total, 180; Confirmations, 143; communicants, 1,406; Marriages, 27; burials, 50; Sunday schools—teachers, 101, pupils, 976; offerings, \$25,902.80; value of Church property, \$146,100.

## SOUTH CAROLINA.

From the journal of the 97th annual convention, we glean the following summary of statistics: Clergy canonically resident, 46; candidates for priest's orders, 4, deacon's orders, 1; ordained—priests, 5, deacons, 1, total, 6; number confirmed, 387; parishes and churches in union with the convention, 53, not in union, 4, dormant, 16; missions, 13, and in dormant parishes, 7, total, 20; families—reported, 2,488, individuals not included, 1,318, children under 14 years, 2,999, whole number of souls, 10,702; Baptisms—infants, 500, adults, 71, total, 571; confirmed, 377; Marriages, 125; burials, 318; total of communicants—white, 4,472, colored 711, total, 5,183; Sunday schools—teachers, 359, pupils, 3,152; grand total offerings, \$96,441.82. Reports received are not all full, and some parishes have failed to make any report.

## CALIFORNIA.

REDLAND AND LUGONIA.—On Sunday, July 17th, the beautiful church (designed for this newly-formed mission, by Messrs. Crocker and Smith) almost completed, was opened for divine service. At 11 a. m. the first service was held, opening with a processional hymn during which the clergy entered by the west door and proceeded to their places in the spacious chancel. Morning Prayer was said by the Rev. Messrs. Tayler and Simonds, the Very Rev. Dean Trew reading the lessons; and the Holy Communion was celebrated by the priest-in-charge, the Rev. Alfred Fletcher, assisted by the Dean. Many of those who composed the large congregation were adherents of the sects, but it is to be hoped they will often be found worshipping with the members of this mission who have erected the first house of worship in Redland. A considerable number remained to receive the Blessed Sacrament. The musical portions were well rendered, and the whole service was very hearty and satisfactory, and must have gladdened the heart of the hard-working missionary.

At 7:30 p. m. Evensong was said by

the Dean, the Rev. J. Simonds reading the lessons; the Rev. B. W. R. Tayler, of Riverside, preached an excellent sermon from the text, "I speak concerning Christ and the Church." The missionary made a brief address at both services congratulating his people on the success which had crowned their efforts, and showing the financial position of the church. There is a considerable debt, and several things are much needed to complete the furnishings—notably a bell.

The church—to be known as Trinity church—is of dignified proportions, and well suited for the proper performance of divine worship according to the use of the National American Branch of the Holy Catholic Church. The floral decorations about the chancel were profuse yet tasteful. The altar raised seven steps above the nave was vested in white, and the re-table contained flowers, and a large gilt cross. The general effect was very pleasing, restful and satisfying; and all true Churchmen may rest assured that should they be tempted to visit the beautiful East San Bernardino valley they will find full Church privileges and a hearty welcome at Trinity church, Redland.

PACIFIC GROVE.—Through the energetic efforts of the pastor, the Rev. J. Fred Holmes, a beautiful little church, christened "St. Mary's-by-the-Sea," has been erected for the worship of God among the pines at this place. The building is located on a piece of land 75x100 feet, valued at \$2,500, which was donated by the Pacific Improvement Company. The architect was William H. Hamilton, of Sacramento, and the style of the building is pure old English Gothic. It is 70x32 feet, with vestibule and turret entrances, also rear entrance to the vestry room and choir. The spire is 75 feet high and is surmounted by a finial cross and crown. The interior is finished in natural-colored woods, consisting of cherry, pine, cedar, redwood and walnut, all polished and varnished. There is seating capacity for over 200 persons. The acoustics are excellent. The chancel window is composed of a Gothic arch with four lancet-shaped windows, containing figures of the Evangelists, surmounted by a rose window upon which is shown the head of the Saviour, the whole being filled in with broken panes of mosaic. The front-window in the opposite end of the church, is very similar in style to that of the chancel, and has five lancet-shaped windows, the one immediately over the front containing a picture of the "Good Shepherd." The surmounting rose-window is much larger than that in the chancel and is filled in with broken glass in ruby, light and dark blue, and gold coloring. In the vestibule and turret are screens filled with old cathedral glass in ruby and gold tints. A rich, crimson colored carpet covers the floor throughout the building. Most of the articles for the interior furnishing of the church were donated: Alms basins, Geo. Fuller & Co., San Francisco; the upholstery and the marble font, by friends; altar cross and vases of polished brass, Mrs. J. M. Nagle, of Denver, Co.; polished brass book-rest, Mrs. J. Morgan, of Grand Rapids, Mich.; altar service, the ladies of St. Mary's Guild of Pacific Grove; red morocco bound prayer book, for the rector's desk, Mrs. A. A. Taft, of New York; Bible, Mrs. Van Mehr, of San Francisco; organ, L. D. Stone, of San Francisco, who also donated the bell for the edifice; chancel rail, of oak and bronze, Grace church of San Francisco. The sacramental service and altar linen, "The

California Auxiliary" of San Francisco. The total cost of the building and interior fittings was \$8,500, of which amount about \$1,200 yet remains unpaid.

The first service in the church was held Sunday, July 10. The sermon was preached by Bishop Wingfield who took as his text, St. Luke xi: 31. The church was crowded on the occasion. Bishop Kip and several of the clergy were present. Baptism was administered to children at 3 o'clock in the afternoon and the Rev. Dr. Lathrop preached at 7:30 in the evening.

Mr. Holmes did not begin work with a view of building a church in the Grove until November last, and the beautiful completeness of St. Mary's-by-the-Sea, which was commenced in April, is abundant evidence of his executive ability and untiring zeal in what he starts out to do. He is to be congratulated upon the successful termination of his arduous undertaking.

#### CENTRAL PENNSYLVANIA.

**READING.**—A more picturesque location could hardly be found than that of Selwyn Hall, the diocesan school for boys, surrounded by lawn and splendid shade trees, at the foot of Penn mountain. The Bishops, board of trustees and a number of the diocesan clergy assembled June 15th to witness the closing exercises. The patrons and friends of the school likewise arrived in large numbers, filling the spacious buildings and grounds. At the meeting of the trustees due mention was made of the many improvements and admirable progress accomplished by the school during the past year under the very efficient administration of the head-master, Mr. Lot C. Bishop. Morning prayer was then said by the Rev. D. D. Hefter, chaplain of the school, and the annual address to the cadets delivered by the venerable Bishop Howe. Dinner was served to all present; thereupon the cadet corps made a display of military evolutions. The drill lasted an hour and a half, resulting in the award of the golden medal to cadet corporal Ellis Lewis. Old soldiers present spoke in highest terms of the performances, while the uninitiated looked on with undisguised astonishment. An address followed by the head-master, who announced the honor-men of the year: Allan G. Cooke, head-boy; Clement G. Smith, gold medal, mathematics, also the Latin prize; Wilbur H. Kramer, the Greek prize; Allen G. Cooke, gold medal, sacred history; Heber L. Smith, gold medal, deportment; Seth W. Geer, gold medal, best general athlete. Addresses were made by the Hon. Mr. Kenny, Mayor of Reading, and the Rev. Dr. Orrick, Dean of the Cathedral. The day closed pleasantly with a hop, given by the cadets to their friends.

#### TEXAS.

**BASTROP.**—During the month of June the ladies of Calvary parish assumed control of a long-delayed piece of parish work, the completion of the beautiful little church. With a success that seems always to attend woman's earnest efforts, that work was done; and now, the re-painting of the wood-work and re-furnishing of the nave have been undertaken. The building, which is of brick with square tower and Gothic finish, with stained glass windows—eight of them, including two in the chancel, costly memorials—had never been plastered. The chancel, furnished and ordered in Churchly style, was not in harmony with the unfinished nave. The worshippers in Calvary church will henceforth be in surroundings, and it

is to be hoped, heartily in sympathy, with the leader of their service. Well-trained laity are never backward in furthering what is "for the greater glory of God."

#### WESTERN NEW YORK.

**PITTSFORD.**—The Rev. G. T. LeBoutillier delivered a lecture recently, which was received with much interest, on a subject rarely discoursed upon, namely: "The Church Bell." The occasion for it was the placing within the tower of Christ church an unusually fine bell, presented to the parish, together with a valuable town clock, made by the Thomas Co., Conn., in memory of the late Mrs. Haigous, a former parishioner. These beautiful memorials are most acceptable to the parish, and of great worth to the village. The hours are struck in connection with the bell, which latter weighs 3,500 lbs. and is of a singularly rich, deep tone. It is a faithful endeavour to reproduce for this parish the tone of a certain very fine bell in New York. The work was committed to the Meneely Bell Co., of Troy, N. Y. who have succeeded to the satisfaction of all parties concerned.

#### MILWAUKEE.

**MILWAUKEE.**—The Rev. Edwin G. Richardson, rector of St. James' church, has issued a year book showing the work of a busy and well-organized parish. The Sunday school, numbering 50 officers and teachers, and 416 scholars, is arranged in 39 graded classes; the kindergartners number 72; the intermediates 304; rector's Bible class 40. The school supports two scholarships, one in China, the other in South Dakota. Treasurer reports receipt of \$757.42. The Sunday school choir of 50 boys and girls is organized as a guild of St. Cecilia, which renders the music at Early Celebrations, and also at the week-day services of Lententide.

Woman's work is cared for by three guilds, aggregating 60 members. Within the year these ladies have given 14 entertainments for charitable objects, and packed seven missionary boxes. In addition they have conducted two sewing schools in which 266 girls were taught by 29 teachers; they have also organized two Twenty-Minute societies. Total amount of contributions from these associations, \$3,083.39. The growth of the parish has made necessary a large and more convenient building for lay work, which is now being erected; and the required money was collected before the workmen began the improvement. During the year the Baptisms were 46, Confirmations 49. The parish numbers 258 families, and 429 communicants; and the money contributed amounted to \$11,711.33.

#### DELAWARE.

**WILMINGTON.**—The Rev. William A. M. Maybin, aged sixty-two years, died here July 18, from a stroke of apoplexy which came on an hour before his death. He was born in Philadelphia, and for thirty-nine years was in the ministry of the Church, beginning at Williamsburg, N. Y. He was afterwards at Orange, Newark, and Vineland, N. J., Schroon Lake, N. Y., Aberdeen, Miss., and Brunswick, Ga. He left the last place in April, 1886, and came to this city on account of poor health. He built five churches during his day. He was a man of great musical ability.

#### LONG ISLAND.

The Bishop has recently made his annual visitation to some of the churches in Suffolk county. On Sunday, the 17th instant, the hottest day of this hot

summer, in the morning, he was in Easthampton, where, through the efforts of summer visitors, the church has been enlarged and greatly improved. In the evening he preached and confirmed in Christ church, Sag Harbor. Monday evening, at Greenport, he began with the stations included in the Suffolk County Associate Mission under the charge of the Rev. Robert Weeks. Holy Trinity church has during the past year received valuable gifts for the altar and chancel, and is now one of the most attractive and perfectly appointed for the celebration of the divine liturgy in the county. Tuesday, there was a large and attentive congregation to hear the Bishop in the quaint little church of St. Andrew, Yaphank. The service held at the decline of day, after cooling showers had swept all heat from the air, was indeed a thanksgiving and enjoyed by everyone. But the crowning work of the Bishop in importance was the consecration of Grace church, Riverhead, and of St. James', Brookhaven, which have waited long for the removal of all obstacles which stood in the way of their receiving this privilege. The consecration sermon in each case was preached by the Rev. C. A. Jessup, S. T. B., one of the staff of the cathedral clergy. The Bishop administered Confirmation at all the churches which he visited. Among the clergy present at the consecration of St. James', Brookhaven, were Dr. Thos. Richey, professor of Ecclesiastical History in the General Theological Seminary, and his son, the Rev. Allan Richey, rector of St. Paul's church, Patchogue. At Brookhaven all the attending clergy were the guests at dinner on Tuesday evening and at luncheon the next day, of Mr. Horace Fairchild, by whom, and his charming wife and family, they were most hospitably entertained.

**BROOKLYN.**—Various improvements will be made in the church of the Redeemer, the Rev. Charles E. Treat, rector, during his absence in the summer vacation. The interior of the church will be repaired and beautified; the organ will be re-arranged so as to face the chancel, by bringing it forward and making it more effective in guiding the surpliced choir; while there will also be an enlargement of the room for the Sunday school. Mr. Treat will spend his vacation at different resorts on Long Island.

The Rev. Warren Hubbard, rector of St. Paul's church, Brooklyn, will spend his vacation between Fulton, N. Y., Vergennes, Vt., and Chittenango Springs, N. Y.

#### BISHOP HANNINGTON'S MURDER.

The Church Missionary Society has received from the Rev. A. Downes Shaw, missionary at Frere Town, East Africa, the following narrative taken down by him from a young African Christian, named Christopher Boston, who was with Bishop Hannington when he was killed, but who escaped, and has only lately arrived at Frere Town: "The Bishop was kept a prisoner for seven days. We were all quite free to walk about. We had our guns, and all the loads were left in our house; nothing was taken away, only there was a soldier there always to see that we did not take anything away. On the seventh day the messengers returned from Mwanga, and there was much firing of guns. We asked what the news was, and were told that Mwanga had refused to give us permission to go on to

Uganda, that we were to go back the way we came, and that on the morrow we should start. We all slept well that night. About 7 A. M., on October 29, some soldiers came, and began to bind us. Some of us struggled a good deal, and then those who did had their hands tied behind, and were put in wooden slave-collars, but those who submitted were only tied with their hands in front. Some Waganda, whom we had not previously seen (they came back with the messengers), came and talked to us. They asked, 'Who gave you permission to come this way? You have come without leave, and must return at once.' About 2 P. M. the Sultan came to see us; he had the Bishop's umbrella in his hand, and when it rained he put it up. He divided us among his soldiers, putting one of us to two soldiers, and then we were taken away, each one to the soldier's house who had charge of us. At 3 P. M. we were brought out and put together in a line, and marched off, taking a road leading in the way by which we had come. Before leaving the houses our guards had taken away our clothes, and gave us pieces of bark-cloth to wrap round our loins. We were marched a long way—it took us more than two hours to reach the spot where we halted. Shortly before reaching that place we saw in front of us the Bishop and his boy Ikutu, who carried his chair; they were surrounded by a great many soldiers. Ponto, the Bishop's cook, was with us, with his hands tied behind him. We came to a place where there were many trees on one side and a valley on the other. Here the Bishop was with the soldiers. We stopped within a few yards of where he stood, and could see him quite plainly. He tried to sit down, but the soldiers would not let him. They began to pull his clothes off him. They took away all his clothes and left him naked, with only his boots on. This they did, for they wanted his clothes. Then most of the soldiers left the Bishop and came and stood near us. Suddenly a gun was fired off as a signal; then two soldiers, who were standing one on either side of the Bishop, stabbed him in his sides with their spears, and he fell down on his back."

Mr. Shaw proceeds:—

"Here all was lost to the poor fellow. He said: 'When I saw the Bishop stabled I trembled, because I knew they would kill me.' The soldiers set on the forty odd helpless men with great ferocity, and Christopher was stabbed in the side and fell down as dead. Seeing him fall, the man who struck him must have imagined him to be dead, and left him to attack another. Christopher said: 'All was dark to me till I woke up about 3 a. m. the following morning. It was very cold, and the cold had revived me. I sat up and found that my bowels were coming out of the wound in my side. I picked a broad plantain-leaf, and, having put my bowels in, I bound this leaf over the wound to keep them inside. I saw my dead comrades round, but did not look for the Bishop's body. I was too ill to do that. I could not stand up, but crawled away in the direction of the country where we left Mr. Jones. I knew that three of our people had not been brought to the slaughter—Ibramu, Makanyaga, and Hamissi Jurki—but I thought that all the others were dead. I struggled along for some days. I saw many people; the women pitied me, and gave me food. Of the men, some said: 'Kill him;' others: 'No, we don't want his blood in our land; let him go on, and he will die somewhere else.'"

I found a man who was kind to me, and let me live with him for a time; he knew all about the murder of our people, and used to tell me lots of things. I asked why they killed the Bishop with spears, and did not shoot him. He said, "Ah! the gun is the weapon of the white man, they make it, and they know what charm to use, so that it will not kill them, so that it would be no use trying to kill him with a gun; but the spear is our weapon, and the European has no charm against it, therefore the white man was killed with a spear." After many days—I do not know how many—I reached Kaunyi, where the Bishop slept on the 19th; here I was treated very kindly and stayed some time. After several days two of my comrades came—their names are Ikutu and Almasi; they said that just as the soldiers were attacking the party, a messenger came from the king saying that some young men were to be saved, therefore ten were snatched away from the party and the rest were killed; of these ten were Ikutu and Almasi. They said they made their escape and came here, hoping to get to Mr. Jones. I heard that Ibramu was given the young men who were saved, and he was told to make guns. He said he would, and they gave him ground and a house. After a short time Ibramu ran away, and they did the same a few days after. We stayed at this place many days, and then a Swahili man, who was hunting, came across the lake in a canoe. He was a friend of Mackay, and I asked him to take me across the lake in a canoe. He refused at first, but after a time agreed to do so. We landed on the south side of the lake, and then I sent a letter to Mr. Mackay, and told him where I was. He sent me some cloth, and told me to go to Mr. Gordon. I went to Mr. Gordon, and after eight days went on to Uyui. There I found Mr. Taylor, and came with him down to the coast, and so on here."

Mr. Shaw adds:

"This narrative was taken down by me from the man himself, Christopher Boston. He knows a very little English, but spoke Kiswahili. He is one of our Frere Town boys, having years ago been released from a slave dhow, trained in our schools, and when of a suitable age, sent out to earn his living. When we were commencing our work at Taita there was a need of promising lads to go up to assist Mr. Wray with his work. Christopher was one of these. When I went to Taita to visit Mr. Wray I found that Christopher was making himself very useful in many ways. When Bishop Hannington was making up his caravan to go to U-ganda, Christopher volunteered to go."

Another fragmentary account, mentioned by Mr. Mackay, confirms the above, but adds that the Bishop was on his knees in prayer when he was speared.

#### STIRRING WORDS BY BISHOP TUTTLE.

Bishop Tuttle in his first address to the convention of Missouri used the following hearty and strong language on the subject of Domestic and Foreign Missions: "I do earnestly request every clergyman of this diocese to make it a foremost duty to interest his people in missions, and to see to it that at least one offering every year from his people be given to Foreign Missions, and one offering also to Domestic Missions. We cannot hope for God's full blessing on us as a diocese unless we are alive to

our duty and our privilege in giving to these two great departments of missions which the united Church has taken in hand to look after. There is a reproach over the American Church in that every parish and mission station does not faithfully give to Foreign and Domestic Missions. I have it greatly at heart that this reproach may be rolled off from Missouri, by our taking care to give. Help me, my brethren of the clergy, that our record may be improved. I shall not be satisfied, I can not be grateful, unless every one of you will at least twice a year talk missions, and secure one offering each for the Foreign and Domestic fields." If all the clergy would act on the principle of this advice we should see a revival of life throughout the Church. Why should not collections be taken and sent to the treasury of the General Board before the end of August, which closes this fiscal year?

#### ISLANDS OF THE PACIFIC.

Bishop Selwyn wrote, respecting the Melanesian Mission on returning from a visitation, in the *Southern Cross*:—"In Florida we had the happiness of baptizing the first great chief who has come over. His case was a good example of the difficulty about Baptism of polygamists. He had only had two wives, but, unluckily, the second was the mother of his child of whom he was very fond; so he asked me who was to take care of the child, and how was he to see it? Questions easy enough to settle off-hand, but difficult when we consider how easily scandal may arise. At Bugotu I stayed nine weeks. Two years ago the great chief of that district died, and was succeeded by a man named Soga, who, though personally friendly, would have nothing to do with our teaching, alleging that he was afraid of his own gods, not of ours. This man, latterly, had been making head-hunting expeditions, and just before we came, had killed some forty people. I went to see him about this, and found him very ill with an epidemic disease. He made excuses for his action, but I tried to show him what a great chief really ought to be, and then left him some medicine. Ten days after I heard he was worse, and that his people said it was my medicine, and that I had bewitched him. So off we went again and found him. He said it was not my medicine, and that he was ready to take some more. So we all solemnly tasted it, his people, my people and myself and then the great man. In a few days he was all right, and his gratitude and his people's was great. He gave us two boys, who are now at Norfolk Island, and when a head-hunting party came down and wanted to buy heads, he refused; and, on the other hand, would not allow his people to attack them. I baptized over sixty people during my stay at Bugotu, including a great chief, and we got a school on the other side of the island into fair working order. I wished to make a two days' journey to some people inland, but things were so unsettled and the weather so bad, that I had to give up the idea. I have just come back from revisiting Sta. Cruz, landing there a teacher from Motalava and his wife. Those who saw them standing on the beach, with the tears streaming down their faces as we pushed off, yet with no shadow of hesitation or fear, could not doubt the sincerity of their faith or the power of God's Holy Spirit within them. We were met there by H. M. S. *Diamond*, to the great delight of the natives, who were received

in a most kind way by Captain Clayton, and his officers. It is a great thing that they thus learn that a British man-of-war is to be respected as a friendly power—not only feared. Coming south we had a very pleasant time among the schools in the Banks Islands. At Motalava I ordained Walter Woser, a native teacher, who had already won a "good report." There were eighty-six communicants at the service, and I confirmed thirty-seven candidates in the evening. Mrs. Selwyn, who was able to accompany us this voyage, was an object of great interest to all the womenkind, with whom she made great friends. Altogether the signs of progress are cheering; the report will show upwards of 600 Baptisms. One of the most striking things we saw was at Rouwa, a little sand islet with twenty-nine souls all told on it, who, under the guidance of their teacher, William Quasvar, had built the most substantial church we have anywhere in the Mission. The walls are of thick lime concrete, and all the seats, the rail, and even the holy table; and the inside is plastered in a way that would do credit to any workman."

#### "AT EVENING, IT SHALL BE LIGHT."

BY CATHERINE M. MORRIS.

Zechariah, xiv: 7.

Ah! yes, at evening when the shadows gather,

When only spectral light the valley fills,  
Where shall we turn, but unto Thee, our Father,

Unto Thy rest, the "Everlasting Hills!"

When earth recedes, with all its finite vision,  
Its hurrying pulses, wasting life away,  
How pants the spirit for its home Elysian,  
Borne on the wings of faith to realms of Day!

O! all ye saints, heirs of a land immortal!  
O! all ye martyr throng, a mighty band!  
All who have entered through the shining portal,  
Ransomed and sanctified, through Christ,  
ye stand!

Pilgrims and strangers through these haunts forsaken,  
Swept by the chilling winds and blasts below;

When satisfied in Him, we shall awaken,  
Then shall we all His perfect glory know!

#### THE CORONATION CHAIR AND STONE.

The Queen sat in the Coronation Chair at Westminster Abbey, June 21st, and it may be interesting to give Planché's description of it. But, first, as the Liapail, or fatal stone of Ireland, the palladium of Scotland, which has for so many centuries been part and parcel of the Coronation Chair. The legendary history of the stone commences with the patriarch Jacob, who is said to have rested his head upon it in the plains of Luz. The stone was carried by the Scythians into Spain, and thence transported to Ireland by Simon Brecno, or Brec, son of Milo, in the time of Romulus and Remus. Its place was the hill of Tara, and upon it the Kings of Ireland are supposed to have been crowned. The miraculous power was attributed to it of proving the legitimacy of the royal race by making "a prodigious noise," and being "surprisingly disturbed," whenever a prince of the Scythian line, that is, one of the descendants of Milo, or Milesius, King of Spain, was seated upon it. From Ireland it was removed to Scotland 320 years before the Christian era by Fergus, son of Farquarhard. In the year 850 it was placed in the Abbey of Scone, in the county of Perth, by King Ken-

neth, who is reported to have caused to be inscribed upon it in Gaelic the following prediction:

If faith speak sooth, where'er this stone is found,  
The Scots shall monarchs of that realm be crowned.

At Scone it remained until Edward I. dethroned Baliol in 1296, when the victor sent it to London with the regalia of the Scotch monarch, and presented it in the following year, "on the morrow of St. Botolph," as well as the regalia, at the throne of St. Edward, the Confessor, through whose virtues he had acquired it. With this fact its authentic history commences, together with that of the wooden chair which has ever since been its repository. The chair is of solid oak, and still firm and sound, though much disfigured by wanton mutilations, as well as the hand of time. Immediately under the flat seat, "the Stone" rests, on a kind of middle frame, supported at the corners by four crouching lions on a bottom frame or plinth. All around, on a level with the stone, ran formerly a beautiful piece of tracery in quarterly divisions, each containing a beaten shield, originally emblazoned, but there are no vestiges of the arms sufficiently distinct to be identified. Of these shields only four out of ten remain, two at the back and two on the left side. All the rest have been broken away, and even the tracery itself is entirely gone in front, so that the stone is there fully exposed to view. The back is terminated by a high pediment, along each angle of which are five crockets, but these are of an inferior workmanship to the rest of the chair, and of subsequent addition. Along each side is a smooth flat division about three inches broad, which appears to have contained a number of small plates of metal, probably with armorial bearings enamelled on them. The whole chair has been completely covered with gilding and ornamental work, much of which may yet be distinguished on close inspection. On the inside of the back are some faint traces of a small figure in a royal robe, a small portion of the bottom of which, together with a foot and shoe, are still visible. Below the elbow on the left side is distinguishable a running pattern of oak leaves and birds with red breasts, and falcons on the oaken sprigs, in alternate order. A different pattern of diaper work is shown on the right side, as well as within the tiers of the panelled arches which adorn the outer side and back of the chair.

#### BISHOP GREEN.

From *The Felicitiana Sentinel*.

In announcing the death of this distinguished prelate we laid before our readers a brief summary of the chief events of his life. It seems fitting to add a few traits of character with some illustrative incidents. His history, reaching nearly ninety years, goes back into the past century. In his boyhood the great actors of the revolutionary period were still actively engaged in public life. Born before the death of Washington, he was nearly thirty when the author of the Declaration of Independence passed away. His father being a man of wealth, he received the best education the South then afforded. But the gentleness of manner, the quiet dignity, the consideration for others which never failed him, were not learned from books. They were rich gifts of nature nurtured and trained by early intercourse with the elevated and refined. Firm without selfish ob-

stinacy, never by empty parade disguising his sentiments upon any matter of principle, he ever showed his respect for the opinions of others. Thus exemplifying his own Bible text "speaking the truth in love," he won the esteem of those from whom he differed most. \* \* \*

The Bishop was in the city of Natchez when Jenny Lind in her tour through this country came to that place. It being in the sacred season of Lent he felt it his duty to decline the invitation to attend her concert. The next day, as she was being driven to the boat, her carriage met that of the Bishop. He, desiring to assure her that the refusal meant no discourtesy but was simply a matter of conscience connected with the holy season, requested the driver to stop. By the interview the great queen of song became so impressed that alighting from the carriage and kneeling upon the bare earth, she begged his paternal benediction. A gentleman who was with the Bishop, relates the incident as one of the most affecting he ever witnessed. The minister of God standing bareheaded, his long white locks glistening in the sun, laid his hand upon the head of the kneeling woman and prayed God's blessing to rest upon her that her wonderful art might redound to His glory and that the voice so tuneful upon earth might one day sing the angels' song in Paradise.

On another occasion when crossing a street of the same city he was knocked down by one of the horses of a private carriage. The lady to whom both horses and driver belonged became very angry and threatened the latter with severe punishment. The Bishop, however, as soon as he arose, took all the blame upon himself, apologized for being in the way, and did not desist until he had obtained a full pardon for the careless coachman.

Born a slaveholder, and through life feeling this to be the true relation between the races, he was ever kind and gentle in his intercourse with colored persons and showed his interest not alone in words but in liberal gifts and charitable actions. During the troublous times of Mississippi reconstruction, when passing through Jackson he learned that Henry Mayson, a colored barber and politician, had been arrested as an instigator of violence and placed in prison. The Bishop, from his previous acquaintance with the man, was so convinced of his harmless character that he went at once to the prison and such was the confidence felt in his judgment, that notwithstanding the intense excitement and the real dangers of the hour, the man was released.

With strong convictions upon matters of public interest which not even the logic of events could modify, the Bishop never appeared in public life save as a peacemaker. When the Federal troops invaded his diocese, and in the ravages of war his house and all his patrimony were destroyed and himself a houseless wanderer, his gentle courtesy never forsook him. With no disguise or concealment he won respect and received everywhere the attention due his office and station.

Once wishing to visit a household remote from the usual route of travel he came suddenly upon a Federal picket. In lieu of the regular pass, he and the accompanying clergyman had an order from the commanding General to be allowed to pass the lines at any point, which was shewed. The soldier claimed that he was stationed there to prevent any one from passing and could

not recognize any written document. The Bishop reasoned at some length in vain. As he turned back he veiled his disappointment under such courtesy of expression that the rough soldier said to a bystander: "That old Reb was well raised anyhow."

These illustrative anecdotes might be accumulated indefinitely did space admit. They bring Bishop Green before us as a Southern gentleman of that high school that is, alas, passing away. \* \* \* The kindness of heart, the gentle courtesy, the care for others rather than self, the honesty of purpose and fidelity to conviction which were the fundamental elements of Bishop Green's character, are still the same potent forces for good and will continue such forever. The graces of such a spirit are worthy of all imitation, and the record of his life should be placed in permanent form as a model for the young men of the rising generation.

WHILE strolling through the vestry room, the following admirable rules met my eye, prepared by Bishop Paret, during his rectorate, for guidance of the clergy. They are well worth citation:

1. Unfailing punctuality.
2. For ordinary service, be in vestry-room at least fifteen minutes before service.
3. For Holy Communion, at least thirty minutes before service.
4. Let all arrangements for Holy Communion be made early: avoid doing such things in sight of the people.
5. Make records immediately and fully.
6. Places to be found before service, with same caution as in rule 4.
7. Lessons always to be read over beforehand by reader.
8. Great care in handling and cleaning altar vessels so easily marred.
9. The rector not to be disturbed in his rooms needlessly. Try to secure his quiet. Private signal to be used only for matters of real importance.
10. Clergy not to leave the city without rector's knowledge and consent.

Certainly for the working management of a large parish, these are singularly valuable, and in their general features might be copied with helpfulness by every parish in the land. Bishop Paret is nothing, however, if not thorough. He has no superior in the Episcopate in systematic management of affairs. The diocese of Maryland already feels his able and judicious sway.—*Cor. of Standard of the Cross.*

THE REV. DR. MUHLENBERG'S TOMB—It will doubtless interest many of St. Johnland's friends, to learn of a remarkable coincidence which occurred in connection with the site of the Rev. Dr. Muhlenberg's tomb, when he was about to organize this beautiful little town. "He was walking about on this elevation," says his biographer, "which commands an excellent view of the settlement, and after silently surveying the unoccupied site, he suddenly exclaimed, 'Ten years, oh, my Father, if it please Thee, to set forward this work, and then—spreading his hands expressively toward the turf, and a moment afterward stretching them eagerly upward as his eyes gazed into the heavens, he said no other word. Precisely ten years to a month and his mortal remains were laid beneath the sod on the summit of the knoll where he was standing.'" On the plain but substantial tombstone are the words: "Here sleeps the earthly

part of William Augustus Muhlenberg, Doctor in Divinity. He was born September 16th, 1796. Ended his work April 8th, 1877."

BOOK NOTICES.

SCHOOL SONGS. Primary Nos. 1, 2, 3 combined, consisting of new and pretty melodies for primary schools. Chicago and Boston: The Interstate Publishing Company. Pp. 96. Price, 25 cts.

The songs in this book are all very easy, and yet there is the greatest variety. Most of them have been written expressly for this collection by well-known teachers. The book is divided into three parts, any one of which may be obtained in manilla covers at half the price of this.

HYMNS FOR MISSIONS, WITH TUNES. Set forth under the authority of the Parochial Mission Society of the United States. Chicago and New York: Biglow & Main.

There are 123 hymns eminently adapted for use in Missions, and scarcely less to devotional meetings of parish societies. The musical setting for each hymn is most aptly chosen, in a judicious, eclectic spirit, from the strict English Church composers, from the popular American writers, and a few carefully selected from the works of well-known dissenting evangelists and singers. We think, too, that this little book would be found, in most part, suitable for use in family prayers.

A HUMBLE ROMANCE and other stories, by Mary E. Wilkins. New York: Harper Brothers; Chicago: A. C. McClurg & Co. 1887. Pp. 436. Price \$1.25.

The twenty-eight stories in this collection are stories of humble people in New England, and are all of them remarkable, not only for their naturalness and power in the delineation of character, but also for the presentation of the best side of human nature. Such stories make one feel more in love with his kind; and while they help to while away a leisure hour, they enable one to do so with interest and profit. Only a good woman could write such good stories.

DRONE'S HONEY. By Sophie May. Boston: Lee & Shepard, publishers; New York: Charles T. Dillingham. Price \$1.50.

This is the story of a young man born of wealthy parents and who passed his earlier youth in an aimless way, settling to nothing with any vigor of purpose. Beginning as a lawyer he at last becomes a physician through the force of circumstances and his own native tastes and predilections. Love comes in to help him unravel the tangled thread of his life, and after some struggles, and a misunderstanding occasioned by a crime being falsely attributed to him, he at last comes out into the light rejoicing and strong.

POETRY AND PHILOSOPHY OF GOETHE. Comprising the lectures and extempore discussions before the Milwaukee Literary School in August, 1886. Edited by Marion V. Dudley. Chicago: S. C. Griggs & Co. 1887. Price \$1.50.

We cannot do better in introducing this valuable work to the public than to quote the prefatory note of the editor. She says: "This volume of lectures and extempore discussions is offered to the public in the interests of higher literature in the Northwest; as an effort, secondary to that of the Milwaukee Literary School, to popularize the thought of a great author through the interpretations of specialists in German literature. To emphasize the value of ideas; to stimulate profounder research; to cultivate immortal youth, is its earnest purpose." The volume fully answers this noble aim. It would be difficult to find a series of abler or more interesting addresses. There is a thorough-going air of conviction and intellectual honesty about them which is most refreshing. One is led to marvel at the fruitfulness and power of the one great mind at

whose feet so many teachers sit. And when we consider that his influence is only beginning, that like a mighty river he has still a long course to run, it becomes more and more important that the thinking world should understand the scope and meaning of the lessons he has to teach.

THE vestry of St. Andrew's church, Wilmington, Del., have arranged for the publication of a memorial volume containing the tributes to the memory of Bishop Lee evoked by his death. It will include a biographical sketch, the sermons of Bishop Williams and the Rev. Mr. Murray, the remarks of Bishop Howe at the funeral, the resolutions and minutes which have been communicated to the Bishop's family and some selections from letters received at the time. Any persons who desire to do so can secure copies (\$1.50 each, by sending their names to George H. Bates, Esq., a member of the publication committee, P. O. drawer 20 Wilmington, Del., before August 1st.

WITH the July number the *Art Interchange* begins a new volume, enlarged and improved in size, type and paper. The old cover has given place to plain type and simple heading with no attempt at decoration. The month's colored supplement is a fine study of oranges, fruit and flower, suitable for reproduction either in oils or water colors. Under the skilful management of the editor, Mrs. Josephine Redding, the *Interchange* has steadily grown in favor and become a household necessity in many families. Price \$3.00 per year. New York, 37 and 39 W. 22d Street.

THE result of exploration in Eastern lands, especially in Egypt, Chædea and Palestine, has been popularized by the Bishop of Ossory, Ferns, and Leighton in a book entitled "Echoes of Bible History." It is published by Mr. Thomas Whittaker with fifty illustrations, and throws much light upon the Holy Scriptures.

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

PAMPHLETS RECEIVED.

- THE BEST 100 BOOKS, containing Sir John Lubbock's List, etc. New York: E. L. Kellogg & Co.
- NEW YORK STATE REFORMATORY at Elmira. Annual Report.
- KATIA. By Count Leon Tolstoi. Translated from the French. Authorized Edition. New York: William S. Gottsberger. Price 25 cents.
- FRANKLIN SQUARE SONG COLLECTION. Devoted to School and Home Enjoyment. New York: Harper & Brothers. Price, paper 50 cents; cloth, \$1.00.
- THE MONEY QUESTION IN THE CHURCH. By the Rev. Wm. C. McCracken.
- MANUAL OF THE WHITE CROSS. Edited by the Rev. B. F. De Costa, D. D. New York: E. P. Dutton & Co.
- SERMON preached by Bishop Whipple at the consecration of the Rev. E. S. Thomas, D.D., as Assistant Bishop of Kansas.
- ATTENDANCE AT HOLY COMMUNION, the way to Communion. By the Rev. John Going with preface by the Rev. Dr. Littledale. New York: James Pott & Co.
- PARISH BOOK of Grace church, Brooklyn Heights, N. Y. 1887.
- CHRISTIAN UNITY IN ITS RELATIONS TO CHRISTENDOM AND THE CHURCH. By the Rev. Clarence Buel, assistant minister of St. Luke's church, New York City.
- SERMON preached before the Convention of the diocese of Pennsylvania, May 3d, by the Rev. Samuel I. McConnell, rector of St. Stephen's church, Philadelphia.
- THE VALUE OF THE PULPIT AS A TEACHER OF THE PEOPLE. By the Ven. John Wilson, Archdeacon of Peterborough. Printed for private circulation.
- THE CASE OF ST. JOHN'S, TOLEDO. Has any Bishop the right to impose upon any priest new standards of doctrine composed by himself? The Rights of the Laity. A correspondence.
- THE PRESENT AND ABIDING HUMANITY OF OUR LORD. By the Rev. W. W. Andrews, Wetherfield, Conn.
- THE MASK TORN OFF; or, Modern Spiritualism Exposed. By the Rev. Wm. H. Claggett, 2107 Taylor ave. St. Louis, Mo.
- THE APOSTOLIC SUCCESSION. By the Rev. Canon Brock, with an appendix by the Rev. Andrew Gray. For sale at the Church Book Stores. Price 10 cents.
- PARISH YEAR BOOK of St. James' church, Milwaukee Wis. 1887.

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Chicago, Saturday, July 30, 1887.

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REV. C. W. LEFFINGWELL, D. D.,  
Editor and Proprietor.

WITH this issue we add to our circulation the large subscription list of *The Texas Churchman*, hoping that every subscriber of that popular Church paper may become a friend and "constant reader" of THE LIVING CHURCH. In accepting such a trust we cannot forbear to give public expression to the admiration we have long felt for the ability, patience, and devotion of the editor from whom we receive it—the Rev. W. W. Patrick, who has for many years successfully conducted the enterprise, and who "now retires from the work," to quote his own words, "that he may be able to give undivided thought and effort to the work of the ministry." In his valedictory, he very kindly says: "By this arrangement the subscribers of *The Texas Churchman* will be gainers. Instead of a monthly paper conducted by one man, they will receive THE LIVING CHURCH, issued every week, filled with the best thought, and giving the progress of the Church in all parts of the world. We have considered their best interests, and trust our action will meet the approval of all. In addition to its many excellent qualities, the cost of THE LIVING CHURCH is but a mere trifle, only *one dollar a year*, the price we have charged for *The Texas Churchman*. We bespeak for it a liberal patronage from our people."

WE lately read in an exchange an amusing paragraph about "Ecclesiastical Cuckoos," referring to the way in which "The New Church" gets into old nests; after converting the pastor, they keep him in the same place to convert the people, until he finally comes over bringing with him congregation, church, pews, cushions, and all. There has been a neat job of cuckooing done at Chillicothe, Illinois, by a "new"

church. Our nice little church building there which was held by a citizen as trustee, was sold by him not long ago for one dollar to the Reformed Episcopalians, who at once made a good thing out of it by selling it to the Romanists for \$900, using the money to build a church in a more desirable locality. We understand that Bishop Burgess will prosecute the trustee, but whether the reformed cuckoos can be made to give up the ill-gotten gains, we are not able to predict.

### RELIGIOUS AND INTELLECTUAL BREADTH.

There is nothing which is more desirable than breadth of intellectual horizon. We were forcibly reminded of this principle by attending a religious service lately at which Luther and the Reformers generally, came in for their usual measure of attention. Now we have on many accounts the highest admiration for Luther and his co-workers, but the reflection came home to our minds with very great force, Why stop at Luther? What were all the Christian centuries before the Reformation doing? It is not easy to conceive that fifteen hundred years elapsed without a single character being produced whose spirit and achievements are able to give point to a platform address today. And yet uniformly the habit in certain quarters is to stop short at the exploits of that group of men who came to the front so prominently during the sixteenth century. Surely, the slightest inquiry will show that after the apostolic age there was not an entire suspension of that spiritual vitality which elevates the human character to the loftier heights of moral excellence. And yet we fear that this is the popular misconception. Some of the foremost writers of our time, particularly Carlyle and Froude, have done something toward a correction of this lamentable blunder. They have reproduced with great fidelity some of the Christian men distinguished by a rare sagacity and strength of mind, influential, in the largest sense, upon the theatre of practical life and politics during the Middle Ages. And yet the next time we have the privilege of attending such an assembly as we have adverted to above, we shall doubtless hear the same story told. The ears of the average congregation will again be saluted by the "oft-told tale" that previous to the time of Luther, the civilized world had for ages been sunk in a moral darkness the depths of which no tongue can describe. What we wish to point out now is that these persons are immensely the losers by insisting so blindly upon this view. They cheat themselves by this means of long stretches of history during

which there flourished men of the saintliest quality, men of a type vastly superior to Luther in everything which renders men worthy of love and reverence. We imagine that the explanation is not far to seek. It is not always ignorance in the orator who appears to sponge out so many ages of Christian labor and thought and sacrifice. The truth is that the type presented during those ages does not please them. Their intense Protestantism refuses to see any excellence in a line of men who rendered submissive allegiance to the authority of the Church as they found it. They miss the element of self-assertion, which after all, was the characteristic of Calvin and Luther. And without this thrusting forward of the personality, without the imperiousness of the individual will and the individual judgment claiming to be equal to the settlement of every problem, the man lacks to them the one chief and highest feature of excellence. That a man should live in a monastery, and render his worship in vestments, and then at some subsequent time should be canonized as a saint, all this is too much, no matter to what heights of learning and devotion he may have ascended. The very word "saint," is enough. Their gorge rises at it, and he and all his fellows are relegated to the same rank as pagan worthies. And still another consideration has its influence. If the superiority of the holy men who lived before the Reformation is admitted, it immediately reflects discredit upon the modern Protestant style of religious development. If the dark, corrupt ages before Luther's time did produce men of a refined and exalted Christian quality, then of course that fact abates somewhat the ardor with which the Reformation and the need of the Reformation is advocated. To confess that there were men contemporaneous with Luther of equal or greater learning, of a spirit quite up to his for fidelity to truth, who yet were willing to remain within the limits of the Roman Church and do what they could for its purification, does take the point out of not a little of the rhetoric that we sometimes hear. How obvious it is, that to confine the view to these immediate centuries, as if all sound religious knowledge had sprung up under the nurture of Calvin and Luther and John Wesley, is a sad mistake. It argues clearly a want of perception of more than one type of Christian character. It deprives many Christian congregations of the largest number of historical examples of what Christianity can do for man. It elevates into undue prominence a class of virtues which are not of the very highest order. It falsifies history by covering with

a thick mist of misrepresentation and uncertainty, a long series of ages during which the Church did much of her best work for Europe and the world.

### THE CHURCH AND LABOR PROBLEMS.

The formation of the Church Association in New York for the advancement of the interests of labor, would seem to be expedient and opportune. As any one can see, the labor problem is one of great and increasing moment, and is pressing for a solution of one kind or another. If that solution were easy and certain to be right, it would perhaps be better for the Church to leave it to the contending parties. On the contrary, it is recognized on all hands as one of very great difficulty, and as open to many and serious misunderstandings and errors. That would be true, perhaps, if the parties at issue were possessed of the utmost patience and forbearance. How much more so in the heats of passion when there is between them a growing prejudice and estrangement, when might and not right, rights and not duties, are in a way to become the ruling motive, and when there is a disposition to cut a knot whether by fair means or foul, which ought to be patiently untied.

At a recent conference of the Association referred to, it was adjudged expedient that the clergy of the Church should become personally interested in the questions now being agitated by workingmen, and should inform themselves of the nature of the issues presented. This was as much as saying that these questions had some reason for being agitated, that there was behind them a possible, not to say presumable, wrong that ought to be righted, and that in any case they were of a nature to be looked into. This must be plain to anyone who has the least acquaintance with the movements and agitations of the time. The labor question next to the temperance question—and Mr. George would say even more than this—is the foremost question of the hour. Furthermore, this labor question has resolved itself into a labor party which, according to Mr. George's latest utterance, has come to stay. It is now not only a movement, but an organized movement which has gathered about an idea, which has its grievances to complain of, its wrongs, or supposed wrongs, to be righted, its voice to be heard, and which is full of great expectations in the way of reform or revolution. Now there is something at the bottom of all this to be looked into. No one now supposes that the labor question is one of mere noise and smoke, although plenty of noise and smoke undoubtedly accompany it. None the less, behind it



there is an accumulation of force which is almost certain to increase in energy, and which if left to itself, is much more likely to end in serious explosions than expend itself in a harmless way.

But what has the Church to do with the matter, or rather certain clergy of the Church who volunteer to look into it? They would have nothing to do with it as a question of politics or political economy having nothing to do with humanity and ethics. But the labor question is supposed to have to do with both. Its chief complaint is one of wrong and injustice. It is not a question of tariffs and bi-metalism, but of alleged wrong to the workingman. He is supposed to be not only oppressed in his wages, but to be defrauded out of his natural rights in the inheritance of the earth. The question goes to the very foundation of the rights of ownership, at least ownership in land, and would amount to a revolution, if not otherwise, at least in all our ethical ideas, as to the rights of property.

Here, then, within given limits, the clergy are supposed to be at home. The question with them especially is about the right and wrong of things. When and how do these labor problems plainly touch on the moral and ethical? What is fair and just and what is hard and oppressive? What is for the good of all, so far as things can be adjusted in this disordered world, and what is for the manifest advantage of some and the injury of others? Indeed, the question is carried directly into the sphere of religion by as much as it is one of spoliation or otherwise, as touching the land or its rental, which God is affirmed to have given to all in common. If the leaders of the labor movement, and especially the priest who has been ready to sacrifice his Church for his opinions, have become identified with it because of its ethical and religious claims, it is possible that the "Church Association" above spoken of has been organized none too soon, and can be none too diligent and careful in its inquiries.

At the close of its resolution the Association says, that in their judgment the clergy of the Church should be prepared to act as the necessity of the day may demand. Very possibly, they may not feel called upon to act at all, or if they do so, that their action may go unheeded. It is possible, too, that they may in some sort become the mediators between capital and labor, showing themselves so well acquainted with the questions at issue, and so discriminating, fair and just in their opinions that they will in some degree be listened to when the contending parties would not listen to one another.

### CHURCH UNITY.

CONVENTION ADDRESS BY THE BISHOP OF MISSISSIPPI.

Let us, in judging our denominational brethren, remember that although the Divine authority rested only upon Moses and Aaron, the "Spirit of the Lord" was said to be with Eldad and Medad also, notwithstanding their wilful separation from the congregation around the Tabernacle. Let us adopt the kindly words of Moses on that occasion; instead of denouncing our dear brethren for their want of what we enjoy, rather say: "Would that all the Lord's people were prophets," (or preachers). In like spirit, I hesitate not to say: Let any man preach Christ whose heart inclines him to it; and I will rejoice with him over every soul that his preaching brings to the foot of the cross. But let no man, however gifted in tongue or brain, presume to form a sect or party, calling it a Church, and administering the sacraments.

You see then, my dear brethren, the difficult and delicate duty to which the spirit of the times is inviting us. Let us not be found, with folded arms, standing aloof from these dear fellow Christians, harshly criticising their occasional extravagances or their blinding prejudices. Shall I treat a Christian brother as an alien or an enemy because he is content to be without the advantages I possess? Shall we not rather rejoice that he holds so much of Catholic truth? that truth which has "always and everywhere been believed!" While we feel sure that we have an altar of which they can not eat who serve the tabernacle, let us strive to emulate their zeal, to regulate their well-meant labors, and take part with them in every enterprise for the public good. Thus will our minds as well as our hearts be imperceptibly drawn to each other, our clergy and people will secure for themselves a larger influence, and the Church be esteemed a public benefactor.

Let us make wide and plain the way for their return to the Faith and Order of primitive times. Let no unfriendly remark about them or their institutions escape our lips. Neither let us hope, by argument alone, to bring them back to the fold from which they have strayed. Let us, with loving and sympathizing hearts, await God's own good time, when ignorance, and passion, and prejudice shall have had their day, and all who name the name of Christ shall be of one body, as well as one spirit, to the glory of God the Father.

### THE DECLINE OF PARTY SPIRIT.

CONVENTION ADDRESS BY THE BISHOP OF CENTRAL NEW YORK.

One of the most signal of our recent blessings—as we must all feel—is the decline of ecclesiastical party-spirit and party-animosity, with its attendant meannesses, deceptions and alienations. The better agreement is partly in doctrine and partly in the externals of worship. If the evil thing should return, it would be apt to lay hold of the latter rather than the former as an occasion of offence. But it is hardly to be expected. Any single observer may be wrong, but I take comfort in believing that the last ten years have diminished a good deal the dangers and risks of distraction through actual excesses of Ritual. Of course what was wrong in itself then is wrong in itself now. But external acts must be judged by what they signify, by what prompts them, and by their re-

lations to other things, not only by statute law but by states of opinion, conditions of society, harmony between neighbors. Excesses that were threatened then are now discouraged and denounced by the same school in England and here which once appeared to lean to them. There is still some sentimentalism, some surface-reverence, some frippery, some astonishingly painstaking concern for what is of small account in view of the Church's great calling and the world's great necessity, and I fear some erroneous signification underneath. But, on the other hand, some alarms have turned out to be groundless. Explanation has done something, patient study much; experience and reason and common sense and mutual comprehension among differing judgments have done more. What was supposed to be impertinent ceremony or vicious faction has turned out to be a mode of honest devotion or at most only inconsiderate individualism. The limits of what is allowable have been extended by the fixing of limits beyond which nobody is anxious to go. There is a firmer sense of loyalty, I think, and a healthier charity. Hence warnings and fears which were formerly reasonable may now be superfluous. At the same time, to be more personal, I must not be misunderstood. We can all tolerate what we cannot like or do. Well on as I am towards three-score-and-ten, none of you can expect me to be very hearty or quick at novelities. Where some of you see beauty and dignity I shall probably continue to see the beauty but not the dignity, and possibly not much of either. We live, and move, and feel, and judge in degrees. Let us only live and move, and feel and judge in the kindness that thinketh no evil, and is not easily provoked. If looking back over my six decades and more, I should see one of them in which I made no mental change, corrected no one-sidedness, abandoned no mistake, caught no fresh glimpse of light or attained to no higher or broader survey of the domains of nature, humanity and truth, that would seem to me the least satisfactory and least profitable part of a life not too satisfactory or profitable at best.

### THE CRUISE OF THE ARGO.

III.

OLD MISSION, July 8, 1887.

DEAR LIVING CHURCH:—

We had a quiet Sunday in the lovely harbor of the South Manitou Island; a perfect rest after the storm and fog of our long way across the lake. Our morning service in the cabin was attended by all on board, and I was glad to observe the reverent attention of the men and their joining in the hymns. We found the precious Prayer Book just as comforting at sea as on the land, as well adapted to worship in the cabin as in the cathedral. A stroll to the light-house, over the sand-hills, inspecting the machinery of the huge steam whistle, climbing to the lantern, gave us an appetite for dinner. I don't mind telling you what we had for dinner, but don't imagine that we fared so sumptuously every day: soup, fish and vegetables, salad, pudding, and a cup of tea. That is better than Dana fared "two years before the mast."

At one o'clock in the morning we weighed anchor, the wind being favorable for Cat Head. M. thinks the anchor weighed more than it did in Milwaukee, as it took a long time and a hard pull to trip it. A splendid run

of 30 miles in four hours, and we turned south to beat our way into Traverse bay. A pouring rain set in, with no abatement of the wind, but the gentle hand of the rain smoothed the rough sea, and the Argo settled down to serious work. Close-hauled, with the rain running down her slanting sails as from the roof of a house, she buried one shoulder in the waves and plunged on at the rate of nine knots, making the twenty-four miles in eight hours, against a head wind. Of course to do this we had to cover three times that course in actual sailing. It was the Fourth of July, and the Argo had determined to celebrate it in Old Mission where she feels quite at home. Nearing the Point we passed the wreck of the Metropolis which went ashore last winter in a snow storm. The spars and rigging were standing but the hull was badly broken. The sky was clear when we entered the beautiful harbor. It was a charming scene, after the gloom and desolation of the rain and wind-swept sea through which we had been plunging for so many hours.

In the evening we had fire-works; revolver, rifle, and cannon were also fired, and the "witching strains" of the accordion soothed the agitated air. When in port or sailing with a gentle breeze, our fore-castle often resounds at twilight with the notes of this instrument which the men handle skillfully.

At Old Mission we staid several days, the sailors improving the opportunity to scrape the masts and paint and varnish the yacht, till she looked as if she had just come off the stocks, a thing of beauty. Two of the party went camping and fishing up Rapid River, bringing back a hundred speckled trout, while others visited old friends in the neighborhood, read their books and papers, and tried to be comfortable. But it was very hot, and but for the awning, would have been insufferable. On the third day the steward's fire was allowed to go out as it did not seem good policy to have him cooked. I think it was Charles Lamb who answered, when asked how he liked babies, that he liked them boiled. We could hardly say that we liked a cook roasted. But we did not go hungry. If we had staid a whole month in this charming spot I have no doubt that we should have had an invitation to dinner every day. There are several summer cottages and boarding houses in Old Mission, but as yet it has not become a thronged resort. There is no pleasanter place on the lake, and none more inviting for summer residence. A company is already formed, I understand, for making a resort, erecting a hotel and cottages, and securing every convenience and comfort. The harbor is near the end of a narrow peninsula fifteen miles long, which divides Grand Traverse Bay, and the location has the salubrity of an island far out in the lake. Fruits are raised here which cannot survive the winters of central Illinois, though the region is, I should think, more than 200 miles north of Chicago.

Before leaving for our northern course we took a party for a pleasant excursion to Elk Rapids, across the bay. There are the great lumber and smelting works of Messrs. Dexter and Noble, upon which the town is built up; and it is a rare treat to visit them. The logs are seized at the flume by an endless chain with savage teeth, and dragged up an incline plane to the floor of the dissecting room. It is almost pitiful to see the huge trunks of these late monarchs of the forest lying helpless

there, waiting their turn to be rolled upon the gliding table which carries them under the merciless, screaming saw. How it shrieks, as it tears its way into the vitals of the great oak which has battled with the winds of a hundred winters! Brave heart, thy time has come, and thy strong fibres which for a century have been knit close and hard, shall now be torn in shreds almost as quickly as a leaf could fall from thy topmost limb. But thou shalt live another century yet, and serve a higher use than didst dream of in thy forest home. Learn then, heart of mine, that thou mayst be forming for a nobler service, in the strong grasp of God's afflicting providence and under the sharp saw of earthly anguish.

The smelting works, the charcoal kilns, and the chemical works are all very extensive and interesting. In the latter the smoke from the kilns is condensed and made into saleable articles of alcohol, tar, potash, etc. The charcoal is used on the spot for smelting the iron, of which a very fine quality is produced. The ore is brought from Lake Superior.

JASON.

**THE COLLECTS.**

BY THE REV. L. N. TUCKER.

Every Collect, even the shortest, is, in its structure, composed of four parts:

- (a) The invocation, or title given to God.
- (b) The recital of doctrine, generally recalling some striking passage of Scripture.
- (c) The petition, referring to some important need.
- (d) The mediation, coupled sometimes with an ascription of praise.

In many of the Collects the doctrine is not recited; it is simply implied or brought in indirectly. The petition is always one in substance though often various in form. Take a few examples:

**19TH SUNDAY AFTER TRINITY.**

"O God"—the invocation; "forasmuch as without Thee we are not able to please Thee"—the doctrine; "Mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts"—the petition; "Through Jesus Christ our Lord"—the mediation.

**7TH SUNDAY AFTER TRINITY.**

"Lord of all power and might"—the invocation; "who art the Author and Giver of all good things"—the doctrine; "Graft in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness and of Thy great mercy keep us in the same"—the invocation, quadruple in form, but one in sentiment as involving the principle of growth in its various stages of grafting, strengthening, feeding and protecting; "Through Jesus Christ our Lord"—the mediation.

**QUINQUAGESIMA.**

"O Lord"—the invocation; "who has taught us that all our doings without charity are nothing worth"—the doctrine; "Send Thy Holy Ghost and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee"—the petition; "Grant this for Thine only Son Jesus Christ's sake"—the mediation.

These Collects have been taken at random. They will serve nevertheless to show that the Collects in general are simply masterpieces for terseness and brevity, for purity and simplicity of style, for fulness and soundness of Scriptural teaching, for fervency of spirit and for the full assurance of hope.

**HOW TO TEACH THE COLLECTS.**

I have heard teachers say that they found extreme difficulty in teaching the Collects; the subject matter was not juicy, their teaching was vapid and the supply was soon exhausted. My experience is the very opposite. I can find no better topic than the Collect, both for variety of teaching and for personal application.

(a) *e. g.* There is always the subject of prayer to fall back upon, and that, in itself of the highest importance, opens up in addition the whole store of theo-

(b) There is next the titles given to God, which enable us to refer to many passages of Scripture and to bring in general lessons of the most valuable kind drawn from the kingdom of nature as well as from that of grace.

(c) Then there is the recital of doctrine which is always a rich subject in itself. Here, too, we may not only refer, but we are actually pointed to one or more striking texts of Holy Scripture. Even the Epistle and Gospel for the day, which are under our eyes in the Prayer Book, are the ground-work on which the structure of the Collect is erected.

(d) Furthermore the petition always applies to some serious want. This may generally be traced to the weakness of our sinful flesh, to the allurements of the world, or to the power and guile of Satan. Illustrations can always be found, by way of resemblance or contrast, in the lives of Scripture characters, or, what is often more effective, in our own every-day lives. And we can always point to special dangers or blessings that wait upon the case under consideration.

(e) The mediation not only suggests but actually involves the exhaustless theme of the atonement, the sympathy and the intercession of Christ as well as the covenant and love of the Father.

**INNER SPIRIT OF THE COLLECTS.**

The foregoing considerations apply only to the Collects in their outward form, *i. e.* in their relation to us who use them. A deeper and not less interesting view would present them in their inner spirit, *i. e.*, in their relation to those who produced them.

A proverb has been called the wisdom of many and the wit of one. Something similar may be said of all the great monuments of the past. Literary masterpieces are the outcome of the intellectual life of nations that finds expression through the genius of one man. The great cathedrals of Europe are the embodiment of the ecclesiastical life of Rome in the Middle Ages that found expression through the genius of the architect. And so the Collects in the Prayer Book are the outcome of much of the religious and devotional life of the Church of Christ in all ages and in all the world, assimilated and transformed by the piety and genius of the Church of England. It has been said that the art of composing prayers is a lost art. Men pray, of course, now-a-days in their rugged, earnest fashion, but how few can produce a prayer that is grateful to the ear and to the lips of others. There is not a collection of family prayers that I can implicitly recommend. There is not a single prayer of recent date that I know of that does not, at some point, grate upon the ear or upon the feelings. Those that are compiled or borrowed from various sources are generally made up of uncongenial elements and form a patchwork and not a mosaic, while those that are composed or original are among the lowest forms of literature and art.

On the other hand the Collects of the Prayer Book fall upon the ear and gratify the feelings like strains of sweetest music, even in the case of those who say their prayers, but who do not pray. They are the outcome of ages of trial and seeking after God, in their substance, and, in their form, they are the product of men on whom the spirit came and endowed them with the gift of speaking with God. In other words they embody the genius of prayer. They represent the real yearnings and struggles of generations of men, at critical times in the history of the

world and of the Church, that found perfect expression, at some happy moment, through the gift of some Christian Israel who was left alone in midnight darkness, who wrestled with an angel until the breaking of the day and who ever after bore the marks of this hand-to-hand struggle in every joint of his frame and in every feature of his countenance, but who as a prince, had power with God and with men and prevailed.—*The Montreal Church Guardian.*

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**PERSONAL MENTION.**

- The address of the Rev. W. C. Winslow, D. C. L., during August, is Leicester, Mass.
- The address of the Rev. L. W. Rose has been changed from Oxford, N. C., to Box 664, Birmingham, Alabama.
- The address of the Rev. Roberts Coles is Estouteville, Albemarle Co., Va.
- The address of the Rev. O. S. Prescott is 22 Staniford St., Boston, Mass.
- The Rev. Lewis F. Morris has resigned the rectorship of Christ church, Bethany, Conn., and accepted that of St. Peter's, Oxford, and Christ church, Quaker Farms, with the charge of the mission at Southford. P. O. address, Oxford, Conn.
- The Rev. Dr. Clute has resigned Christ church, Millville, N. J., and accepted St. Paul's, Prince Frederick, Calvert Co., Md. Address accordingly.
- The Bishop of Springfield desires all letters and papers to be addressed to him until September 15th, care of James Pott & Co., 14 Astor Place, New York.
- The Rev. Floyd E. West has accepted a unanimous election to the rectorship of Trinity church, Cranford, New Jersey, and will enter upon his duties there on the first Sunday in September, after which date all mail should be addressed accordingly.
- The Rev. Robt. S. Stuart has accepted a call to the church of the Ascension, Donaldsonville, La., to take effect August 1st. Please address letters and papers accordingly.
- The Rev. James F. Spalding, of Cambridge, Mass., received the honorary degree of D. D. at the Commencement of Williams College.

**ORDINATIONS.**

In St. Matthew's church, Hillsboro, in the diocese of North Carolina, on Sunday, July 17th, the Rev. William L. Reaney was ordained to the Holy Order of Priests by Bishop Lyman, who was so well recovered from his recent illness that he was able to preach with his usual energy a capital sermon on the text, "If any man speak, let him speak as the oracles of God." The candidate was presented by the Rev. Dr. Marshall, who, with the other priests present, the Rev. F. L. Bush, and the rector, the Rev. Joseph W. Murphy, united with the Bishop in the laying on of hands. Mr. Reaney continues in charge of St. Athanasius' Mission, Burlington, N. C., where for over a year he has been doing a good work.

**OBITUARY.**

- CLARK.—Entered into rest at Evanston, Ills., on Thursday, July 14th, 1887, Mary Josephine, beloved wife of James P. Clark.
- ROBINSON.—Entered into rest July 19th, 1887, a Newark, N. J., in her 81st year, Alynda R., widow of Capt. Samuel P. Robinson of N. Y.  
"Grant her, O Lord, eternal rest,  
And let light perpetual shine upon her."
- LEWIS.—Entered into life in the early morning of July 20th, George Seymour, son of the Rev. S. S. and Emma H. Lewis, in the 19th year of his age.  
"Grant him Thy eternal rest, O Lord, and let perpetual light shine upon him."
- ROOTE.—On July 25th, in St. Augustine, Florida, the Rev. Eleazer Roote, aged 86, for 12 years rector and for 3 years past, rector emeritus of Trinity church, St. Augustine. The father of Mrs. Dr. Ingraham, St. Louis, and of Mrs. Fayette Durkin, Madison, Wis.

**APPEALS.**

**THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.**  
22 Bible House, New York. Supports 13 Bishops at home and 4 Bishops abroad, and supports or aids 700 clerical and lay missionaries in 50 Dioceses and Jurisdictions. All Church people are members of this Society and should help its work. Contributors may specify "Domestic," "Foreign," "Indian," "Colored," and should remit to R. FULTON CUTTING Treasurer. For information, read *The Spirit of Missions* monthly, \$1.00 a year, or write to REV. WM. S. LANGFORD, D. D., General Secretary.

**THE SEABURY DIVINITY SCHOOL.**

A full theological course. Special students received. A preparatory department. Tuition and rooms free. Endowments needed. For all information apply to the REV. F. D. HOSKINS, Warden, Faribault, Minn.

**MISCELLANEOUS.**

- WANTED.—A young unmarried priest for Groton, Dakota. Good church building. Address, W. J. BREWSTER, Groton, Dakota.
- A YOUNG lady of experience, communicant, desires a position in a Church school. Salary moderate, best of references. Address, K. C. G. care of Dr. Jones, Benson, Vt.
- A LADY would like a position as companion about the first of October. No place further North than N. J. or Pa. would be acceptable. Satisfactory references can be given. Address, P. O. Box 531, Boonville, Oneida Co., N. Y.
- A GRADUATE of Hobart College, class of '87, and candidate for Holy Orders, would like to take charge of the services of some church in Chicago or vicinity during the month of August. Can furnish recommendations with regard to character and elocutionary ability from clergymen whom he has served before or from any member of the faculty of Hobart College. Address W. E. H., 736 Niagara St., Buffalo, N. Y.
- TO THE CLERGY.—A cathedral organist of unquestionable ability and character is desirous of meeting with a first-class Church appointment in the States, where a high state of excellence in singing the musical part of the service is desired. Specialties, solo organist, conductor of musical societies and composer, etc., etc. Good organ and field for teaching absolutely necessary. Apply in first instance, "MUS. BAC.," care of this paper.
- WANTED.—An unmarried man (clerical or lay) to teach Latin and German in a Church school for boys. Address HEAD MASTER, care of LIVING CHURCH.
- The principal of a flourishing Church school, an A. M., and a graduate of the General Theological Seminary, desires parish work in a Southern or Western diocese, or the chair of Mental and Moral Philosophy in a Church college. Address B. X., LIVING CHURCH Office.
- MISSIS CARPENTER AND WELLS embroider Vestments, Frontals, Banners, Figures, etc., to order. 57 Chelsea Gardens, Chelsea Bridge, London, England.
- A SUBSCRIBER offers to send her copy of *The Spirit of Missions*, to any missionary who may care to have it, and will send his name and address to this office.
- WE have several applications from missionaries for copies of *The Church Review*, *Eclectic*, etc. Those who are willing to forward such periodicals after reading, may learn from us the address of clergymen desiring them.
- FOR RENT.—A good residence adjoining St. Mary's School, Knoxville, Ill. A good opportunity for a family with daughters to educate. House nearly new, ten rooms. Near R. R. station, post office, stores, etc., with all the advantages of country life. A remarkably healthy location. Address the rector of the school.

**THE DANVILLE SANATORIUM.**

The editor of *The Christian at Work*, of whose family several members have been our patients at different times, recently said: "We have frequently received letters of inquiry about The Sanatorium at Danville, N. Y., under the management of Drs. Jackson and Leffingwell. There is no better institution of the kind in the land, and we have so much confidence in it as a place of rest, good medical advice and recuperation, that we can conscientiously recommend it to our friends, and should be only too glad to spend a few weeks there ourselves."—*The Christian at Work*, Feb. 10, 1887.

**An Unconscious Epitome.**

A recent contributor to the *Chicago Herald* has written as follows:  
"For thoroughness of equipment, precision of time, attention to the comfort of the passenger there is no road so satisfactory as the Burlington. Run on its line; a station and a time-card tell the hour. It shows everywhere the effect of masterful, practical management."  
Had the writer added: Through trains, equipped with dining cars, through sleepers and attractive coaches, are run over its lines between Chicago, Peoria, or St. Louis and Denver, Lincoln, Omaha, Council Bluffs, Kansas City, Atchison, St. Joseph, St. Paul and Minneapolis,—had this one sentence been added to those above quoted, the writer would have unconsciously given a complete epitome of the reasons why the Burlington Route, C. B. & Q. R. R. is so extensively patronized by all classes of travel not only to the points mentioned, but via its line to the Rocky Mountains, the resorts of Colorado, California, and the Pacific coast, as well as to the City of Mexico, Manitoba, Portland, and Puget Sound points.

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

## The Household.

CALENDAR—JULY, 1887.

31. 8th Sunday after Trinity. Green.

### THE SHULAMITE.

BY SIDNEY MCLEAN.

The king said to a peasant maid:

"Come thou and be my love,  
The best in all my court so fair,  
Apparel rich and jewels rare,  
Are thine, my love, my dove.

"Come, leave thy walks through field and  
glen,

Come, leave thy shepherd boy,  
Thy face so full of beauty's force,  
Will be a never-ending source  
To me, of earthly joy."

"No, No!" she answered, sadly sweet,

"Far rather would I go,  
With him I love, among the lilies  
To dwell with him among sweet lilies;  
My heart is where they grow."

The king was much amazed at this,

He could not understand,  
Why from his love she turned aside,  
To be a simple shepherd's bride,  
And join his lowly band.

But prayers and tears inclined his heart

To send her on her way,  
With mind so pure, and love so meet,  
To dwell among the lilies sweet,  
In love's most mystic sway.

The prince of this world beckons us,

To come and be his bride,  
Oh listen not, thy beacon bright  
Is Christ among the lilies white;  
Thy place is by His side.

THE Jubilee is gone, and the men and women of to-day can never see another. It is just within the bounds of possibility that some youth or maiden may live to commemorate the jubilee of one of our Queen's grandchildren, like the old lady mentioned in the Bristol papers last week. This venerable dame, who is not less than ninety-five years old, was present at the Jubilee of King George III. on October 26, 1809; and the papers added an item which has been quoted far and wide—that she intended going to church on Tuesday in the same bonnet which she wore seventy-eight years ago, and which has been preserved all this time in lavender!

THE Queen holds the first curial prebend in St. David's cathedral. *The Church Times* says this is a survival of a very common practice in mediæval times, when the Sovereigns of territories either reserved a canonry to themselves when erecting or endowing a collegiate or cathedral church, or had it conferred on them by those concerned, in order to propitiate them and secure their protection. Thus the Emperor was formerly Canon of Aix-la-Chapelle, Cologne, and Bamberg; the King of France was Canon of Tours, Angers, St. Quentin, and many other churches; and what is more remarkable still, the Emperor was Canon of St. Peter's at Rome, and the King of France Canon of St. John Lateran, ranking as first on the roll; and, if we do not mistake, this rank was assigned by Pius IX. to Napoleon III.

A BIRMINGHAM paper says that a novel experiment was recently tried there with the telephone. A letter was received by Messrs. Rogers & Priestly, musical caterers in that town, asking them to send an organ to suit a piano-forte, to a room at Moseley, where a concert was to take place that night. The firm were totally at a loss to know the precise tone of the piano, and consequently despaired of being able to comply with the demand in time. How-

ever, much to their surprise, they found that they could communicate with the people at Moseley through the telephone. Forthwith Messrs. Rogers asked that one of the notes of the piano should be struck. When this was done, the sound could be distinctly heard in Colmore Row, and by gradually reducing the pitch pipe the tones of both instruments were made to correspond.

THERE is one exception in history to the rule that the Archbishop of Canterbury officiates by prerogative at coronations. This, it need hardly be said, was at the coronation ceremony of Queen Elizabeth, which was performed by Owen Oglethorpe, Bishop of Carlisle, the see of Canterbury being vacant, and Nicholas Heath, Archbishop of York and Lord High Chancellor, declining to officiate because of the change in religion. It is curious to know that Bishop Bonner's vestments were borrowed for his use. A remarkable incident occurred during the ceremony. "After the sermon the bishop 'bade the beads,' the Queen kneeling, and said the Lord's Prayer. Then, being re-seated, the Bishop administered to her the Coronation oath. After this, 'the Bishop kneeling before the altar read in two books,' and the Queen 'gave a little book to a lord to deliver to the Bishop,' which 'the Bishop returned to the lord not reading the said book and read other books,' but immediately afterwards 'the Bishop took the Queen's book and read it before her Grace.'" It is believed that the book which the Bishop first returned and afterwards read was an English copy of the Gospels or Prayer Book.

THERE is a pretty legend connected with the composition of the Sistine Madonna. Raphael, so the story goes, was one time painting an altar piece, which was, for the nonce, veiled from the curious gaze by green curtains while the paint was in process of drying. The artist, weary with his work, had fallen asleep before the closed hangings, but though his body slumbered his wondrous mind still wandered through the realms of fancy, and as he lay in sleep he saw the curtains open and standing between them, surrounded by myriads of cherubim, a glorious vision of the Madonna and Child. For a moment only the apparition lasted, then the painter awoke to find the curtains closed before the altar piece. Next day he received an order to paint a Madonna and Child for the Sistine Chapel, introducing Pope St. Sixtus. Raphael, still haunted by the remembrance of his dream, resolved to paint what he had seen. He sketched the Madonna surrounded by angel heads, with the green curtains drawn back on both sides. St. Sixtus knelt down in adoration, his tiara resting on the altar ledge. St. Barbara occupied the other side of the painting. The picture was complete, the vision was there and the requirements of the order fulfilled. Still something was wanting. The bare ledge troubled the artist's eye, till one day going to his studio he saw two boys leaning on the side looking intently at his work. He seized the happy moment and fixed them on his canvas as the adoring cherubim.

A GOOD deal has been said as to the high prices paid for seats to view the procession at the Queen's Jubilee, but compared with past prices, these are not so very remarkable. At the coronation of George III. as much as ten guineas was paid for a seat. It appears from the chronicles that the demand

has steadily advanced. At the coronation of the Conqueror a good place could be had for nothing, and this was also the case when his son and successor, William Rufus, was crowned. At the coronation of Henry I. the price of a seat was a *crocard*; at those of King Stephen and Henry II. it was a *pollard*; at King Richard's and King John's a *fuskin*; while it rose at Henry III.'s to a *dodkin*. In the time of Edward I. a Q was paid, which was, it may be added, the half of a *ferling* (a farthing). At the coronation of Edward II. it was a farthing, and at that of Edward III. a half-penny. In Richard II.'s time it was a penny, and so, too, in that of Henry IV. But when Henry V. came to the throne it had risen to two pennies or half a groat, and stood at the same figure when Henry VI., Edward IV., Richard III., and Henry VII. were crowned. People paid a groat to see the processions of Henry VIII., Edward VI., and Queen Mary, but the popular enthusiasm reached such a height when Queen Elizabeth ascended the throne that a testou or tester was the current price of a place. From this time the rise in value was rapid. A seat fetched a shilling at the time of James I. and Charles I.; half-a-crown at those of Charles II. and James II.; five shillings at those of William and Mary and Queen Anne; and half-a-guinea at those of the first two Georges.

### THE EIGHTH SUNDAY AFTER TRINITY.

BY E. O. P.

The collect which we use for this day was somewhat changed by the translators of 1549, but it was Bishop Cosin in 1661 who paraphrased a part of St. Gelasius' Latin original and inserted certain words, giving us the whole in its present fulness of expression.

Our collect pleading is especially impressive as an expansion of more than one petition of the Lord's Prayer, but most particularly do we note how "Thy will be done in earth as it is in heaven" transpires through the whole of it. So many things seem to us needful and best not only for our comfort and temporal welfare but for our spiritual life or for that of friends, but as God withholds them, we know they are not really best for us. We shrink from so many things which our Heavenly Father knows are profitable for us, educative, purgative, or in some way edifying.

The Father's never-failing providence, we are reminded, orders men and angels—things in earth and heaven. How little we know of unseen forces all about us, touching us in our various destinies! The mystic ladder is ever set betwixt earth and heaven and the angels of God ascending and descending in behalf of those whom they are to keep in all their ways, and thought of the Father's myriad agencies should help His children to trust in His promises that He will lead and guide and counsel them, and afterwards receive into glory them that are His. Does one stumble, his foot shall not be hurt against a stone, or hunger, he shall have angelic ministry. The soul has its own Gethsemane hours and its strengthening angel comes. Angels watch the sleeping dust, and softly and gently, we may well believe, they bear hence each dearly ransomed soul. For the faint and weary God's never-failing providence spreads the dear altar-feast, and if one fall, "repent, confess, thou shalt be loosed from all."

Let us, therefore, ever pray for the growth in purity of each beloved soul and

for increase of its light and peace, leaving with the Father all ignorances and mistakes in these as in other prayers and in our actions. For do we not remember, "life is but a bundle of mistakes bound together by God's grace."

### PASSAGES FROM THE DIARY OF ELLEN GOODNOUGH

OF THE ONEIDA MISSION.

EDITED BY SUSAN FENIMORE COOPER.

II

September 1. Old Mother Margaret came to spend the afternoon with me. She told me that a few days since a wild Indian had died in the Chippewa camp, and some of our Oneidas went to see the burial.

"Some of us could not help crying," said the old woman, "when we saw how foolish and ignorant those Chippewas are. It don't seem as if our people were ever so ignorant. But I suppose they must have been so, for I remember when I was a little girl they used to do a great many things that would seem awful foolish and wicked now."

These Chippewas are very poor, a wild set, who came here and asked permission to camp in the woods of the Reservation for the summer; the Oneidas, always generous, readily granted their request. A party of them rode past our house the other day, dirty, ragged, and in miserable condition. The Oneidas go to see them, and are friendly with them. But they cannot understand each other, their languages being entirely different. The missionary has been to see them and tried to persuade them to come to church, but they are violently opposed to Christianity. One or two who can speak a little English, exclaimed with excitement: "We no want white man's God. We no want be Christian. We stay Indians and keep Indian ways!" Poor creatures! Some of the Chippewas are partly civilized, and good Christians. But this band is very wild.

Sunday. There was a very large congregation to-day, among them some white people from the Bay. I am sorry to say they behaved very improperly in church, whispering, even speaking aloud, smiling and laughing. Our people were shocked. The Oneidas are very devout in manner and feeling, and enter into the service with reverence, and heartily. These parties of whites often disturb the service. The Oneida women have frequently said to me: "Why is it these white folks behave so bad in church? They ought to know better." Yes, indeed, they ought to know better how to behave in the Lord's house.

September 14. There were eighty Indians here at dinner yesterday. Several of the women came to assist me in preparing the dinner. Many of the women are fine cooks, but not very economical, they like to use up all they have at once, invite their friends to a feast, and then live on as little as possible for a long time.

It is the delight of an Oneida heart to make a feast, big or little, as the case may be. They are very hospitable. They will often work hard, pinch and scrimp in every way in order to treat their friends to a good dinner. The Indians cleared about seven acres of heavily timbered land for a new mission pasture. After dinner they sat under the trees in the yard to smoke their pipes and make speeches, in Oneida. Jacob Hill, a leading warrior, and a Church officer, spoke first. He said: "It must be pleasant for our father and mother to see so many of us here to-day. We

have surprised them. They did not expect us to do this work for them." The people answered "Yo-Yo-Yo!" which means approbation. Several other speeches were also made. Cornelius Hill, Onontquatgo, the young chief, is a fine speaker; he thanked all his brothers then present in the name of their father the missionary for what they had done. He also spoke of the repairs and improvements needed for the church. He urged every one, old and young, to do all they could for their Church. "Yo-Yo-Yo!"—Well, well, well,—was the answer from the men. There were several strangers at dinner, two or three Oneidas, and two Onondagas, from the Castles in New York. Paul Powlass, a chief, brought them in and seated them at the first table, they sat with their hats on, spitting right and left. Our people were evidently mortified at their want of manners. Old Margaret said to me: "They don't know any better. All our folks that come from down below are a great deal more *Ingeng* that we are. It is strange too, for here we are, way off alone, and they are mixed up with white people and have white folks all around them." "Yes," said Hannah Powlass, "but it is the low kind of white folks, Irish and Dutch, and such like, they don't know any more than Indians do." The Oneidas have a great contempt for the degraded class of foreigners, they do not consider them as "white folks" at all.

*Sunday, Sept. 16th.* There was a Baptism to-day; two babies and a little boy of eight. The babies smiled up at the minister as usual, they were about three months old. The little boy came quite lately from Canada, he behaved very nicely and seemed to understand the solemn service. Gagarentha was one of the godmothers. One baby wore a long white dress, and a red flannel petticoat two inches longer; the other wore a pink calico, and a long white petticoat, trimmed with broad lace edging round the bottom. When we first came here all the babies were christened on the cradle-board, which was ornamented with feathers, and beads and other gewgaws. These babies no doubt have Indian names besides the American names by which they were christened. Our own children all received Indian names from their Oneida friends soon after they were born. Arthur was named when a few days old, "Ta-ko-wa-gon"—holds the people. One of the young men not liking this gave him another name, "Ga-rou-sa"—bright morning. Willie was "Ra-na-ta-non"—watchman; after we lost him the Oneidas wished this name put upon his tomb-stone, which was done. Edwy's name is "Ah-re-we-ost-oni"—a good word; when about six years old from his active movements it was changed into "This-ta-rak"—grasshopper. Lily's name is "Ka-sin-na-wau"—our lady. Johnny's name is "To-ta-we-sah"—all glass. Alice is "Ogu-gu"—flowers; her god-mother is "Gugu-ha"—full flower, or open flower.

Old Margaret has just gone. She came with a piteous story, wishing her "father" to help her. She has been for some time preparing corn husks for beds. Yesterday she hired a horse and wagon and went to the Bay with 70 lbs. to sell. The merchant, a rich man, took them while she was looking for a buyer. He offered her \$2 in store-pay. She told him she wanted money or her husks. He had not got the articles she needed in his store. But the poor old thing had to come home, leaving her husks, and without a mouthful to eat

all day. What a shame in the merchant! But many of the traders in the towns seem to have no conscience where the Indians are concerned. The women prepare these husks very nicely; they dry them and prepare them neatly for beds and mattresses, or they slit them with a long needle and make very good braided mats of them. They sell them for four or five cents a pound for beds. They earn money for their own little purchases in this way, and almost all of them give some of their earnings to the Church.

I have not said much about the smallpox, as I did not wish to distress you. There have been some very sad cases, but I am thankful to say the disease is now disappearing, vaccination has done much; all our own household has been spared, a mercy for which we cannot be too thankful.

I was amused this evening by one of the chiefs saying to me: "What kind of a woman is Mrs. Smith?" I replied: "I should think she was a very nice lady." "We did not think so," said the chief, "cause she laughs and talks so loud. I guess she did not have good bringing up." The Indians consider it a decided mark of ill-breeding for women to talk or laugh in a loud tone. All the Oneida women seem to have sweet, low voices.

#### THE LIBERTIES OF THE GALLICAN CHURCH.

BY A. G. B.

IV.

I give the Declaration in full as it forms the kernel of my subject, and gives an exact notion of the attitude of the Church of France at that period towards the Papacy.

#### DECLARATION OF THE CLERGY OF FRANCE CONCERNING THE ECCLESIASTICAL POWER.

There are many who labor to subvert the Gallican decrees which our ancestors defended with so much zeal, and their foundations which rest upon the sacred canons and the tradition of the Fathers. Nor are there wanting those who under the pretext of these liberties, seek to derogate from the primacy of St. Peter and of the Roman Pontiffs, his successors; from the obedience which all Christians owe to them, and from the majesty of the Apostolic See, in which the faith is taught and the unity of the Church is preserved. The heretics, on the other hand, omit nothing in order to represent that power by which the peace of the Church is maintained, as intolerable both to kings and their subjects; and by such artifices estrange the souls of the simple from the communion of the Church and therefore from Christ. With a view to remedy such evils, we, the archbishops and bishops assembled at Paris by the king's orders, representing, together with the other deputies, the Gallican Church, have judged it advisable, after mature deliberation, to determine and declare as follows:

1. St. Peter and his successors, vicars of Christ, and likewise the Church itself, have received from God power in things spiritual and pertaining to salvation, but not in things temporal and civil; inasmuch as the Lord says, "My kingdom is not of this world;" and again, "Render unto Cæsar the things which be Cæsar's, and unto God the things which be God's." The Apostolic precept also holds, "Let every soul be subject to the higher powers, for there is no power but of God; the powers that be are ordained of God; whosoever therefore resisteth the power resisteth the ordinance of God." Consequently, kings and princes are not by the law of God subject to any ecclesiastical power, nor to the keys of the Church, with respect to their temporal government. Their subjects cannot be released from the duty of obeying them, nor absolved from the oath of allegiance; and this maxim, necessary to public tranquillity, and not less advantageous to the Church than to the State, is to be strictly maintained, as conformable to the Word of God, the tradition of the

Fathers, and the example of the saints.

2. The plenitude of power in things spiritual, which resides in the Apostolic See and the successors of St. Peter, is such that, at the same time, the decrees of the Ecumenical Council of Constance, in its fourth and fifth sessions, approved as they are by the holy See and the practice of the whole Church, remain in full force and perpetual obligation; and the Gallican Church does not approve the opinion of those who would depreciate the decrees as being of doubtful authority, insufficiently approved, or restricted in their application to a time of schism.

3. Hence the exercise of the apostolic authority must be regulated by the canons enacted by the Spirit of God and consecrated by the reverence of the whole world. The ancient rules, customs, and institutions received by the realm and Church of France remain likewise inviolable; and it is for the honor and glory of the apostolic See that such enactments, confirmed by the consent of the said See and of the churches, should be observed without deviation.

4. The Pope has the principal place in deciding questions of faith, and his decrees extend to every church and all churches; but nevertheless his judgment is not irreversible until confirmed by the consent of the Church. These articles, expressing truths which we have received from our fathers, we have determined to transmit to all the churches of France, and to the bishops appointed by the Holy Ghost to preside over them, in order that we may all speak the same thing and concur in the same doctrine.

King Louis ordered that the four Gallican Liberties should be taught throughout the kingdom in houses, schools, and colleges, and that no doctrines opposed to them should be taught within his realm. No one who would not subscribe to them could be made a licentiate, or a doctor of canon law or theology.

Great was the wrath of the Pope on hearing of this enactment. A bull was at once issued condemning it, and the Pope refused to grant the usual bulls of institution to anyone who had been a member of the Assembly of 1682. So steadily did Innocent adhere to this policy that at length thirty-five dioceses were without bishops canonically instituted. Meanwhile the bishops nominated by the crown—about one-third of all the bishops of France—enjoyed their revenues and temporal prerogatives, but could not execute any spiritual functions of the episcopate. It seemed for a while that there must be open schism between the Roman See and the Church of France, but at length in 1693, after conciliatory letters had been written to the Pope by the king and the bishops-elect, the bulls of institution were granted. These letters however contained no retractions, and were probably accepted by the Pope only because he was convinced of the hopelessness of expecting anything more satisfactory. No pope has ever sanctioned the four Articles, and no pope has ever been able to obtain from the Church of France anything like a retraction of them.

So much was written and so ably on the Roman side of this controversy that Bossuet felt impelled to reply in vindication of the four Articles, which he did in a carefully written work on the "Defence of the Declaration of the Gallican Clergy." This is the most renowned of all Bossuet's literary productions. It was not however published in his lifetime. So clear and conclusive was this defence that the Pope for fear of stirring up a controversy in which his cause would be lost, thought it best not even to censure it, and it has remained to this day uncensured and unanswered.

To-day the Gallican Liberties are

dead. The Church of France disappeared amid the tempest of the Revolution, and when under Napoleon I. it re-appeared, its Gallican character was obscured. It was de-nationalized. The treasured liberties, so sought, and loved, and believed in, and kept in days gone by, were no more claimed or valued, and the Church of France now occupies the position of entire subserviency to Rome.

Gradually during the past century she has linked her interests more and more with those of Rome; and if Gallican liberty drew a breath on the 18th of July, 1870, the fateful day when amid the darkness of a terrific thunderstorm the Dogma of Infallibility was proclaimed at Rome—that was her death blow—she breathed no more.

#### LETTERS TO THE EDITOR.

##### MOTHERS' MEETINGS.

To the Editor of *The Living Church*:

If among your many readers there be any who are interested in "Mothers' Meetings," I would be obliged to them for any information in the manner of conducting them, especially in the way of instruction and reading.

A VERY CONSTANT READER.

##### STAR OF BETHLEHEM.

To the Editor of *The Living Church*:

Some papers have lately been informing the public that the star which appeared when Christ was born, and led the Magi, had again appeared; that it was very brilliant, and appears about once in 300 years. Now, Mr. Editor, I wish that some one would give us some facts about this. It is rather out of the Church season, to be sure, to be discussing this question, but I do not believe that star had ever appeared before, or ever has since. It was spoken of by the Magi, as His star, it moved differently from all other stars, pointing by its motions a particular place. A conjunction of planets is not any such star. L.

##### A PROHIBITION PARTY.

To the Editor of *The Living Church*:

The sacrilegious conduct of that policeman in Decorah, Iowa, acting under the order of a prohibition committee, as noticed by *The Iowa Kirchenblatt*, is a plain indication of the animus of the radical prohibitionists. That said policeman should walk into that Lutheran church, when the Lord's Supper was being celebrated, prohibit the use of wine in the Communion and threaten to arrest the members of the congregation, shows us what we may expect when there shall be a prohibition party in power.

This outrageous affair in Decorah, brings to mind a radical temperance speech made in New York City, a few years ago, by Mrs. Van Cott, a revivalist preacher. In her speech she called the sacramental cup, the cup of the devil!

Equally blasphemous was an editorial item in *The N. Y. Christian* (!) *Advocate*, (noticed by the Church Journal, March 30, 1878.) It was as follows: "If Christ made alcoholic wine, he must be put on trial, not as a sot, but as a moderate drinker, who, according to the law of human nature, with so many million illustrations, was possibly saved from becoming an example to sots, by being crucified in early manhood."

It is difficult to understand how a man calling himself a Christian could utter such blasphemy. And yet some of the prohibition papers published and scattered through the land, exhibit the same kind of spirit. They do not hesitate to show their contempt for any

Christian minister, who dares differ from their radical theories. The work of true temperance is greatly hindered by such radicalism; for how can any consistent Christian identify himself with a party that can tolerate and even encourage such sacrilege and such blasphemy as noticed above.

J. D. CORBYN.

[It seems hardly fair to judge a movement by such extreme examples of fanaticism, though the bitter intolerance of a large class of prohibitionists must be admitted.—ED. L. C.]

THE EASTON ELECTION.

To the Editor of the Living Church:

The doubt expressed by your correspondent "Easton" as to the election of Bishop Adams as bishop of the diocese of Easton, has suggested itself to other minds also. In examining the canons bearing on the subject, it must be remembered that all restrictive canons must be strictly interpreted.

The restriction on the election of a resigned bishop to a diocese, is as follows: [Title I., Canon 15, § xv: [4].

"No diocesan or assistant bishop whose resignation has been consummated pursuant to this section, shall, under any circumstances, be eligible to any diocese now in union, or which may hereafter be admitted into union, with this Church."

But this cannot apply to Bishop Adams, for he was not, at the time of his election, and never had been, either a "diocesan" or an "assistant" bishop. This settles the whole question. There is nothing in the canons to prevent the bishops from assigning to him another missionary jurisdiction, had they chosen so to do; and nothing to prevent his election by any diocese that desires to have him.

J. H. HOPKINS.

Williamsport, Pa., July 23, 1887.

POLYGAMY IN NEW YORK.

To the Editor of the Living Church:

T. R.—"Is there any law in this State which prohibits a man from having more than one wife? There is a man living on our street who has two wives. Both are living with him and he has children by both. What can be done in this case?" In all probability nothing can be done with him. He is, probably, living in lawful wedlock, according to the laws of the State of New York, which permit polygamy in certain cases. If a man's wife deserts him and for five years he does not know whether she is living or not, he may take a second wife. If after he has married the second time the first wife returns, he must support both wives. Both are his lawful wives and entitled to dower. If they are willing to live together in one house and mingle their families, that is their business and none of ours and none of yours. What is "sauce for the gander is sauce for the goose," and a woman may have two husbands under the same circumstances cited by you.

I cut the above from the New York World of 21st March in "Answers to Correspondents." I have no reason but to suppose the answer is technically and legally correct. What I would like to call attention to is the tremendous moral effect such a state of affairs would be likely to exert upon all who might be cognizant of the facts, and especially upon the young of the district in which it might occur. How could any one growing up with such a case before them vote conscientiously against Mormon polygamy when in the richest State in the Union, polygamy is lawful, under certain conditions.

Our Church is working hard to have uniform laws of marriage and divorce for every State. Each communicant can further this by the tone of his unqualified condemnation of a lax regard of the marriage vow.

In the case above cited, one woman should be the wife, and the man should live with her or with neither. He would be responsible for the maintenance of them and their children, under the circumstances, but they have no right to form one household to the moral detriment and disgust of those forced to be their neighbors. Should their perceptions be so blunted that they would

be willing to live together, then the law should interfere as it would if a pestilence of the body, instead of the soul, were to break out.

FRANCIS J. CLAYTON.

LAY HELP IN THE CHURCH.

To the Editor of the Living Church:

Your article on page 232 is timely. Allow me to supplement your argument with the following facts, deduced from *The Living Church Almanac* for 1887. The diocese of New York alone has 331 of our clergy. The following Western dioceses and jurisdictions, all taken together, have as nearly as possible the same number: California, Colorado, Dakota, (N. and S.), Kansas, Montana, Nebraska, New Mexico with Arizona, Oregon, Texas, (in three bishoprics), Utah with Nevada, Washington Territory, Wyoming with Idaho.

The population of New York is reckoned at about 1,700,000. This includes the city, and several adjacent counties, but not Long Island. The State of Texas has to-day more than 1,700,000 inhabitants. The States of Kansas and Nebraska have more than 1,600,000. California, Oregon, and Washington Territory have considerably over a million.

It is a physical impossibility for three or four hundred clergy, about fifty of whom are invalids or septuagenarians, to cover so large a field. And as it appears that the number of candidates for ordination is not substantially increasing, it is evident that we ought to look about for some new means of assistance. To take a more limited example, I am in a position to say that in Arizona, with a population of at least 60,000, there has been for some time, and probably is now, not a single resident clergyman.

The recent General Convention regarded with little interest the employment of Readers. The restricted diaconate, as it has been called, is a practical failure. We need a class of men, who shall not be of the number of the clergy, but who shall have a definite position, and do regular work. In this way only can the Church grow in the country west of the Mississippi River. And I think our present aim should be the revival of the sub-diaconate. It seems unlikely that the American Church will ever regard Readers with respect. They have been systematically snubbed and degraded. Let us work on a new line; and let this most important topic be kept steadily before our clergy and people. We have a large weight of resistance to overcome.

QUONDAM LECTOR.

Pacific Coast, July, 1887.

WORK AMONG THE COLORED PEOPLE.

To the Editor of the Living Church:

I desire to call the attention of the readers of your paper to an article in the June number of *The Church Magazine*, on "The Best Methods of Church Work among the Colored People," by Dr. Crummell. The points made by Dr. Crummell are the necessity of—

- 1st. A racial ministry.
- 2d. This ministry planted especially at the great centres of the black population.
- 3d. This ministry strongly aided by assistants, women-workers, industrial and parochial schools, and hospitals.
- 4th. A reinforcement of catechists.
- 5th. The supply of ministers from three theological schools in the South and South-West.
- 6th. The agency of colored professors and teachers in moulding and preparing men for the ministry.

No brief extracts could do Dr. Crum-

well's article justice, and so I shall make none. I hope it may be extensively read by the people of the Church, for nothing could be better so far as it goes, but it does not go far enough, and nobody understands that fact better than Dr. C. himself. And it is partly to add some points to those so well made by him, that I now write.

Suppose an effort to be made on all the lines indicated by Dr. Crummell, but with the present working machinery of the Church, what reasons have we for thinking that it would succeed? How could it help being a failure?

As at present carried on, such a movement would give no control to the colored people of their own Church affairs, and that is what they must have or all efforts in their behalf are useless. They are men, citizens and Christians, and they are aware of it all. We have failed in our work among them for no other reason than that we have ignored their right to take care of their own affairs. It is no use to talk about the folly of establishing racial lines. The answer is double:

1st. We do establish them when we discriminate against them in the matter of the Episcopate. Practically, we are saying, "White for us, and so white for you." That is a racial discrimination that they see if we do not.

2d. Racial lines are drawn in spite of all our protests and by a Higher Power than ours. The negro is a negro and that fixes the fact of his right to demand treatment suited to his racial peculiarities. The trouble is that when we do discriminate and draw racial lines, as we do, we do it against his rights and not with them. We have already had a hundred years of failure and shall have another hundred of the same kind, unless we change our methods of work and recognize the underlying necessities to success.

But suppose success possible under existing circumstances.

With the colored population of South Carolina, Louisiana and Mississippi, largely outnumbering the white, and a half-dozen other States soon to be in the same condition, suppose that the Church could take new life and do a great evangelizing work among the colored people throughout the South; what would be the inevitable result? With good, effective, work done, how long would it take to organize more colored churches than our few, scattered white parishes now number?

It would be a very poor ten years' work (if it could be under such circumstances as would make it active and effective,) that would not produce more colored than there are white churches in the three dioceses of South Carolina, Louisiana and Mississippi. And it could not take a very long time to produce the same effect, under the right kind of circumstances, throughout the entire South. But no matter whether it would take ten or twenty years. That result will come if the Church ever allows herself to work among this people by methods that they approve and that bring them to her.

If the Church means to accomplish effective results in her colored work, she must mean to do as much and much more than to establish as many colored congregations as she has white. But dare she do that? Will the Southern people ever help her to do that under existing circumstances?

Ask South Carolina and her seceding ministers and delegates. Ask the many sympathizers with the South Carolina seceders, scattered all over the South.

Look at the facts. Suppose that to-day South Carolina had a majority of colored parishes, their ministers and lay deputies in convention outnumbering the white, and a bishop were to be elected. What would be his color? Who would compose the Standing Committee, the Committee on Canons and the deputation to General Convention?

There is but one answer, and it applies also to all the South and its immediate future possibilities.

Did Bishop Dudley think of all this when he declared in General Convention that while he lived, there should be no other bishop in Kentucky? Which does he prefer, that colored missionary bishops should be doing the work of the Church among their own people (without interference with him or his work) in his life-time, or that he and his brethren in the Episcopate throughout the South, shall be succeeded in their office by colored men—bishops over both races? Whoever dares to say there is no danger of that, simply puts himself on record as against effective work among the colored people. For whenever one happens, so will the other.

South Carolina sees the danger and has given sharp warning. And the whole South is feeling it, though as yet it is making little sign.

Now what is the remedy?

I have stated it in two General Conventions, but have never ventured to back it up with this—its highest reason. It is the Missionary Episcopate for the colored people and filled by colored men, that eliminates at once the colored question from our diocesan conventions. It gives the colored people control of their own Church work under the same limitations that all our jurisdictions now have. It removes them from the diocesan conventions and gives them jurisdictional convocations of their own. It adjusts Church work to their peculiarities and racial prejudices and relieves our existing Southern dioceses of all dangers and embarrassments connected with it.

If we mean to do good work among this people, these things will have to be done.

The negro will not accept the Church without self control goes with it; nor will the whites make great efforts in their behalf unless relieved of anxiety as to results. Both races have their prejudices, and neither of them are very far wrong. At any rate, they are both founded in natural conditions.

B. A. ROGERS.

Georgetown, Texas.

P. S. Regardless of all dangers, I should not have been a seceder had I been a member of the South Carolina Convention. But I can see their reasons for action, nevertheless.

B. A. R.

PARADISE.

To the Editor of the Living Church.

I would say in reply to your correspondent, "Albany," of July 9th, that Israelites of this day use prayers for their dead in meaning little removed from those of the Catholic Liturgies. The following will be found in "Daily Prayers for American Israelites," Cincinnati, 1872. The same book contains prayers for especial relations, as a parent, brother or sister, and a very touching one for a teacher, which I regret that I cannot send.

"Mayst thou rest in peace, dear friend! Death has severed the tie that united us in this life, to be renewed everlastingly in a happier world, whither I shall one day follow thee. Now, faithful to thy memory, I implore God to grant repose unto thy soul, and to

vouchsafe unto me the grace of a reunion when His holy will shall call me home. My God! permit that the soul of him for whom I mourn, freed from earth's painful struggles, dangers and difficulties, and purified through Thy mercy, may share the joys of the blessed in eternity. Amen.

RITUALIST.

### "DO NOTHING FOREVER."

This epitaph appears in Mr. James Payne's novel, "Thicker than Water." In his story two ladies are rambling about a country churchyard and come upon a tombstone to the memory of—

SARAH DEMSTER.

Here lies a poor woman who always was tired,  
Who lived in a house where help was not hired;  
Her last words on earth were: "Dear friends, I am going  
Where washing ain't done, nor sweeping, nor sewing;  
But everything there is exact to my wishes,  
For where they don't eat there's no washing up dishes.  
I'll be where loud anthems will always be ringing,  
But having no voice I'll get clear of the singing.  
Don't mourn for me now, don't mourn for me never,  
I'm going to do nothing for ever and ever.

One feels with what delight many a poor woman would hail the prospect of "doing nothing for ever." The wife of an ordinary laboring man spends her whole time in cooking, scouring, washing, mending; except on Sundays, and perhaps on Saturday nights, she never stirs outside her own dwelling. The proverbial mill-horse, compared with her, leads an easy life, and the want of rest, want of change, want of color, want of freshness, material and mental, always strike me as about the saddest wants in a working woman's life. Therefore, we must not blame poor Sarah Demster if "doing nothing for ever and ever" was her ideal of happiness in the future life. I was so much struck by the comical pathos of this epitaph that I wrote to Mr. Payn asking if it were a real one, and, if so, in what churchyard it was to be found. He very kindly replied to me that it was genuine; but he did not know whence it came, as he had copied it from the *Sheffield Independent*. I then wrote my queries to the editor of that journal; the proprietors, Messrs. Leader & Son, thereupon took a great deal of trouble on my behalf, inserted my question in their correspondence column, and forwarded to me all the information which they received. This at length pointed out Bushey as the resting place of the tired woman. I addressed a few lines to the rector, or vicar, of Bushey, Hertfordshire, asking him to be good enough to send a post-card just to say whether or not the epitaph under consideration is to be found in the burying-ground in his parish. But I received no reply from the reverend gentleman. Soon after writing the above I heard of the death of the vicar of Bushey; I therefore suppose that serious illness prevented his answering my query. Here, then, this matter rests.—*F. Bayford Harrison, in London Society.*

### DISCOVERY OF AN EARLY CHRISTIAN CEMETERY NEAR ALEXANDRIA.

There was an account in the *Times* recently, of the discovery of an early Christian cemetery near Alexandria. It is underlying the sandhills and rubbish-heaps which lie to the right and left of the Ramleh line, about half way between Alexandria and Mustapha Pasha station. Somewhere hereabouts stood the city and camp of Nicopolis, so-called in memory of the victory which Augustus here achieved over Antony and his adherents; and not far from the same spot stands, or till lately stood, the little, cupola-topped building in which Sir Ralph Abercromby breathed his last. The mounds are full of fragments of sculpture, broken stones, pottery, and the like, and the Arabs are constantly digging them in search of limestone which they burn in extemporized kilns all over the ground. In the course of these diggings the above cemetery was discovered.

Following the course of the Ramleh line, at a little distance beyond the Chat Bey station, one comes to a rising ground, on the summit of which is a

Roman wall running parallel with the railway towards the east, and turning northwards at right angles towards the sea-shore. A breach in this wall gives access to a place in which the natives have excavated two or three great pits, distant about 100 yards from each other, and about fifty yards or so from the shore. In the furthest of these a well was discovered, and close against the well a doorway cut in the solid rock which here underlies the mounds. Entering by this doorway, one stands in a kind of irregular subterranean crypt, surrounded by rock-cut loculi. These loculi measure about 9 feet in length by from 4 feet to 6 feet in width, and are ranged one above another, in two and sometimes three tiers, fifteen to the right and twenty-three to the left of the central passage.

In each recess, strange to say, were found ten skeletons, all apparently skeletons of men, the bones being very large. One of the skulls, taken up at random, was found to measure 24 in. in circumference. In all, the teeth are sound and white, and firmly fixed in their sockets. In another pit, a little further to the eastward, a long gallery, with a similar series of loculi on one side only, has also been found. At the end of this gallery was a large doorway filled up with stone slabs set in cement. Count d'Hulst, from whom we have these particulars, caused this doorway to be broken through, and found a transverse gallery, with more loculi of the same kind, beyond. Terra-cotta lamps have been found with a few of the skeletons, some impressed with an eight-pointed cross, some with a priestly figure in the attitude of benediction, and some with I. H. S. Over one niche is painted a palm-branch ornament, and other half obliterated Christian ornaments are here and there painted on the ceilings of the galleries.

About a hundred yards to the westward of the first of these pits, another excavation has disclosed yet more of these interments, in loculi of two and three tiers deep. Hence it seems probable that the whole area enclosed by the Roman wall is in fact one vast cemetery. Some shattered terra-cotta coffins without inscriptions, and without any traces of human remains, have been found irregularly buried in parts of the super-imposed rubbish mounds. These are evidently of later date.

The Arab lime-burners are actively continuing these excavations; and it is to be hoped that some inscription throwing light upon the circumstances which caused the death and burial of so large a body of tall men in the prime of life may before long be discovered.

### TWO BEAUTIFUL PULPITS.

St. Peter's church, Bournemouth, has a remarkable marble pulpit of modern workmanship. It is of a circular plan, and consists of a series of short, colored marble columns rising from a moulded base, enriched with quartre-foils, which have central bosses of colored stones, and are surmounted by cusped arches. In each spandrel formed by these arches is the head of an Apostle under a hood-like canopy. The upper rim, or ledge, is ornamented with dog-tooth work. From this rises the book desk, which is also marble. It is upheld by a life-sized, white-robed, angel, carrying a scroll on which is written: "How shall they preach except they be sent?" There is a nimbus on the head of this beautiful figure, and the closed wings droop almost to the inlaid brackets projecting from the base of the pulpit on which it stands. The same thought of placing an angel to uphold the book-board is carried out in another modern instance in All Saints' church, Clifton.

One of the richest works of our own time, however, is the new pulpit presented to Worcester cathedral by the Earl of Dudley. It is about ten feet high, and is approached by a semi-circular staircase which has handsome railings of wrought brass. It is made of various marbles and alabaster, raised on columns of the same materials, and upheld by angels at the angles. Each panel is fitted with sculpture, representing the Sermon on the Mount, St. John the Baptist preaching in the wilderness, St. Peter on the Day of Pentecost, and St. Paul preaching at Athens. Between the panels are the figures of St. Stephen, the first martyr, St. Gregory the Great, St. Jerome, St. Ambrose, and St. Augustine, in white alabaster.—*The Quiver for April.*

### OPINIONS OF THE PRESS.

Texas Churchman.

THE SOUTH CAROLINA CONVENTION.—Bishop Howe, and the clergy and laity who have stood by him in this episode, have the sympathy of the Church at large, and the day will come when the seceders will be heartily ashamed of themselves. But what of the result—the outcome to all this? The action of these dissatisfied ones is in direct opposition to the catholicity of the faith, and of that charity which knows no distinction of race or color. Will it rend the Church—thwart her in her purpose of love and mercy? Never! but it will arouse her from lukewarmness to do her work with increased zeal and faithfulness, and the Lord of hosts, who has carried her safely through the storms and upheavals of human passion in the ages past, will be with her to the end, and she shall triumph gloriously.

The Southern Churchman.

ANOTHER NEW CHURCH.—Rev. W. G. Raymond baptized two persons by immersion in Baltimore not long since, telling the world "we are known as the church of God." No longer satisfied with his Baptist or Methodist brethren, he says:—"I have been a Baptist minister for forty-five years. I haven't left the Baptist Church, but it has left me and drifted into the world. Once I could tell a Methodist minister as far as I could see him. But you can't do so now with a spy-glass. The churches are holding out inducements for opera singers and advertise for good preachers, with side whiskers and mustache, able to draw the young people." Dissatisfied with worldly Baptists and Methodists, brother Raymond has set up a church for himself, and practices faith healing, and when any one has been healed he is baptized and set apart for the work of healing. He gives himself no holiday. "We don't have any vacation, as the devil is as hard at work as he can be, for he has about as much to do as he can attend to while the preachers are away fanning themselves, or, I should say, wearing their overcoats." Good luck to brother Raymond if he be working wisely for the Lord. But the times are sadly out of joint. Another new church?

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**HINTS FOR HOUSEWIVES.**

**HOT** sunshine will remove scorch.

The best liquid for cleaning old brass is a solution of oxalic acid.

**RASPBERRY ICE.**—Take two quarts of fine juicy black caps, mash them fine and strain the juice. If you have a jelly strainer, which no housekeeper should be without, use it to extract the juice. You should have about a pint and a half. Add to it a pint and a half of cold water and a pint of sugar which have been boiled together for twenty minutes to form a syrup, and the juice of two lemons. Freeze.

**HOW TO PUT UP PEACHES IN SELF-SEALING JARS.**—Peel and stone large, firm peaches, dropping each piece in cold water. When all are done pour a cupful of water into the bottom of a preserving bottle, and place the fruit in it in layers, sprinkling each stratum with a table-spoonful of white sugar. Bring slowly to a boil and let the fruit simmer about five minutes. Turn into cans and seal while scalding hot. If the directions are faithfully followed, the fruit will keep perfectly.

**CURE FOR HYDROPHOBIA.**—A German forest keeper, eighty-two years old, has published a recipe he used for fifty years, and which has saved several men and a great number of animals from death by hydrophobia. The bite must be bathed as soon as possible with warm vinegar and water, and when this is dried, a few drops of muriatic acid poured upon the wound will destroy the poison of the saliva and relieve the patient from all present and future danger.

**HOW TO CURE HICCOUGH.**—Dr. Tucker recommends, in *The Southern Medical Record*, the use of a very simple remedy in the treatment of hiccough: Moistened granulated sugar with good vinegar. Of this give to an infant from a few grains to a teaspoonful. The effect is almost instantaneous, and the dose seldom needs to be repeated. He has used it for persons of all ages, and never known it to fail. The remedy is certainly a very simple one, and although no theory is advanced to account for its wonderful action, it merits trial.

A PRETTY summer scarf for a chair back is made from bolting cloth and ribbon. The threads of the bolting cloth are drawn for the depth of half an inch across the end, and some distance above the edge; through the threads then left, a bright ribbon is woven. Leaving a space of half an inch, the threads are drawn as before, and a ribbon of some contrasting color used. This is repeated eight or nine times, the ribbons being fastened in place by a bow at each end or else allowed to extend several inches at each end and lightly tacked in place by a stitch on the under side. The scarf is finished by a frill of fine, delicate lace on its lower edge.

A TEST FOR MALARIA.—An hour's intelligent examination of water supply and drainage at a proposed country home would in a large majority of cases prevent sickness and even death, and might be made before a landlord could object. Take in the dressing-bag an ounce vial of saturated solution of permanganate of potash, which any druggist will prepare for a few cents, and put half-a-dozen drops into a tumbler of the drinking water that is supplied. If it turns brown in an hour, it is, broadly speaking, unfit to drink; if not, it is not especially harmful. If a country hotel's sewage system is confined to cesspools within a hundred feet of the house, and near the water supply, take next train to a point farther on.

**EDGING FOR FLANNEL.**—Cast on 17 stitches.

- 1st row. Knit across plain.
  - 2d row. K 4; \* o, k 2 together; repeat from \* 5 times; o, k 1.
  - 3d row. Plain.
  - 4th row. K 7; \* o, k 2 tog; repeat from \* 4 times; o, k 1.
  - 5th row. Plain.
  - 6th row. K 10; \* o, k 2 tog; repeat from \* 3 times; o, k 1.
  - 7th row. Plain.
  - 8th row. Plain.
  - 9th row. Cast off 3 stitches; knit the rest plain; 17 stitches will be left on needle.
- Repeat from 2d row.

**BULL'S SARSAPARILLA.**

**Dyspepsia** Variable appetite; faint, gnawing feeling at pit of the stomach, ach, bad breath, bad taste in the mouth, low spirits, general prostration. BULL'S SARSAPARILLA by cleansing and purifying the blood, tones up the digestive organs, and relief is obtained at once.

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

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

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

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

FOR SALE BY ALL DRUGGISTS.  
\$1 PER BOTTLE OR SIX BOTTLES FOR \$5.

**TARRANT'S SELTZER**

For Adults,  
For Children,  
For Both Sexes.

When on the sultry summer's day  
The sun seems scarce a mile away;  
When comes Sick Headache to oppress  
And every moment brings distress,  
Then TARRANT'S SELTZER proves a friend  
That Druggists all can recommend.

**POZZONI'S MEDICATED COMPLEXION POWDER.**

Imparts a brilliant transparency to the skin. Removes all pimples, freckles and discolorations. For sale by all first-class druggists, or mailed for 50 cts. in stamps by J. A. POZZONI, St. Louis, Mo.

**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. O. & WILTBERGER, Prop., 233 N. Second St., Phil. Pa.

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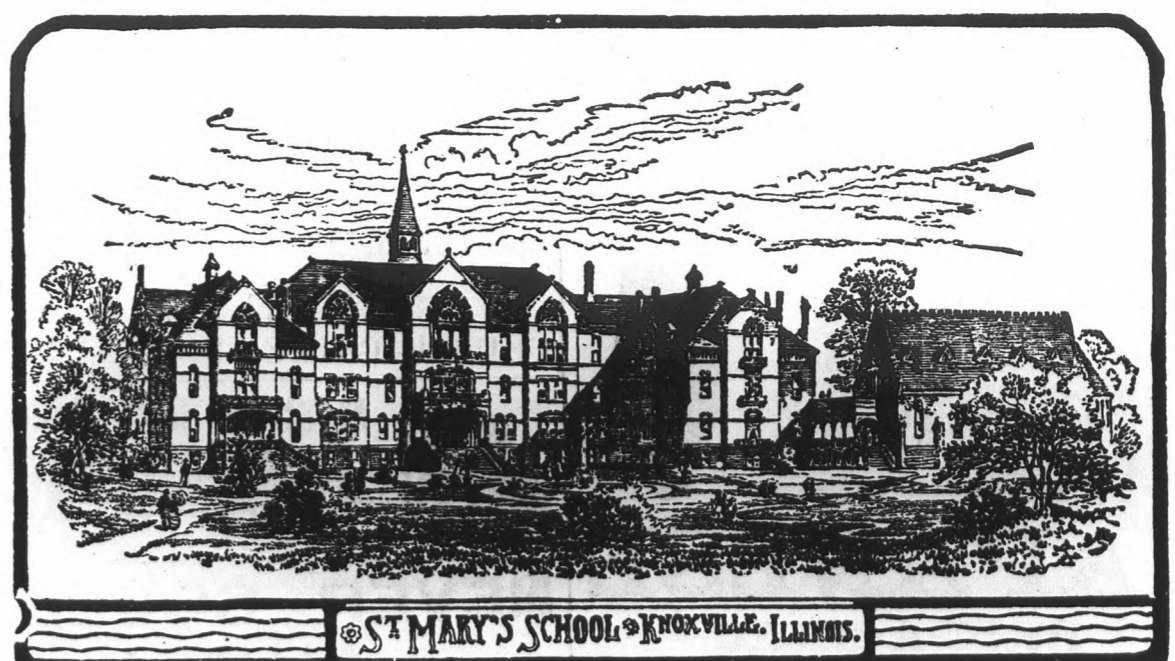
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An Institution of the Province of Illinois. Established 1868.

A Magnificent New Building and Outfit. The Rector, Vice-Principal and Matron, who founded the School, still continue in charge. The Location is perfectly healthy and easy of access; on the C., B. & Q. Railroad at Knoxville, Illinois. The establishment is first-class, throughout, the result of twenty years' experience. The highest advantages are offered. Every Pupil is cared for as a daughter in the family, as to her health, manners, conversation and character. All sleeping apartments are on the first and second floors. The building is of brick, heated by steam; lighted by gas; interior finished in natural wood; furniture new and elegant; bath-rooms on every floor; the best skill and material have been employed in securing perfect ventilation and drainage. It is believed that St. Mary's is unsurpassed in its refining influences, in the high standing of its pupils and patrons, in the beauty and comrort of its appointments, in the thoroughness and variety of its instruction, in the spirit of order and industry that pervades it. St. Mary's School is recommended to parents who wish to place their daughter in a safe Christian Home, where they will be surrounded by good influences and receive the instruction and discipline of experienced teachers. The number of resident pupils is limited to one hundred.

Reference is made to past and present patrons of the School in nearly every city of the West. Testimonials are given in the Annual Register, a copy of which will be sent on application to the

**REV. C. W. LEFFINGWELL, D.D., Rector and Founder, Knoxville, Knox Co., Ill.**



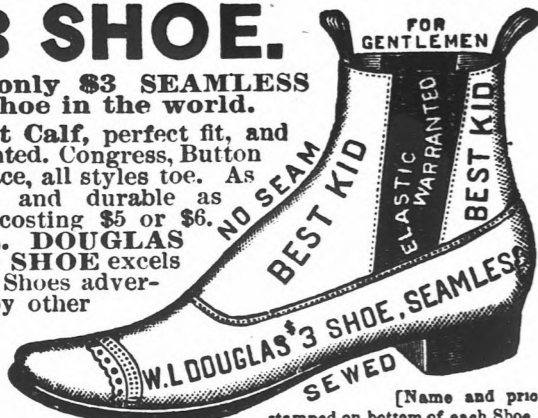
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Used by the United States Government. Endorsed by the heads of the Great Universities and Public Food Analysts as The Strongest, Purest, and most Healthful. Dr. Price's the only Baking Powder that does not contain Ammonia, Lime or Alum. Dr. Price's Extracts, Vanilla, Lemon, Orange, Rose, etc., flavor deliciously. PRICE BAKING POWDER COMPANY.

**W. L. DOUGLAS \$3 SHOE.**

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Boys all wear the W. L. DOUGLAS \$2 SHOE. If your dealer does not keep them, send your name on postal to W. L. DOUGLAS, Brockton, Mass.

**Stained Glass.**

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

**THE IMPROVED IDEAL HAIR CURLER.**

Advertisement for the Improved Ideal Hair Curler, featuring an illustration of a woman using the device and text describing its benefits and availability.

**JAPANESE BRIC-A-BRAC**

Furnished to Church Societies: To sell at Fairs, Church Suppers, Strawberry Festivals, etc. We allow the privilege of returning unsold goods and payment of our account when Fair is over.

**FLY KILLER.** The most successful exterminator. Every sheet will kill a quart. Quick work. They die near the plate. Commence early and keep ahead of them. Five cents everywhere. Dutcher's Dead Shot.

**AGENTS WANTED** to sell NOVELTY RUG MACHINES and RUG PATTERNS, for making Rugs, Ties, Hoods, Mittens, etc. Machine sent by mail for \$1. Send for late reduced price list. E. ROSS & CO., Toledo, O.

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Advertisement for Chas. L. Page, featuring an illustration of a fireplace and listing various items like mantels, mirrors, and tiles.

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You get only the juice of the lemon but you get all of it, and you get it much quicker than you can with the expensive and cumbersome Lemon Squeezer. The drill is light and handy, and costs only 10 cents; by mail 12 cents. A Bonanza for Agents during summer months. Thousands can be sold at Picnics and Fairs. Just the thing for travelers. Send for ample and terms.

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I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. It costs you nothing for a trial, and I will cure you. ADDRESS, Dr. H. G. ROOT, 133 Pearl St., New York.

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Sold by ALL DEALERS throughout the World. Gold Medal Paris Exposition, 1875.

**WANTED.**—Everyone to know a stubborn Englishman thinks he has the best summer drink in the world. Full particulars. Stamped addressed envelope and 25c. J. Richardson, San Antonio, Tex

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Soap. It is a Vegetable Oil Soap and contains no rosin, or any material injurious to the skin or the finest fabrics. If your grocer does not keep it, send 12c. to pay postage on sample bar and a large chromo.

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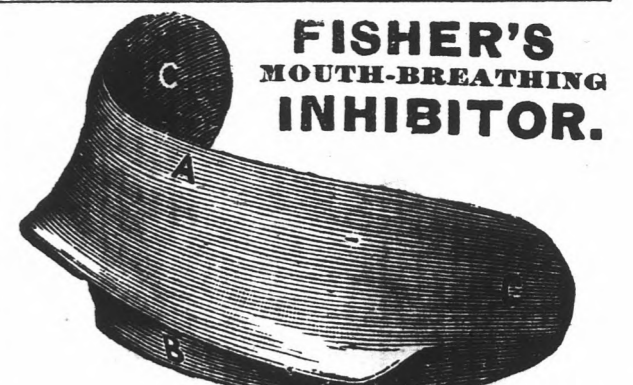
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Sleeping with the mouth open is the bane of millions. A very large percentage of all Throat troubles are CAUSED from this unfortunate habit, and all throat troubles are aggravated by it. Can the habit be broken? Yes, at once. Send for our circular and inquire into this new theory of cause and cure. Then you will know what causes Nasal Catarrh—the various forms of Sore Throat—Bronchitis—and most forms of Asthma and Consumption, etc. Knowing this you will understand why all your medicines have failed, and enable you to choose wisely your remedy. It will cost you but little to investigate this, and but little more to prove it.

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The snorer, who not only suffers personally, but becomes a general disturber, is a mouth-breather, and nothing but closing the mouth during sleep, and forcing into use the natural breathing organs, will redeem him and abate the nuisance. With the above device you can't snore. The mouth-breathing Inhibitor is sent postpaid to any address on receipt of \$2.00. Our circular sent free. Address PRAIRIE CITY NOVELTY CO., 45 Randolph St., Chicago, Ill.

Advertisement for Bailey's Compound Light-Spreading Corrugated Glass Reflectors, featuring an illustration of the product and text describing its use in lighting churches and halls.

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