

The Living Church.

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

VOL. X. No. 24.

CHICAGO, SATURDAY, SEPTEMBER 10, 1887.

WHOLE No. 462

REV. FR. HALL will conduct a Retreat for Clergy at St. Austin's School from Sept. 12th to 16th. There will be no expenses. Clergy wishing to attend should notify the REV. A. G. MORFIMER, St. Austins, New Brighton, Staten Island, N. Y.

ST. GABRIEL'S SCHOOL,
Peekskill, N. Y.
A BOARDING SCHOOL FOR GIRLS.

Opened Sept. 22. The School is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson River, the Highlands, and the country for miles around. The grounds comprise about thirty acres, a part of which is covered with woods and has many charming walks. The location is remarkably healthy, retired and favorable for both physical and intellectual development. For terms, etc. address the Sister-in-Charge. SISTERS OF ST. MARY.

ST. MARY'S HALL,
Faribault, Minn.
Unsurpassed for beauty of situation and healthfulness of climate, and well arranged courses of study. Full corps of competent teachers.
Rt. Rev. H. B. WHIPPLE, Rector.
Rev. Geo. B. WHIPPLE, Chaplain.
Miss E. F. BROWN, Principal.

ST. AUSTIN'S SCHOOL. (Incorporated.)
New Brighton, S. I., N. Y.
A Church School of the Highest Class for Boys. Terms \$500. Nine resident Masters, from Brown, London, Oxford, Cambridge, Durham, Edinburgh, and Dublin. Apply to Rev. ALFRED G. MORTIMER, B.D. Rector.

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.
Miss FRA. CIS E. BENNETT, Miss M. L. BONNEY, Miss SYLVIA J. EASTMAN, Miss H. A. DILLAYE.

HARCOURT PLACE.
A New Church Seminary for Young Ladies and Girls, will be opened at Gambier, O., in September, 1887. Elegant new building, location of rare healthfulness and beauty, exceptional instruction by accomplished teachers and members of the faculty of Kenyon College. Pupils fitted for Wellesley, Smith and Vassar, or given a complete course of study. For catalogue address the Principal.

KENYON MILITARY ACADEMY.
Gambier, Ohio.
LAWRENCE RUST, LL.D., Rector.
A Church School for boys. Preparatory for any College or University, or for Business. For catalogue address the Rector.

HOWE GRAMMAR SCHOOL,
Lima, Indiana.
A Church boarding school for boys. Rt. Rev. D. B. Knickerbacker, D.D., Visitor. Christmas term opens Wednesday, September 14th. Full preparation for college or business. Discipline careful and paternal. Physical development secured by gymnasium and organized sports. Address the Rev. C. N. SPALDING, M. A., Rector.

DE VEAUX COLLEGE,
Suspension Bridge, Niagara Co., N. Y.
A Church School for boys. Conducted upon the Military System.
WILFRED H. MUNRO, A. M., President.

ST. MARY'S SCHOOL, *Knoxville, Ill.*
Established, A. D. 1868. Enlarged 1872 and 1880. The New Building completed, 1883. A first-class establishment, healthfully located; thoroughly conducted by the same officers that founded it.
Trustees Ex Officio: The Bishop of Chicago, the Bishop of Quincy, the Bishop of Springfield.
Rev. C. W. Lemingwell, D. D., Rector and Founder.

ST. MARGARET'S SCHOOL.
FOR YOUNG LADIES AND CHILDREN,
604 & 606 W. Adams St., Chicago, Ill.
The building has been thoroughly renovated during the summer vacation. A limited number of boarding pupils will be accommodated. For further particulars apply to VIRGINIA SAYRE, Principal.

WANTED—Agents in every town and village to sell our **New Christmas Books** (5), selling from 50cts. to \$3.50. One woman with a family writes that she has sold \$7.00 a day last year, from September until Christmas. One new agent made \$25 in six weeks. One sold 55 the first week in a village of only 200. Try it in your school district if no more. You can make from \$25 to \$500.
CASSBELL & CO., [Limited], 322 Broadway, N. Y.; 40 Dearborn St., Chicago, Ill.

KEBLE SCHOOL, SYRACUSE, N. Y. Boarding School for Girls. Under the supervision of the Rt. Rev. E. D. Huntington, S.T.D. The seventeenth school year begins Wednesday, September 14th, 1887. Apply to MARY J. JACKSON.

STAMFORD, CONN. MISS LOUISA LOW, Successor to Mrs. C. E. Richardson, will reopen her Boarding and Day School for Young Ladies, Sept. 22. The number of boarding pupils is limited.

ST. JOHN BAPTIST SCHOOL, FOR GIRLS *231 E. 17th St., New York.*
Boarding and Day school, pleasantly situated on Stuyvesant Square. Resident French and English teachers. Professors in Science, etc. Address SISTER IN CHARGE.

MONTICELLO LADIES' SEMINARY.
Godfrey, Madison County, Ill.
24 miles from St. Louis, Mo. Experienced teachers. French and German taught by the natural method. Superior facilities for Music and Art. Location beautiful and healthful. 50th year begins Sept. 22d. Send for Catalogue. MISS H. N. HASKELL, Principal.

RECTORY SCHOOL,
Hamden, Conn.
For boys. \$300-350. Home influences; thorough school system. Extensive grounds; gymnasium, boat house, etc. Address, Rev. H. L. EVEREST, M. A., Rector.

EDGEWORTH BOARDING AND DAY SCHOOL FOR GIRLS.
122 West Franklin street, Baltimore, Md. MRS. H. P. LEFKOVRE, Principal. This School will reopen on Thursday, the 22d of September. The course of instruction embraces all the studies included in a thorough English Education, and the French and German languages are practically taught.

"THE CEDARS," A BOARDING AND DAY SCHOOL for Young Ladies. Delightfully situated in lawn of three acres. New building. College Preparatory and Academic Courses.
MISS EARLE, 1916 35th St., Washington, D. C.

BISHOPTHORPE,
Bethlehem, Penn.
A Church Boarding and Day School for Girls. Prepares for Colleges.
MISS F. I. WALSH, Prin.

MISSES GRANT'S SEMINARY.
247 and 249 Dearborn Ave., Chicago.
For Boarding and Day pupils.
Nineteenth year opens Wednesday, Sept. 14th. For Circulars, apply as above.

ST. MARY'S HALL.
BURLINGTON, N. J. The oldest Church school in the country for girls will begin its fifty-first school year on Tuesday, Sept. 13th. For catalogue stating terms, etc., apply to Miss JULIA G. McALLIST, Principal, Burlington, N. J., or to the Bishop of New Jersey, the President.

ST. MARGARET'S SCHOOL.
5 Chestnut St., Boston, Mass.
The thirteenth school year will begin Sept. 28th, 1887. Apply to the Mother Superior as above.

MISS MARY E. STEVENS'
Boarding and Day School for Young Ladies, W. Cheiten Avenue, Germantown, Philadelphia, will begin its twentieth year Sept. 21st, 1887. Students prepared for Bryn Mawr College.

THE GENERAL THEOLOGICAL SEMINARY, Chelsea Square, New York, re-opens on Wednesday, Sept. 21st. Entrance Examination at 9 A. M. Special and Post-Graduate Courses. For further particulars address REV. E. A. HOFFMAN, D. D., Dean, 428 West 23d street, New York.

EPISCOPAL HIGH SCHOOL OF VIRGINIA, L. M. BLACKFORD, A. M., Principal. LEWELLYN HOXTON, Associate Principal. This Diocesan School for Boys, three miles from town, begins its 49th year on the 28th of September, 1887. For catalogue address the Principal, Alexandria, Va.

VIRGINIA FEMALE INSTITUTE.
Staunton, Va.
MRS. GEN. J. E. B. STUART, Principal.
The next session of Nine Months Opens September 15th, with a full corps of superior teachers. Terms reasonable. Apply early. Catalogues sent upon application to the Principal.

COURTLAND PLACE SCHOOL,
Cornwall on Hudson, N. Y.
RECTOR, THOMAS D. SUPLEE, Ph. D., sometime Head Master Harcourt Place School, Gambier, Ohio. Prepares boys for college, scientific school, or business.

WALNUT LANE SCHOOL and WELLESLEY Preparatory (formerly Madame Clement's) Boarding and Day School for young ladies. 31st year opens Sept. 21. Academical and College Preparatory Courses. For circulars address MISS ADA M. SMITH, Principals. MRS. T. B. RICHARDS, Germantown, Philada.

BERKELEY SCHOOL, PROVIDENCE, R. I. FIFTH YEAR begins Monday, Sept. 19, 1887. Universities, West Point, Annapolis, Technical and Professional Schools. Six-year Curriculum. Four courses of Study—Classical, Semi-Classical, Modern Languages, English or Business. Military Drill. Boys from 10 years. Limited number of Boarders; \$400. Commandant and Executive Officer, a graduate of West Point. Year Book contains tabulated requirements for forty-eight [48] Universities, etc.
Rev. Geo. Herbert Patterson, A.M., LL.B., Rector.
Rt. Rev. Dr. Thos. M. Clark, Visitor.

SWITHIN C. SHORTLIDGE'S MEDIA ACADEMY, at MEDIA, PENN. [Near Philadelphia.]
Thirty minutes from Broad Street Station. One of the best equipped and best managed Schools. All Students board with the Principal. Teachers all men and graduates of Harvard, Yale, Princeton, University of Penn., or other first-class Colleges. Fine buildings, single, double or communicating rooms, with ample bath accommodations. Every room has in it a steam radiator and is completely furnished. New Athletic Grounds. Gymnasium refitted and heated by steam. Best instruction, best care, best table. Special opportunities for apt students to advance rapidly. Special private tutoring for backward boys. Patrons or students may select any studies or choose an English, Scientific, Business, College-Preparatory, or Civil Engineering course. New Physical and Chemical laboratory, with twenty-four cases. Superior Practical Business Department in Commercial course with Bank, Offices, Telegraphy, Shorthand, Type-writing, &c., &c. More fully supplied with apparatus than any other College-fitting or Commercial School in the United States. Twelve teachers for about eighty students. Every teacher devotes his whole time to one or two subjects. Media Academy affords every home comfort, the best education and the best training. A fixed price covers every expense, even books. No extras except for music. No incidental expenses. No examinations for admission. New illustrated catalogue sent free to any address.
SWITHIN C. SHORTLIDGE, A. B., A. M., [Harvard Graduate], Media, Penn.

ALLEN ACADEMY.
An English, French, German and Classical school for the thorough education of boys and girls of six to twenty years of age. Prepares for college or graduates students here, giving them diplomas. A few boys received as boarding pupils into the President's family, and enjoy rare advantages. Gymnasium. Fifteen teachers. 25th year opens Sept. 21.
IRA W. ALLEN, A. M., LL. D., President.
IRA W. ALLEN, JR., A. M., Master.
1832 1836 Michigan Boulevard, Chicago.

NEW YORK, 44 East 78th Street. THE MISSES PARINNE'S SCHOOL FOR GIRLS. Circulars sent on application.

CROTON MILITARY INSTITUTE.
Croton on the Hudson, N. Y.
A Church School offering superior advantages at moderate rates.
Photographs and circulars on request.
FRANK S. ROBERTS.

ACADEMY AND HOME FOR TEN BOYS. Greenwich, Connecticut.
Thorough preparation for Business or for College. Absolutely healthful location and genuine home with the most refined surroundings. Highest references given and required. J. H. ROOT, Principal.

GIRLS' HIGHER SCHOOL,
487-489 La Salle Ave., Chicago. Twelfth year begins Sept. 15. Boarding and Day School for Young Ladies and Children. Full courses of study, including a preparation for college. Good houses, well located.
Address: MISS REBECCA S. RICE, A. M., Principals.
MISS MARY E. BERRY, A. M., Principals.

THE KIRKLAND SCHOOL,
275 and 277 Huron St., Chicago.
will reopen on Monday, Sept. 19th. A few boarding pupils received. For catalogue address MISS KIRKLAND, or MRS ADAMS.

KENWOOD INSTITUTE.
5001 Lake Avenue, Chicago.
Preparatory School for Vassar College and the University of Wisconsin. Mrs. Helen Ekin Starrrett and Miss Annie E. Butts, Principals. Twelve young ladies received as boarders. Superior advantages in music, art, and the modern languages. Fall term begins Sept. 15. Circulars on application.

KEMPER HALL,
Kenosha, Wis.
A BOARDING SCHOOL FOR GIRLS.
The Eighteenth School year will open September 21st, 1887.
SISTERS OF ST. MARY.

CHICAGO FEMALE COLLEGE,
Morgan Park, (near Chicago)
Boarding School for girls and young ladies. For catalogue address G. THAYER, LL. D., Morgan Park, Ill., or 77 Madison Street, Chicago, Ill.

A THOROUGH FRENCH & ENGLISH HOME School for twenty girls. Under the charge of Mme. H. C. Eric and Miss M. L. Peck, both late of St. Ann's School, Albany, N. Y. French warranted to be spoken in two years. Terms \$300 a year. Address Mme. H. Eric, 4313 Walnut St., Philadelphia.

RACINE COLLEGE, Racine, Wisconsin.
Situating centrally and healthfully, near Chicago. Report of Bishops: "Racine College is justly entitled to the confidence and support of the Church and public at large." Special rates to clergymen's sons. Address.
Rev. ALBERT ZABRISKIE GRAY, S.T.D.

THE NEW DIOCESAN SCHOOL FOR YOUNG LADIES offers unsurpassed advantages. For Prospectus, address MR. or MRS. JAMES LYON, Indianapolis, Indiana.

ST. CATHARINE'S HALL, AUGUSTA, S. M. E. Diocesan School for Girls. The Rt. Rev. H. A. Nealey, D. D., President. The Rev. W. D. Martin, A. M., Principal. 20th year opens Sept. 14. Terms \$275 & \$250. Strong corps of teachers. Special advantages in Art and Music. Send for circular.

BALTIMORE FEMALE COLLEGE, chartered and endowed by the State, affords pupils the best advantages in English, the Languages, Science, Art and Music. The 40th year opens September 15. N. C. BROOKS, M. A., LL. D., President.

UNION COLLEGE OF LAW. Fall term begins Sept. 21. For circulars address H. Booth, Chicago, Ill.

MEMORIAL WINDOWS CHURCH DECORATION
SPECIAL DESIGNS WITH ESTIMATES, SUBMITTED
THE TIFFANY GLASS COMPANY
333 & 335 FOURTH AVENUE NEW YORK
509 PULLMAN BLD'G CHICAGO
LOUIS C. TIFFANY, PRINGLE MITCHELL, PRESIDENT, MANAGER
JOHN DUFAYS, SECRETARY, JOHN CHENEY PLATT, TREASURER

GORHAM M'FG CO.
SILVERSMITHS.
NEW YORK, BROADWAY, COR 19th ST
CHURCH METAL WORK, COMMUNION PLATE, MEMORIAL BRASSES.
Sole Agents for
HEATON, BUTLER & BAYNE,
London, Eng.
ARTISTS IN STAINED GLASS
MOSAICS AND DECORATION

INDUCTIVE BIBLE STUDIES.
IN OLD TESTAMENT STUDENT.
VOL. VII, BEGINNING SEPT. 1st, 1887.
PREPARED AT THE REQUEST OF THE Bible Committees of the Y. M. C. A.'s of Yale, Amherst, Brown, Oberlin and other institutions, by Professors W. R. HARPER [Yale], WILLIS J. BEECHER [Auburn], and G. S. BURROUGHS [Amherst].
1.—**FORTY OUTLINE STUDIES,** covering Hebrew History and Literature from Samuel to the Destruction of Jerusalem.
2.—**EACH STUDY** occupying two or more pages, furnishing careful direction for work, suggestions as to methods, and references to the best authorities.
3.—**ARRANGED FOR** [a] College Y. M. C. A., [b] General Y. M. C. A., [c] Sunday School Normal Classes, [d] Ministers who desire to undertake special study of the Bible, [e] Bible Students of all Classes.
4.—**INTENDED TO** [a] encourage independent investigation, [b] stimulate the acquisition of Bible facts and ideas, [c] exhibit Bible literature in its relation to Biblical and contemporaneous history.
5.—**TREATMENT,** strictly conservative, emphasizing the positive and not the negative element.
Subscription, one dollar a year; special terms to clubs. September number, containing besides usual matter, Symposium by College Presidents and leading Editors on "Bible Study in College," and the first four Inductive Bible Studies sent upon application. Address
WILLIAM R. HARPER,
P. O. Drawer 15, New Haven, Conn.

COX, SONS, BUCKLEY & CO.,
343 5th Ave., New York.
GENERAL CHURCH WORK.
BRASS—WOOD—MARBLE
STAINED GLASS, EMBROIDERY.
Art of Garnishing Churches. --- \$1.50
Mitchell,
Vance & Co.,
836 & 838 Broadway, N. Y.
Designers and Manufacturers of
Ecclesiastical
Gas Fixtures and Metal Work.
Clocks and Bronzes, Metal and Porcelain Lamps, and Artistic Gas Fixtures for Dwellings.

ILLINOIS CONSERVATORY OF MUSIC
Unsurpassed advantages in all Departments of Musical Instruction. 17th year opens Sept. 14.
E. F. BULLARD, Supt., Jacksonville, Ill.
GANNETT INSTITUTE For Young Ladies, Boston, Mass. Family and Day school. The Thirty-fourth Year begins Wednesday, Sept. 28, 1887. For circular apply to Rev. GEO. GANNETT, A. M., 69 Chestnut Sq., Boston, Mass.

WHAT AILS YOU?

Do you feel dull, languid, low-spirited, lifeless, and indescribably miserable, both physically and mentally; experience a sense of fullness or bloating after eating, or of "gone-ness," or emptiness of stomach in the morning, tongue coated, bitter or bad taste in mouth, irregular appetite, dizziness, frequent headaches, blurred eyesight, "floating specks" before the eyes, nervous prostration or exhaustion, irritability of temper, hot flushes, alternating with chilly sensations, sharp, biting, transient pains here and there, cold feet, drowsiness after meals, wakefulness, or disturbed and unrefreshing sleep, constant, indescribable feeling of dread, or of impending calamity?

If you have all, or any considerable number of these symptoms, you are suffering from that most common of American maladies—Bilious Dyspepsia, or Torpid Liver, associated with Dyspepsia, or Indigestion. The more complicated your disease has become, the greater the number and diversity of symptoms. No matter what stage it has reached, **Dr. Pierce's Golden Medical Discovery** will subdue it, if taken according to directions for a reasonable length of time. If not cured, complications multiply and Consumption of the Lungs, Skin Diseases, Heart Disease, Rheumatism, Kidney Disease, or other grave maladies are quite liable to set in and, sooner or later, induce a fatal termination.

Dr. Pierce's Golden Medical Discovery acts powerfully upon the Liver, and through that great blood-purifying organ, cleanses the system of all blood-taints and impurities, from whatever cause arising. It is equally efficacious in acting upon the Kidneys, and other excretory organs, cleansing, strengthening, and healing their diseases. As an appetizing, restorative tonic, it promotes digestion and nutrition, thereby building up both flesh and strength. In malarial districts, this wonderful medicine has gained great celebrity in curing Fever and Ague, Chills and Fever, Dumb Ague, and kindred diseases.

CURES ALL HUMORS,

from a common Blotch, or Eruption, to the worst Scrofula. Salt-rheum, "Fever-sores," Scaly or Rough Skin, in short, all diseases caused by bad blood are conquered by this powerful, purifying, and invigorating medicine. Great Eating Ulcers rapidly heal under its benign influence. Especially has it manifested its potency in curing Tetter, Eczema, Erysipelas, Boils, Carbuncles, Sore Eyes, Scrofulous Sores and Swellings, Hip-joint Disease, "White Swellings," Gout, or Thick Neck, and Enlarged Glands. Send ten cents in stamps for a large Treatise, with colored plates, on Skin Diseases, or the same amount for a Treatise on Scrofulous Affections.

"FOR THE BLOOD IS THE LIFE." Thoroughly cleanse it by using **Dr. Pierce's Golden Medical Discovery**, and good digestion, a fair skin, buoyant spirits, vital strength and bodily health will be established.

CONSUMPTION,

which is Scrofula of the Lungs, is arrested and cured by this remedy, if taken in the earlier stages of the disease. From its marvelous power over this terribly fatal disease, when first offering this now world-famed remedy to the public, Dr. Pierce thought seriously of calling it his "CONSUMPTION CURE," but abandoned that name as too restrictive for a medicine which, from its wonderful combination of tonic, or strengthening, alterative, or blood-cleansing, anti-bilious, pectoral, and nutritive properties, is unequalled, not only as a remedy for Consumption, but for all **Chronic Diseases** of the

Liver, Blood, and Lungs.

For Weak Lungs, Spitting of Blood, Shortness of Breath, Chronic Nasal Catarrh, Bronchitis, Asthma, Severe Coughs, and kindred affections, it is an efficient remedy.

Sold by Druggists, at \$1.00, or Six Bottles for \$5.00.

Send ten cents in stamps for Dr. Pierce's book on Consumption. Address,

World's Dispensary Medical Association,
663 Main St., BUFFALO, N. Y.

Life in Other Worlds,

Including a brief statement of the

Origin and Progress of Life in Our World.

By ADAM MILLER, M.D.

With an Appendix of Three Sermons

By Rev. H. W. THOMAS, D.D.

The covers of about 200 are slightly soiled, and we have reduced the price from \$1 to

50 Cents, Postpaid. Cloth, 279 Pages.

Any of Dr. Miller's works furnished at publisher's price.

DANIEL AMBROSE,
45 Randolph St., Chicago, Ill.

Ft. Scott, Kansas.

The Pittsburg of the West.

Fort Scott, with her Natural Gas wells, Lubricating Oil wells, Immense Coal fields, inexhaustible quarries of cement and building stone, flowing artesian wells, Flint glass sand, Brick, Fire and Potter's Clay, and other natural advantages, is the greatest manufacturing point in Kansas, and is but just entering on a career of unexampled prosperity. Note the following facts:

Population 14,000, increase since 1880 of 12,000. Four distinct railway lines, and three more building. New buildings now going up to cost over \$1,000,000. Real estate sales in one month, \$1,750,000. Among established industries are:

Natural Gas and Lubricating Oil wells, Coal Mines, Stone Quarries, and Cement Works, brick yards, sugar works, a large glass factory, numerous potteries, saw, a woolen, and flouring mills, carriage works, tobacco factories, foundries, machine shops, etc., etc. Liberal aid to factories. Fine schools and churches, and no saloons. Fertile farms, \$10 per acre and up.

Fort Scott offers unequaled opportunities for the farmer, manufacturer, mechanic, merchant, and real estate investor. City property doubles in value every few months. Write for a free copy of the "Southern Kansan," telling all about Fort Scott. Inquiries promptly answered.

S. F. SCOTT & CO.,
Real Estate and Loan Agents,
Fort Scott, Kansas.

We control 1,200 choice residence lots at \$25 to \$1,000 each, 1/2 down, bal. 1 and 2 years at 8 per cent. Special attention given to investing foreign capital.

Prairie Land,

Improved and unimproved, for sale and for rent in Kenville, Kandiyohi, Chippewa, Lac Qui Parle and Big Stone counties, Southern Minnesota.

\$6 to \$12 per Acre.

TIMBER LAND,

In Isanti county, and Pine county, around the beautiful

STURGEON LAKE,

\$4 to \$7 per Acre.

Free fare to purchaser of 160 acres. Long time and low interest. Good educational and church facilities.

Our terms of renting are very easy—cash or share of crops.

Write for maps and illustrated pamphlet.

Prins & Koch,

51 South Clark Street, Chicago, Ill.

CHOICE INVESTMENTS !!

If you wish to double your money within a year, now is the time. We still have for sale at a great bargain, a few lots in the thrifty and promising new town of

COAL HARBOR,

beautifully situated on the east bank of the Missouri river, in McLean, the banner county of Dakota, surrounded by the celebrated McLean county coal fields: a 12-foot vein opened and in operation now one mile from Coal Harbor. Two railroads heading for it, and a big boom is anticipated.

TEN PER CENT.

Money loaned on first mortgages, best of security and no expense to lender; basis of loan, one-third valuation. Money invested for non-residents; taxes paid; a general real estate business transacted.

FOR SALE.

Improved farms, choice acre property, ranche etc., in McLean, Burleigh, and Emmons counties; some fine government lands in McLean county; settlers cheerfully located; I also have some A. I. bargains in Bismark real estate, and parties will find it to their interest to consult me. All correspondence cheerfully answered. Address,

A. J. ENNS,
Bismark, D. T.
Office—Room 19, First National Bank Block.

Land Kansas, Land Minnesota, Land Iowa.

PRAIRIE LAND in all three States of unparalleled fertility, and near railway stations. TIMBER LAND in Minnesota, around beautiful lakes.

IMPROVED FARMS in Iowa and Minnesota, with good buildings.

Easy terms, clear titles, cheap excursions. Send for circulars, maps, pamphlets, etc. FREDERICK-EN & CO., 181 Washington St., Chicago.

JOSEPH GILLOTT'S STEEL PENS

GOLD MEDAL PARIS EXPOSITION 1878.
Nos. 303-404-170-604.
THE MOST PERFECT OF PENS.



Eczema

Is ranked by most physicians among incurable diseases. Such may be the case under ordinary treatment; but this serious complaint yields to Ayer's Sarsaparilla, when all other remedies fail.

"For three years my left hand was covered with Salt-Rheum (Eczema), and for over six months of that time I was constantly compelled to wear a glove. I had Salt-Rheum in its worst form. At times my hand was one huge blister, full of a watery substance, and at other times the skin would peel off, leaving the raw flesh exposed. The itching and burning, and the pains, were

Terrible.

I paid doctors' bills without number, and bought medicine in unlimited quantity, but all failed me until I began to take Ayer's Sarsaparilla. I had not used two full bottles of this medicine before I noticed a change. I took it long after all signs of my affliction had disappeared, as I was determined to make a radical cure. It is now over five years since I was cured, and I have had no return of the trouble."—O. B. Preston, Ames Plow Co., Boston.

Edwin R. Toombs, Ogemaw Springs, Mich., writes: "For a long time I was afflicted with Salt-Rheum, and could find nothing to relieve me. A friend recommended

Ayer's Sarsaparilla.

sarsaparilla. I commenced using it, and, after taking four bottles, was cured."

Dr. J. C. Ayer & Co., Lowell, Mass.

Rheumatism

Is the source of wide-spread misery. Few diseases cause so much suffering, and pretended remedies are usually no more effective than the time-honored "chestnut in the pocket." In the persistent use of Ayer's Sarsaparilla, however, the sufferer finds a certain and permanent cure. This medicine being a powerful Alterative, Tonic, and Blood-purifier, is the safest and most reliable that can be found.

"I cannot speak too highly in favor of Ayer's Sarsaparilla, as a blood-purifier and alterative medicine. I have been a

Great Sufferer

from Rheumatism, and have derived so much benefit from the use of six bottles of Ayer's Sarsaparilla, that I am glad to make my testimony public in favor of it."—H. C. Munger, Cashier, Harper Exchange Bank, Harper, Kans.

"Ayer's Sarsaparilla has cured me of Inflammatory Rheumatism, with which I suffered for years."—W. H. Moore, Durham, Iowa.

Edward M. Provost, 28 Union st., Holyoke, Mass., writes: "For more than a year I suffered acutely from Rheumatism and Neuralgia. Doctors afforded me little, if any, relief. One day I read of a case, similar to mine, that was cured by Ayer's Sar-

I began at once, and, after taking half a dozen bottles, my trouble disappeared."

Price \$1; six bottles, \$5. Worth \$5 a bottle.

J. & R. LAMB, 59 Carmine St., N. Y.

Church Decorators and Furnishers.

Illustrated Circulars and Special Designs on Request.

Pulpits, Windows of Stained Glass, Brass and Bronze Tablets, Marble Fonts, Altars, Reredos, Prie-Dieu, Embroideries, Banners, Plate, etc., etc.

Green Cloth, Felt, Diagonal Silk Damask, and Silk Serge Stoles, \$3.00 each, all silk. Damask Stoles, \$7.50 and \$8.00 each. Cathedral Surplices, \$10 each. Canterbury Caps, \$1.65 each. Catalogue of Embroideries, etc., now ready. Catalogues of Metal Work, Wood Work, and Stained Glass.

A PAIR OF BABIES

And a Book for Big Babies.

HIGH ART. We offer to the reader 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 local 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.

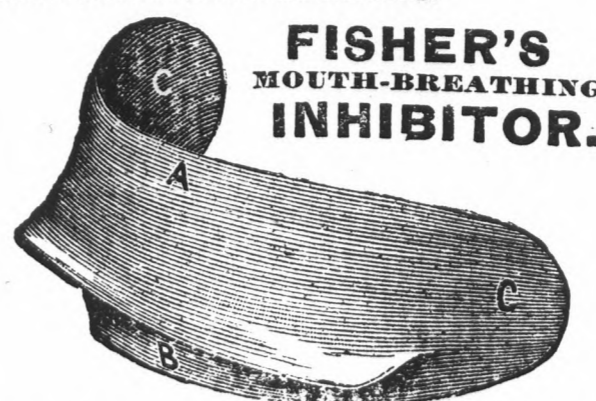
The subjects of these two pictures, a pair of Babies, one "Brown Eyes," one "Blue Eyes," about a year old, happy, smiling, call forth an expression of delight from every beholder. With these we send a **CHARMING BOOK FOR CHILDREN**, a large folio of 24 pages, crowded with attractive pictures and exquisite 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 a 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.

TO THE AFFLICTED.

WITH **Catarrh, Dry and Parched Mouth and Throat, Unpleasant Morning Taste, Frequent Colds, Coughs, Throat Disease, Bronchitis, Asthma, Consumption, and Snoring.**



FISHER'S MOUTH-BREATHING INHIBITOR.

requires but a trial to fully demonstrate the truth of what we offer you. Ask by postal card for explanation. We will send papers that will lead to a better understanding of this important subject. This investigation will prove satisfactory to you. Turn your eyes from a wilderness of failures, and open them in another direction, where you can see the cause, and learn how to remove it.

PRAIRIE CITY NOVELTY CO.,
45 Randolph St., Chicago, Ill.

AMERICAN BISHOPS AND CLERGY

VISITING ENGLAND SHOULD PLACE THEIR ORDERS FOR ROBES & CLOTHING WITH

Messrs. Thomas Pratt & Sons

Managers of the Clergy Clothing and Church Furnishing Stores,

22, 23, & 24 Tavistock Street, Covent Garden, and 14 Southampton St., Strand, London, England.

N. B.—No Agents. | PRICE-LISTS FREE ON APPLICATION.

SOLDIERS all get Pensions, if 1/2 disabled; Officers' travel pay, bounty collected; Deserters' relieved; success or no fee. Laws sent free. A. W. McCormick & Son, Washington, D. C. & Cincinnati, O.

\$250 EVERY MONTH 1,000 LIVE AGENTS WANTED at once. Our Agents Outfit, a beautiful SATIN-LINED CASKET OF SILVERWARE, sent free. Write for it. Address WALLINGFORD SILVER CO., Wallingford, Conn.

The Living Church.

SATURDAY, SEPT. 10, 1887.

WAITING.

BY L. D. S.

At Jesus' feet a young disciple fell,
And poured forth his complaint: "O Lord
we know
Beyond what Thou dost will sin cannot go,
But it is hard to war with shades of hell
Thy shining presence would at once dispel;
It is so long to wait the end of woe!"

His guardian angel stood and whispered
low,
"Thou hast thy task; do that—all else is
well!"

He rose and with a sigh the voice obeyed,
And all his soul bent to his task alone,
Unheeding how age followed youth's
bright noon,
Until the angel came again, and said:
"The Master calleth; rise, thy task is done!"
And then he cried, in wonder rapt: "So
soon?"

NEWS AND NOTES.

THE Bishop of Brechin, Primus of Scotland, is seriously ill. He has not recovered from the effects of an accident which happened to his foot two months ago.

THE highest church in Europe is the pilgrimage chapel of St. Maria de Zueit above Salux, in the canton of Graubunden. It lies two thousand four hundred and thirty-four metres above the sea level—nearly eight thousand feet high above the forest. It is only open during the summer time. All the inhabitants of Salux climb up thither on midsummer day to assist at the first mass.

"SOME months ago," says *Truth*, "the parish church of St. Giles', Camberwell, was restored, and a buttress standing at the western corner was ornamented with five gargoyles. These figure-heads represent five statesmen: Lord Salisbury, Lord Randolph Churchill, Mr. Gladstone, Mr. Bright, and Mr. Chamberlain. This is evidently a new departure in ecclesiastical architecture." Such an ornamentation of gargoyles is not so new a departure as *Truth* seems to think. At St. Mary's, Whitechapel, the gargoyle figure-heads are supposed to represent the Old Testament prophets, but it is a subject of common remark that the carvings bear a very close resemblance to the appearance of the various rectors of St. Mary's.

JERUSALEM is, it is said, falling into the hands of the building societies, if not of the speculative builder. Outside the walls a new town has sprung up, a building club having been established a few years ago, under the operation of which 130 houses were erected in four years by the Jews; whilst along the Jaffa Road many country villas have been erected of late by European residents as summer abodes. The latest development of the building of new houses without Jerusalem is to be found in the enterprise which has led to much building on the slopes of the Mount of Olives, the summit of which is crowned with the Church of the Ascension.

AT a recent meeting of the executive committee for the restoration of Peterborough cathedral, the dean in the chair, it was agreed that the ground plan of the choir received by Mr. Pearson, so far as the position

of the screen is concerned, be adopted and reported to the general committee. The screen in the plan adopted crosses the nave at the second pier on the west side of the tower, very near to the spot where the temporary wooden screen now stands. At a meeting of the general committee the same day the dean presented the executive committee's report, from which it appeared that of the original sum estimated for the complete restoration of the cathedral, viz: £61,247, £25,621 3s. 6d. had been subscribed, leaving a balance required of £35,625 16s. 6d.

SPECIAL services were held in York Minster on the 12th ult., in celebration of the centenary of the colonial episcopate. In the morning the sermon was preached by the Rev. W. Kirkham, vicar of All Saints', Dunedin, New Zealand; that in the evening by the archbishop. Preaching in the Minster the Archbishop of York said that the sum subscribed annually now to the Society for the Propagation of the Gospel was but a feeble effort fit to be mentioned with bated breath and with something like a blush. But, on the other hand, it showed growth, and it was little enough to a nation like this to rise ten times higher. Ignorance was one of the chief hindrances in missionary matters. They wanted to kindle a missionary spirit in every place and parish, or their means would languish and their speeches be received by dull ears.

MR. J. C. ROBINSON, protests in the *Times* against the proposal to demolish St. Mary-le-Strand, London. He describes the church as "the very finest of all our metropolitan ecclesiastical structures of the Wren period and following, as characteristically English in style, and in fact a perfect and beautiful model of a church of the fully developed Anglican Protestant era. I cannot help saying, indeed, that I think if, while taking reverent care of our ancient Gothic churches, and eschewing hypothetical and needless 'restoration' *in toto*, we had, in our new churches, worked on the lines of these seventeenth and eighteenth century models, instead of practically swamping and vulgarizing our old Gothic churches by an infinite number of vapid soulless copies, art and religion alike would have been better served."

THE Bible teaching in the Board schools of England do not appear to be very satisfactory. The report on this year's examinations show that it is much neglected: "There is no evading the conclusion," says the inspectors, "that in the past this subject has not, in all schools, received the attention which is due to it. There is a tendency to curtail the length of the lesson by overlapping with ordinary work, and if necessity compels that a child must lose a lesson it is the Bible lesson which suffers. It is not uncommon even now to find that a teacher has picked out the backward children and placed them in a corner of the room, under a monitor, to practice reading or arithmetic, while the Bible lesson is being given to the remainder." Scores of foolish answers are quoted as having been given by even the picked scholars; e. g., to the question: "What lessons may we learn from the story of the death of John the Baptist?" some

curious answers are these: "We should not dance;" "Men should never marry widows;" "When we give parties we should do everything to please our visitors;" "If we try hard we shall always get what we want."

ONE of the most eminent of missionaries, the Rev. Fr. Luke Rivington, is to make a year's stay in Philadelphia, at St. Clement's church. Fr. Rivington is a member of the Cowley Order of mission priests, and has been laboring in India for some years. He hopes to regain his health by his sojourn in this country. He is said to be a preacher of extraordinary power. In 1874, when he had not long been in Hindostan, and as the companion of Bishop Caldwell, he carried on a crusade against Paganism, which reminds one of the open-air labors of Peter the Hermit—preaching from town to town, in the porches of the temples, or under the groves, and in numerous instances exciting almost a religious frenzy among his hearers. It is said that converts due to his eloquence number more than 17,000, and the mention of his name will stir the hearts of thousands of native families.

IN a recent charge the Archbishop of Canterbury called upon the clergy after a presentation of existing evils, to rise to "a new and higher standard of national duties." As a direct result of this call the Rev. Canon Ellison has addressed a letter to the archbishop under the title of "Twenty-five Years of Church Temperance Work; a Retrospect and a New Departure." It is really an appeal to the Church in the spirit of the archbishop's charge. "It is Christendom itself that is attacked at its foundation. Christendom that, in the sphere of its moral life, is threatened with a scourge more devastating than the Mohammedan apostasy of the seventh century, or in another sphere that of the Saracenic invasion of the eighth and ninth centuries." In 4,000 parishes in England branches of the society are at work. In more than 9,000 little or nothing is done. A "temperance Sunday" annually is suggested to be enjoined by authority.

THE Provincial Synod of West Indies met on St. Peter's Day, at Codrington College, Barbados, under the presidency of the venerable Dr. Austin, Bishop of Guiana, Primate. The bishops present besides, were Bishop Nuttall of Jamaica, Bishop Bree of Barbados, and Bishop Branch, the coadjutor of Antigua. The synod sat until July 9th. Some of the subjects considered were: Election of Bishops, Formation of New Dioceses, Changes in Church Services, Marriage, Ritual, Deacons in Secular Callings, Sponsors in Baptism, and the condition of Codrington College. On this last point the bishops agreed on the importance of the college being kept up in full efficiency, seeing that a large number of the clergy in the West Indies are trained there. During the continuance of the synod the bishops preached in some of the adjacent churches. Moreover, the Church Council of the Barbados diocese held a session, at which all the bishops were present. An address was presented to the bishops visiting the island, and a suitable reply given. The West Indian Church has the honor

of being presided over by the father of the Anglican episcopate, Bishop Austin, consecrated in 1842, whose Episcopal Jubilee will be celebrated in a few years if his valuable life is spared."

GREAT activity in the way of Church restoration is reported in the English papers. The following are a few recent items: The ancient church at Bulley, about five miles west of Gloucester, was re-opened lately by the bishop. The church was built by an abbot of St. Peter's, Gloucester, probably soon after the Norman Conquest, and for many years the living has been attached to that of Churcham. Twelve months ago the church was an absolute ruin, and there had been no service held in it for several years. In re-opening after complete restoration the ancient parish church of Clifford Chambers, near Stratford-on-Avon, the Bishop of Gloucester and Bristol gave a retrospect of fifty years of Church work in England. The Bishop of Newcastle has received £2,000 out of £5,500, subscribed by an anonymous donor, toward the completion of the chancel of the cathedral. St. Philip's church, Sheffield, has been re-opened after being thoroughly cleaned and renovated, and the organ enlarged. The cost of the scheme is £1,000. The parish church of Great Bowden, Northamptonshire, has lately been thoroughly restored at a cost of over £2,000. A new font has been subscribed for by the children of the parish, and the organ entirely rebuilt. The church was re-opened on the 9th inst., when the Bishop of Nottingham officiated.

THE Dean and Chapter of Canterbury have approved plans for the restoration of St. Anselm's chapel, one of the few portions of the present building which existed so long ago as the reign of William the Conqueror, and which in 1174 escaped the great fire which destroyed the first Norman choir. The once beautiful chapel is now disfigured by a hideous vaulting and by the blocking up of a window in the apse with rough masonry. For some time past there has been a strong desire to remedy this state of things, and Canon Holland, having offered to defray the cost of the work, has now taken the matter in hand. A new vault is to be constructed with groinings similar to those of St. Andrew's chapel, which is on the north side of the cathedral, and of the same date as St. Anselm's. The windows will be opened out, and filled with stained glass, and the columns which have perished will be replaced. These are the chief features of the proposed restoration. It is left for further consideration whether there shall be a rich marble pavement, or whether the ancient stone one shall be retained. The chapel lies just beyond the south east transept, and is one of the few portions of the present building that have been handed down from the time of William the Conqueror, having escaped the great fire which, in 1174, destroyed the first Norman choir of Canterbury cathedral. When the chapel is restored it is proposed to celebrate Holy Communion there upon special occasions, and also on Saint's days. To this end an altar is to be placed in the apse of the chapel, where one originally stood. It is also contemplated to use the chapel for small devotional meetings.

CHICAGO.

EPISCOPAL APPOINTMENTS.
SEPTEMBER.

18. Cathedral, A. M. and P. M.
25. Cathedral, A. M.; All Saint's, Chicago, P. M.
29. Western Theological Seminary, opening services of the third year.

OCTOBER.

5. St. Paul's, Manhattan, 2 P. M.; Grace, New Lenox, 7:30 P. M.
9. Cathedral, A. M.; Transfiguration, Chicago, P. M.
16. Christ, Winnetka, A. M.; St. Luke's, South Evanston, and St. Paul's, Rogers Park, P. M.
25. House of Bishops, Philadelphia.

NOVEMBER.

13. Emmanuel, Rockford.
14. St. Ann's, Morrison.
15. Grace, Sterling.
16. St. Peter's, Grand Detour.
17. St. Peter's, Amboy.
20. Christ, Waukegan, A. M.; Trinity, Highland Park, P. M.
23. St. Matthew's, Farm Ridge.

IMPORTANT NOTICE.

The Bishop may be seen on matters pertaining to the diocese at the clergy house, 18 South Peoria street, from half-past ten o'clock to one on the following dates, viz. September 17, 19, 20, 21, 22, 26, 27, 30, and October 3, 4, 10, 11, 14, 18, 20, 21.

If the clergy and laity will note these dates they will be sure to find the Bishop.

Bishop McLaren will return to his diocese on September 15. The clergy have arranged a service of thanksgiving for the mercy vouchsafed in the return of the Bishop in restored health. The Holy Eucharist will be celebrated in the cathedral at 10:30 A. M. Thursday, September 15. The service will be followed by an informal reception and lunch in the clergy house.

The third year of the Western Theological Seminary begins on the 29th. The Feast of St. Michael and All Angels. It seems probable that about 20 students will be present, which is certainly very gratifying. The seminary must in time be enlarged to accommodate all who desire to come. The clergy and laity are invited to the opening services in the chapel on the 29th, at half past ten o'clock.

RAVENSWOOD.—The Rev. A. Loudback has resigned the rectorship of All Saints' church, to take effect at once, although, at the request of the vestry, he will continue to hold services until the close of the present year. The vestry in accepting his resignation, bore grateful testimony to the zealous and untiring labors of the retiring veteran.

NEW YORK.

CITY.—Although few of the churches have been closed during the summer, such as were so, were for the most part opened the first Sunday in September. The only exception, it is believed, were such churches as are undergoing changes for the purpose of putting in surpliced choirs. Of these is Calvary church, in which a new double organ has been placed near the chancel, with stalls on either side. The new feature in the church will be a boy choir, which will be aided, however, by a supplementary double choir. The services were resumed in the chapel on Sunday, September 4th, and the church was to open on the Sunday following. The rector, the Rev. Dr. H. Y. Satterlee was expected home on September 3rd, but in case of his absence, the assistant clergy would officiate. Holy Trinity church at Madison Avenue and 42d Street was to open, likewise, the second Sunday in September. In the course of the summer the chancel has been lowered and extended, the key-board of the organ placed in the chancel, while an engine has been placed in the basement having an electrical arrangement connected with the key-board. The cost of these changes will be over \$20,000. The rector-elect, the Rev. Mr. Warren, is expected to begin his work sometime in October.

The Rev. Dr. Dix has been spending the summer abroad, the services having been carried on, in the meantime, by

the assistant clergy. Grace church, like Trinity, has not closed during the summer. The rector, the Rev. Dr. Huntington, will spend September at various points in New England, the services being taken in his absence, by his assistant, the Rev. James B. Wasson. St. George's church has been doing a good work in giving excursions five days in the week to the children of the Sunday school, to members of the Girls' Friendly Society as well as to sick children and their mothers. St. George's Cottage has also been occupied by some 20 guests, being for the most part mothers and children in poor health.

Beginning on the evening of Sept. 12, there is to be a retreat for clergy at West New Brighton, Staten Island, conducted by the Rev. A. C. A. Hall. The retreat is to be held at St. Austin's School, and is to continue till the Friday following.

A new memorial stained glass window executed by the Messrs. J. & R. Lamb, has been placed in St. Paul's church, East Chester, the Rev. W. S. Coffey, rector. The inscription at the base of the window reads as follows: "Thomas Drake, Born Sept. 11, 1761. Died Sept. 30, 1800. Susannah Morgan Drake, Born Feb. 23, 1759. Died Dec. 23, 1849; their children were Phebe, Mary, Charles, Susan, Sarah Codington, Ann Seaman." The subject of the picture is "The Annunciation."

PORT CHESTER.—St. Peter's church is to have a new stone church, 128 x 60, not including tower. The art architecture will be English-Gothic. In the front there will be three door-ways, with openings and spaces above. In the massive tower there will be a *port cochere* on the ground entrance and above a handsome clock together with a chime of bells. On either side of the chancel there are to be organ, choir and vestry rooms, as also, a morning chapel. The chancel 30x24, is to have a reredos of marble. The cost of the structure will be about \$60,000, while the building will have a seating capacity of about 500. St. Peter's is now in charge of the Rev. S. W. Young. The architect is Mr. A. Page Brown, New York City.

LONG ISLAND.

BROOKLYN.—Although the vestry of Grace church has not as yet made choice of a rector, the most prominent of the many names suggested is understood to be that of the Rev. Dr. William A. Leonard, rector of St. John's church, Washington. The salary is \$7,000 and this together with a handsome rectory will give the future incumbent a handsome living. This church is one of the first in Brooklyn in point of wealth and influence. Its communicants number over 500.

The Rev. F. M. S. Taylor, of Illinois, has supplied the services of St. George's church, the Rev. H. R. Harris, rector, during the summer, giving excellent satisfaction. He preached his closing sermon on Sept 4th, and would at once return to Alton.

SAYVILLE.—Old St. Ann's church is being moved to make room for the new Suydam Memorial Church, which is to be built by Mr. Suydam and sister, as a memorial to their mother. The structure will cost \$15,000. The old church will be moved to the rear and be made to serve for a chapel and for Sunday-school purposes.

FAR ROCKAWAY.—A new stone church is to be built for St. John's church, the Rev. S. W. Sayres, rector. On August 11, a highly successful fair was held in furtherance of the work.

The rector holds weekly services with Celebration at St. Mary's Hospital College, Rockaway Beach.

BAY SHORE.—The Bishop preached at St. Peter's church on Sunday afternoon, September 4, and administered the rite of Confirmation.

CENTRAL PENNSYLVANIA.

DINGMAN'S FERRY.—The parish of St. John has been organized, vestry elected, and the first service held in the new church, although it is not quite finished. Sixteen children and adults were baptized. Many persons were present who had never before witnessed a service of the Church. The service was appointed for 4 P. M., and long before the time the seats began to fill, and by the last stroke of the bell standing room was only to be had.

A beautiful sanctuary lamp of brass has been presented to the church, by Mrs. H. H. Kingston, in memory of her father, George Kingston. The church has now everything except a font and a lectern. The altar will be put in place during the present week. The stained glass windows made by R. Geissler, 127 Clinton Place, N. Y., will be in also.

CENTRAL NEW YORK.

The journal of convention gives the following summary of statistics of the diocese: Clergy, 101; candidates for Holy Orders, 9; whole number of parishes and missions, 140; churches consecrated, 4; number of churches, 130; rectories, 56; families, 7,875; Baptisms: adult, 465, infant, 1,066, total, 1,531; confirmed, 1,002; communicants, 13,283; Marriages, 417; burials, 825; Sunday school teachers, 1,078; scholars, 8,726; total of offerings, \$242,771.08; value of Church property, \$1,665,899.

NEWARK.

The statistics of the diocese of Newark as given in the journal are: Clergymen canonically resident in the diocese, 91; parishes and missions, 80; clergymen ordained, 4; candidates for Holy Orders—deacons, 2; priests 5, total, 7; churches consecrated, 1, school buildings dedicated, 2. Baptisms—adults, 164, infants, 1,340, not specified, 68, total, 1,742; confirmed (taken from Episcopal Address, 979; communicants reported in 69 churches, 12,321; Marriages, 470; burials, 876; school buildings dedicated, 2; Sunday school teachers, 1,070; Sunday school scholars, 10,311; total of offerings and contributions, \$338,019.13.

WESTERN NEW YORK.

LOCKPORT.—The corner-stone of Grace church parish house was laid on the afternoon of Monday, Aug. 29, in the presence of a large congregation. The building is to cost nearly \$10,000, the whole amount having been pledged. The services were conducted by the Rev. C. W. Camp, rector of the parish, assisted by a number of visiting clergymen. Mr. John E. Pound, a vestryman of the parish, and an eminent lawyer of Lockport, delivered an earnest, practical address.

PITTSBURGH.

OIL CITY.—The chancel windows for the new Christ church have all been designed and executed by Messrs. J. & R. Lamb of New York. In one of these is a geometric treatment, rich in color, with the symbolism of the wheat and grapes in the two panels. The other three receive figure subjects; one the Good Shepherd; another St. Peter; and the third a representation of the miracle of the loaves and fishes.

KANSAS.

The assistant Bishop is filling the vacancies in this diocese. Trinity church, Arkansas City, will soon welcome their new rector, the Rev. W. W. Ayres, of Rhode Island. The Bishop has chosen the Rev. Percival Mac Intire as assistant to him in Grace cathedral. The vacancy in Beloit has been tendered the Rev. Edwin J. Hume of Pennsylvania. The Rev. J. F. Bagnall of Rhode Island, is expected to take charge of Clay Centre and Wakefield. Abilene has been offered the Rev. Wm. D. Christian of Louisiana; Winfield and Wellington to the Rev. J. H. Edwards, of Illinois; Chanute and Cherry Vale to the Rev. Wm. H. Goodisson who has already begun work. The Rev. Henry Mackay of Emporia goes to Fort Scott. The Rev. Sydney Smith has assumed duties in Christ's Hospital. Bethany College will open September 6, with a larger number of pupils than ever before. The post of chaplain has been filled by the appointment of the Rev. Mr. Chapman, of Missouri. Miss Annie Hooley of St. Paul, has been secured for the department of English literature. The assistant Bishop is in correspondence with several clergymen with view to supplying a few other points. He has returned from St. Paul, and has begun his September visitations.

SOUTH DAKOTA.

WATERTOWN.—On the occasion of a visit from the Bishop in the bitter weather of last January, says a parish paper, several gentlemen of the parish presented him with a beautiful and costly genuine astrachan overcoat. About the same time the parish increased the salary of their excellent rector \$100. Recently the parish resolved to enlarge the church at an expense of \$1,500. The work was begun without delay, and will be finished, it is expected, by the end of August. The good people have now capped the climax by adding another \$100 to their rector's salary. The increase in the salary was thoroughly deserved; but some congregations are slow to perceive desert of this kind, and slower to recognize in it the way which the people of Trinity church, Watertown, have chosen.

LEAD CITY.—On the 21st of August, Bishop Hare visited Christ church mission of this place, and administered Baptism and Confirmation. He expressed himself as greatly pleased with the flourishing condition of affairs. A lot for a church building was recently purchased; and on the 25th August the corner-stone of the new church was laid. The Bishop was not able to remain; but the missionary officiated by his authority. The officers, choir and congregation assembled at the school-house near by, and marched to the lot, singing, as a processional, "Onward, Christian Soldiers." Besides the usual religious services, a short history of the Church work here, from the beginning in 1878 was read. In the stone were placed illuminated copies of the Creed, the Lord's Prayer, and the ten commandments, the history mentioned, copies of THE LIVING CHURCH, and local papers, and various coins. Addresses were then made, the benediction pronounced, and all returned to the school house to the recessional, "The Church's One Foundation."

The plans of the building which is to be a frame, cruciform structure, are by a New York architect. The mission is working hard to have a temple, holy unto the Lord before winter. The effort

will tax its resources severely; but the effort shall be made. Services are at present held in a building formerly used for a skating rink. If any Churchman feels like helping us, his subscription would be most thankfully received. The treasurer of the mission is W. B. Fry, Lead City, Dak. The present missionary leaves on the 26th September to resume his studies for priest's orders; but from the numbers of clergymen who, our church papers say, are without parishes, it should not be difficult to obtain a successor. The income is comparatively large, the people are anxious for the continuous ministrations of the Church, and this part of the country is by no means the wild place many Eastern people think it. Altogether it is an excellent field for a zealous worker in the vineyard.

GEORGIA.

The bishop of the diocese after transferring the ecclesiastical authority to the Standing Committee, sailed on the 24th ult. to be abroad until February next. The Church seems to be making rapid strides in Georgia. Large Confirmation classes were presented at the spring visitations, and recently the Bishop of Florida, at Bishop Beckwith's request, has made visitations in the diocese. A large class was confirmed by him in Macon on August 21.

The Rev. Mr. Barnwell, ordained to the diaconate in May, has taken charge of the Church work in Hawkensville, with bright prospect of success, and the Rev. Mr. Turner, late of diocese of Texas has assumed the duties of missionary in St. John's mission, East Macon. Marietta made vacant by the Rev. Mr. Leman's removal to New Albany, Ind., and Albany and Milledgeville respectively vacant by the resignations of the Rev. Messrs. Pond and Anderson, are still in search of rectors. The diocese and the state sustained serious loss in the recent death of the Hon. S. Hall, a member of the Supreme Bench of the State, a curator of St. Luke's cathedral, Atlanta, and diocesan trustee to the University of the South. Judge Hall was a jurist of marked ability, and a Churchman and citizen of high standing, and held in high esteem. His advice and voice will be greatly missed in the diocesan convention. The Church and the State together have occasion in his death for much distress.

MISSOURI.

The Bishop has secured as his assistant general missionary, the Rev. Carroll M. Davis of Sacramento, Cal. He will enter on his duties early in October. Such a helper is much needed in this vast diocese, covering a territory and including a number of souls larger than any other diocese in the country and we are sure Bishop Tuttle has made a wise choice. It will be remembered that the last diocesan Convention voted it inexpedient as yet to divide the diocese (in which the Bishop fully concurred) but gladly acceded to his suggestion of a general missionary to act under his direction, and voted and pledged \$2,500 for his support. Under this action the Rev. Mr. Davis has been appointed.

The Bishop has returned to the diocese after a month's vacation at Windsor, Vt., with his family, a vacation the first he has taken for a good many years and well earned by his hard work of the past year. Mrs. Tuttle, who has been a good deal out of health in the past few months, is much improved, we are glad to learn. The Bishop recently

confirmed an excellent class numbering 22 in Emmanuel, Old Orchard, St. Louis Co., the first fruits of the labors of their new rector, the Rev. G. H. Sterling and certainly a very creditable mid-summer Confirmation.

Chillicothe and Brookfield have so far prospered under the Rev. J. H. Waterman's care that each requires the separate services of a pastor. Mr. Waterman retains Chillicothe, and Brookfield has already called a clergyman from Michigan, who, it is hoped will accept, and soon be on the ground. The Rev. S. H. Green, of St. John's, St. Louis, who has been enjoying a six week's vacation tour in Scotland is on his way home, and resumes his work next week.

MASSACHUSETTS.

Summary of statistics for the conventional year, 1886-1887: Clergy, 179; ordinations (deacons 9, priests 8,) 17, candidates for Holy Orders, 8; lay readers, 52; churches consecrated, 5; total of parishes, chapels, and missions, 177; families, 10,123; total of souls, 31,292; Baptisms, (infants, 2,385, adults 499), 2,890; Confirmations, 1,628; communicants, present number, 23,405; marriages, 979; funerals, 1,510; Sunday-school officers and scholars, 19,278; aggregate of contributions for religious purposes, \$648,996 22.

LETTERS TO THE EDITOR.

MOTHERS' MEETINGS.

To the Editor of The Living Church:

In your issue of July 30th, some one asks for information about "Mothers' Meetings." I have been interested for several years in one held in Hartford, Conn., and this is the way ours is conducted: The women assemble every Wednesday at half-past two, when work is given out, and the women talk, sew, and have a social time. At three the meeting is opened with reading a portion of Scripture, a few collects, and the Lord's Prayer. Sometimes the rector is with us to open the meeting. After devotional exercises we settle down to work, the ladies to cutting, the reader to her book, and the women to sewing. They are entitled to all the garments they make, which are generally a pair of sheets, a pair of pillow cases, underclothing of all kinds, two of each, gingham aprons and flannel skirts. The reading continues till five o'clock when the meeting breaks up. We choose books that are simple and which will interest them and draw their minds from their own every day cares and troubles, and you would be surprised to find how they remember the incidents of the story from one week till the next. We have read "John Halifax" (with which they were delighted), "My Mother and I," "A Noble Life," "King Arthur" (all by Miss Muloch), "Miss Toosey's Mission," "Wikkey," &c. They were charmed with "Little Lord Fauntleroy," some of Mrs. Ewing's stories and other books of the same style. Their power of appreciation is good and they respond to the sentiment of the story by laughing and crying in the most natural way possible. Our women are mostly English and German and rather elderly, some decidedly so, having passed the allotted three score years and ten, and several are quite lame, but there is seldom a day too wet and stormy for them to be out. Our lady manager does not give instructions in cutting or sewing, as the women are not young and inexperienced mothers, but are fixed in their habits and I fear would not take kindly to new ways. There is, however, a mother's

meeting managed by the ladies of the Union for Home Work, conducted in that way, and a tea is given every month. We give a closing tea party just after Easter, when our meetings are discontinued till the next January.

K.

CONVENTION AND PARISH RIGHTS.

To the Editor of The Living Church:

I have read the letter of the Rev. Mr. Miel in your last issue on the above-named subject, with much more than ordinary interest, as pertaining to a matter of the greatest practical importance. He writes "in the hope of drawing an opinion from readers of your paper." I am not learned either in civil or canon law, but if my opinion is worth a place in your columns you are quite welcome to it.

As to that part of Mr. Miel's letter in which he shows that vestries, in the incorporated parishes of California, are officers of State and amenable to State authorities, irrespective of the canons of the diocese, though perhaps open to criticism in one or two particulars, I regard as masterly and unanswerable; but when he maintains that the functions of the parish, regarded in its "dual existence as an ecclesiastical organization, and as a civil corporation," need "in no wise conflict," my opinion is that this cannot be shown on any other supposition than that the "ecclesiastical organization" is always and under all circumstances ready to meekly submit to the "civil corporation."

The Canons of our General Convention, and even the Office of Institution, concede precedence of authority to civil law over ecclesiastical. Now, as the ruling power of the parish, whether considered as a "civil corporation" or as an "ecclesiastical organization," is the same, i. e., the vestry, and as the vestry is ruled by the civil authorities, we have, so far as the influence of incorporated parishes is concerned, and it is really controlling, a State ruled Church, and, I may add, a State secularized, and a State humiliated Church; very contrary to the generally received opinion that we have no union of Church and State.

F. GRANGER,

Buffalo, N. Y., Aug. 29, 1887.

IS LYING TAUGHT IN SUNDAY SCHOOL?

To the Editor of The Living Church:

It seems fearful to think of the unbaptized children in our Sunday schools, required to say their catechism, and to teach them such lies as, that their sponsors in Baptism gave them their name, that they promised and vowed three things for them, and that they are bound to believe and do as they promised for them, and that they believe in God the Holy Ghost, who sanctified them; when they never had any sponsors to give them their name, nor to promise or vow anything for them, and were never sanctified by the Holy Ghost, in Holy Baptism. W. S. M.

[For further letters see pages 380, 381, 382.]

TE DEUM LAUDAMUS.

THE ANCIENT CHRISTIAN HYMN, WITH THE ORIGINAL LATIN.

BY THE REV. SAMUEL FULLER, D. D.

Professor in the Berkeley Divinity School.

I.

Like the Psalms of David, the "hymns and spiritual songs" of the early Christian Church are the inheritance of all Christ's people, the recognized possession and the common use of all His worshippers. When the Israelites entered the promised land, the trumpets

of their priests overthrew the walls of Jericho. Civil governments have since raised anew mural separations in the country common to all the servants of the common Master. So high and thick are the several walls, that the citizens within know little of the communities outside of their own boundaries. By the law of Christ, all middle fences of severance are abolished. He requires all His followers to be "one, even as He and His Father are one." His will must yet be realized.

Music demolished the enclosures of the first city captured by the children of Israel. The fact may be emblematical. Music and its accompanying worship may yet unite all bodies of Christians in "one communion and fellowship." When in the words of the same venerable hymn they shall worship and praise the same God, Father, Son and Holy Ghost, their hearts will be united in love for Him, and for each other. When joined in affection, their differences of opinion and practice will not long keep them apart, nor prevent their external fellowship.

ORIGIN OF THE TE DEUM.

In the fourth century there appeared in Western Europe a Christian hymn in Latin, which now bears its first line as its title. Its gradual prevalence in Europe and Asia dispelled error and it is now almost universally regarded as a correct expression of the New Testament faith.

Like roads leading to a capital city, numerous facts point to Hilary, Bishop of Poitiers, France, as the most probable author of this Latin hymn.*

1. The first appearance of the *Te Deum* in Western France locates its author in the same region. The hymn originated where it first appeared. Appearance and origination are locally identical.

The Latin writer who first mentions the *Te Deum* is Cæsarius, Bishop of Arles in Gaul, early in the sixth century. The next Latin writer who recognizes the *Te Deum* is Aurelian, the successor of Cæsarius as Bishop of Arles, in the same century.

Accustomed as we are to the facilities of printing, and to the rapid transmission of intelligence by steam, telegraph, and telephone, we may think some two centuries a very long and impossible time after the decease of Hilary, A. D. 367, before even in Gaul itself the *Te Deum* is first mentioned. A sufficient correction of our judgment will be the recollecting that the period embracing the fifth and sixth centuries was an age of darkness and inaction in comparison with the light and rush of the present day. The *Te Deum* may have had from the time of its composition by Hilary about A. D. 360, general use in the Gallic churches and received continual recognition as his work, and yet not have been noticed in any historical record until the sixth century.

Both Cæsarius and Aurelian direct the *Te Deum* to be sung in the morning service. This order they may have derived from these words in the hymn itself; *Dignare Domine, die isto sine peccato nos custodire*, "Vouchsafe, O Lord, to keep us this day without sin."

Gaul in Western Europe is, therefore, the place where the *Te Deum* first appeared historically. Milan in Italy is not then the place, as is sometimes asserted, where the hymn is attributed to the responsive creation of Ambrose,

*Palmer's Origines Liturgicæ, I, 256; the Rev. Francis Proctor, History Common Prayer, 222; Church Quarterly Review, April 1884, Article I.

Bishop of Milan, and Augustine, at the time this bishop baptized this Christian convert. Not conjecture, not assertion but only contrary historical demonstration can overcome and destroy these decisive facts.

2. The celebrated Latin author Jerome, who translated the Hebrew Bible into Latin, and revised the old *Itala* of the New Testament, resided for a time in Gaul, previous to the death of Hilary, with whom he may have been personally acquainted. Jerome describes Hilary as the author of hymns, and may thus introduce us to the actual author of the hymn *Te Deum Laudamus*.

Hilarius, Latinæ eloquentiæ Rhodanus in Hymnorum carmine, Gallos indociles vocat. † Hilary, the Rhone of Latin eloquence, in his poetry of hymns, exhorts the ignorant Gauls.

3. In the extant poetry of Hilary, we can identify many of the vital words of the *Te Deum* itself.

The poems of Hilary which have survived the ravages of time are only two, one addressed to his daughter Abra, consisting of thirty-six lines, perhaps Glyconic in measure, the other *Metrum in Genesim*, a measure on the Creation, in two hundred and four Hexameter lines. In the longer poem the subject treated imparts to the words a theological character, like the words of the *Te Deum*, which is in irregular poetical measures. In these poems the poetical measures necessarily control the forms of construction. As the measures are different, the constructions differ, even when the subjects are the same.

In comparing therefore the poems of Hilary with the *Te Deum*, the comparisons must not be merely between verbal identities, but also and especially, between the identities of thought, in which while the cases and tenses and order of the words may, on account of the measures, differ, the subjects will coincide in both poems, and thus identify the two.

THE POEM TO ABRA.

In this poem there are two classes of words, recognitions of either natural or human selections, and appellations and recollections of God, both of which correspond with the same terms in the *Te Deum*. In addition to these single words all of which are in the *Te Deum*, there are in the poem to Abra, expressions which also occur in the *Te Deum*; *per omne sæculum*, identical with *in sæculum et in sæculum sæculi* of the *Te Deum*.

*Gloria tibi Domine,
Gloria Unigenito,
Cum Spiritu Paraclito.*

This triplet of praise to the Trinity has its repetition in the *Te Deum*.

Tibi Sanctus, Sanctus, Sanctus, Dominus.

*Tu Patris Sempiternus es Filius.
Quoque Paraclitum Spiritum.*

The repetition of the same initial word characterizes the poem of Hilary to his daughter:

*Haec spes peccantis animæ,
Haec sunt votiva munera.
Gloria tibi Domine,
Gloria Unigenito.*

In the *Te Deum* there are four groups of stanzas, beginning successively with a triplet of *Te* Initial, of *Tibi* Initial, of *Te* Initial in four lines, of *Tu* Initial in five lines.

These several coincidences between

Hilary, Works I. vii.

Hilary's poem to Abra and the *Te Deum*, are certainly remarkable. Are these coincidences accidents? If they are not, may they not be indications that Hilary wrote not only the poem to his daughter, but likewise the poem *Te Deum*?

(To be continued.)

A CONTRAST.

In my summer wanderings I find myself at Martha's Vineyard, a place famous throughout New England, mainly for its camp meeting. Camp meetings are still held here, but alas a change has come over the temper and tone of these annual religious gatherings! And what a change in this beautiful little town of cottage city!

As I walk up from the pier, pass the big hotel, a lovely church is before me, an unmistakable church. No meeting-house folk could have erected such a building, and our Romanist brethren in a small country town, could not have resisted the temptation to be tawdry and vulgar in some direction. I find on inquiry that a city priest devotes his two months' holiday to the care of this pretty church; swimming, fishing, boating through the week, and on Sunday ministering to a congregation which crowds the little church to the door. It is Sunday, Aug. 21, and my experience in attending Divine service and a religious performance, will be perhaps edifying to Churchmen and instructive to others.

At 10:30 A. M., there was service in the church consisting of Morning Prayer, sermon, and reception of the offerings. Then a pause during which the priest went out to vest for the next service, many of the congregation also leaving. Then followed a choral celebration of the Holy Communion, a most reverent, devout, and edifying service. The congregation filled the church, listened with rapt attention to the sermon, and behaved as a rule reverently. The music, furnished by a solo soprano, and quartett (a boy treble) was admirable. Hymns hearty and sung by the people generally, anthem during the offertory, "O, for a closer walk with God," sung exquisitely by the soloist and quartett. At 5 P. M. there was choral Evensong, beautifully sung, an anthem after the third collect, and a congregation which left not one seat unoccupied. Many of them were evidently strangers to the service, and I think could not fail to be impressed by such a service of pure worship. There was no collection and no sermon. Having looked on that picture, now look on this:

The Methodist camp meeting week had closed the previous Sunday, but the Baptists had been in full swing on the other side of the Lake on the Highlands all the week, and were to close that evening. Every attraction available had been secured to draw a crowd, and about 3 000 people gathered in the open temple, most of them having come evidently to see the show, and they had their reward, and had to pay for it or escape at the risk of being painfully conspicuous.

First the brass band played a selection from Rossini's *Stabat Mater*. Then solo singers exhibited their skill, each being introduced with a laudatory puff. Then a chorus sung, then ten verses from the Bible were read, and then somebody duly introduced, made a short prayer, the first part being extracts from the Prayer Book collects, the latter part informing the Almighty what the offerer of the prayer believed

would be the effect of these meetings. Then came the great event of the evening; the raising of \$250 to pay the balance due for the expenses of the meetings, and the scene which followed baffles description. At times the leaders meant to be funny, and they were funny and everybody laughed. At times no auction room could exceed it for cheek and chaffing. Who will give \$100, who will give \$50, who will give \$25. Why brother A. is down for \$25. Oh! he ought to give \$50. Put him down for \$50, and if he don't pay it, I will, and so on.

After some 20 minutes spent in this edifying performance, the preacher was introduced by a fulsome puff as to his eloquence, and the wonderful work he was doing in Boston in reaching the masses. I heard enough of the sermon to satisfy me that if the preacher's Boston hearers were satisfied with such spiritual pabulum, they could hardly be up to the supposed standard of Boston intellectuality, and as I walked sadly back to my lodging, thinking of this so-called religious service, and compared it with those I had attended through the day, I longed for some way to be opened by which these good people could be reached and taught the more excellent way. VIATOR.

THE LIQUOR TRAFFIC WITH NATIVE RACES.

The following letter from the two Archbishops and the Bishop of London has been posted to the bishops of the British colonies and dependencies:

Lambeth Palace, S. E., August, 1887.

MY LORD.—The attention of the Church has been recently drawn to the widespread and still growing evils caused by the introduction of intoxicating liquors among the native races in the colonies and dependencies of the British Empire, and in other countries to which British trade has access.

Part of the mischief is certainly due to other traders than the British, but British trade, as exceeding in volume that of many other countries put together, is mainly responsible.

This mischief cannot be measured by what we witness among our own countrymen. The intemperance is far greater; the evils consequent on intemperance are far worse. Uncivilized people are weaker to resist, and are utterly unable to control temptations of this kind. The accounts given of the numbers that perish from this cause and of the misery and degradation of those who survive are painful in the extreme.

And besides the grievous wrong thus inflicted on the native races, reproach has been brought on the name of Christ. The English missionary who preaches the Gospel and the English merchant who brings the fatal temptation are inevitably associated in the minds of the heathen people, and by many not only associated, but identified.

It is asserted by travellers of repute that in many parts of the world the moral character of the natives gains more by the preaching of Mahomedanism than by the preaching of the Gospel, for the former tends to make them sober.

The evils of intemperance in the British islands have, as you are well aware, long engaged the attention of the Church at home. The report of the Lower House of Convocation of the Province of Canterbury in 1869 and that of the Province of York in 1873 in each of which a large mass of evidence from every class of society was got together, had a painful effect on the public mind at the time, and they have served as trustworthy manuals on the subject ever since.

The formation of the Church of England Temperance Society has organized and concentrated the efforts of those Churchmen who have been deeply impressed with the necessity of combating intemperance, and that society is daily growing in numbers and influence. Owing to these and similar endeavors made by both Churchmen and

Nonconformist's drunkenness has been and is still being diminished in these islands. And there is every reason to believe that before long public opinion will demand of the Legislature that steps should be taken to remove, wholly or partially, the temptations which now make it so difficult for weak men to lead sober lives.

It is not for us nor for the bishops at home to suggest to your lordship or your clergy the best means for dealing with similar evils in our colonies and dependencies, and in the heathen countries in your own parts of the world. But we have felt it our duty to bring to your notice the painful accounts that have reached us, and to assure you of our warmest and most earnest sympathy with any efforts that you may see fit to make to deal with the serious difficulty. You may have the means of influencing your legislature; you may do much to form public opinion; you can at least make it plain to all men that the Church is not, and never can be indifferent to this great sin.

In whatever you may be able to do in this matter you may be assured that the bishops at home are supporting your action with their earnest prayers and, where co-operation is found possible, with their most hearty co-operation.

EDW. CANTUAR.
W. EBOR.
F. LONDIN.

THE LATE PRESIDING BISHOP.

BY THE RT. REV. GEO. F. SEYMOUR, D.D.

The late Bishop of Delaware, the Rt. Rev. Dr. Lee, was called at an unusually early age to the episcopate in 1841, and sat as the first bishop of his see for nearly six and forty years. When Dr. Lee was consecrated, October 12, 1841, there were but twenty bishops in the Church in the United States; when he died there were sixty-five, and two bishops-elect awaiting consecration, and two vacancies to be filled, in all sixty-nine. A wonderful growth, as he rose from the bottom of the list to the top, and saw the twenty sink into the grave who greeted him as their youngest brother, "the baby bishop," as the youngest bishop is familiarly called, when he entered the house on his consecration, since the General Convention was in session at that time in the city of New York, and he, therefore, immediately took his place among his brethren; a wonderful growth, we say, has taken place, since Bishop Lee in 1841 saw twenty bishops in advance of him, with none behind him, and in 1887 looked back upon 64 behind him and he the first, the Presiding Bishop. The twenty had sunk into the grave, and he the youngest, had become the oldest in office and placed his diocese among the smallest in the American Church, in the same rank with Canterbury, and York, and Armagh, and Dublin, as a primate see, governing a province, and virtually making its incumbent an archbishop.

Bishop Lee was very far, almost as far as possible, from taking to himself titles and distinctions. In life and tastes he was very simple and unostentatious. But the reality may exist without the name, and the American Church, as now constituted, is in fact one huge province, and the bishop who presides over it is in effect an archbishop. The contrasts show the growth, and we suggest them as illustrating in an interesting way the advance which we, as a branch of God's Church, have made during the episcopate of the late Presiding Bishop. The theological position of Bishop Lee was seriously affected and permanently influenced by the experiences which almost immediately fell upon him as he entered the episcopate. The Tractarian excitement in England was on the increase; this country felt and was feeling more and

more the shock. Rome had not yet put up the bars which now shut out all but ultramontanists from her communion; eminent and godly men had gone and were going into the papal schism; alarm was felt on all sides and generated strife, bitterness, wrath, persecution. Good men and true caught the distemper, ecclesiastical trials were promoted, parties were formed, party lines were drawn, men were judged not by their lives and works, but by their affiliations, and the dismal lesson was learned of shutting persons out from preferment, not for any want of capacity or learning, or intrinsic worth because they could not conscientiously pronounce the partisan shibboleths, nor bring themselves to accept the partisan beliefs, nor sustain the partisan methods. Those were evil days, and the air was infected with distrust, suspicion, strife, back-biting, slandering, malice, and it was next to impossible for anyone to escape an unnatural heating of his blood, if he did not actually take the fever. It speaks volumes for one's inner spiritual life and steadiness of head and goodness of heart, if he controlled himself when breathing such an atmosphere of noxious vapors, and moving in the midst of such disordered spirits and unruly tongues. Such praise if not without qualification, must be accorded the late Presiding Bishop. He struggled against the prevailing influence of the locality where he lived, the effect of which was to render a man the blind slave of party, and while he did not escape a permanent impression from these earlier experiences of his episcopate, still he rose superior to the worse consequences of the theological malaria, and secured and retained to the last the respect and esteem of all, as a good man striving to do his duty.—*Convention Address.*

THE LONDON TIMES ON THE CATHOLIC REVIVAL.

Spiritual movements lend themselves less readily than material or social ones to such analysis as can be attempted here. But whatever may have been the speculative basis of the great movements in the religious world which the reign of Queen Victoria has witnessed, we cannot greatly err in assuming that the misery in which large classes of the population were plunged at the beginning of the epoch, and the stimulus of the general effort made by the nation to bring its new resources to bear upon the task of social amelioration, had much to do with determining the revival of the Churches. The Catholic, or—as it is named from an accident of its method—the Tractarian movement in the Church of England is the first to arrest the attention of the observer. Beginning as an academical and a somewhat exclusive intellectual effort in the direction of ecclesiastical revival, it speedily obtained allies of greater breadth of view and more practical aims than its originators. They, in fact, shortly found themselves stranded in an eddy of the stream they had set in motion, and while the Catholic revival vivified and transformed the English Church itself, being modified and transformed in the process, its distinguished pioneers, with Newman and Ward at their head, joined the Church of Rome. After their secession the Tractarian, subsequently better known as the ritualistic, movement descended into the market place, allied itself, consciously or not, with many nascent popular impulses, and exerted a profound and enduring influence upon both the external present-

ment and the inner life of religion. Public attention was, of course, most powerfully arrested by the extravagancies of its least judicious partisans. Childish mimicry of Roman ritual aroused the contempt of the more masculine portion of the community, and exaggerated priestly pretensions, founded upon extreme Eucharistic doctrines, excited yet stronger repugnance. But these things were the fringe of a movement which in its more rational manifestation has effected a welcome improvement in the architecture, the decoration, the services, and the social activity of the Church of England. Nor has its effect been limited to that Church alone, for the Nonconformist sects have one and all felt its influence, and show it more or less fully in similar ways.

BOOK NOTICES.

HORACE MANN'S ADVICE TO YOUNG MEN. A few Thoughts for a Young Man. By Horace Mann, the first secretary of the Massachusetts Board of Instruction. New edition. Boston: Lee & Shepard, publishers.

It is pleasant to know that a demand exists for so excellent an address as this of the great educator. It has been doing its good work for forty years and this neat publication proves that it has not exhausted its mission or told its last lesson.

SCAPEGRACE DICK. By Frances Mary Peard; author of "The Rose Garden," "Mother Molly," etc. With four full page illustrations. London: National Society's Depository. New York: Thomas Whittaker. Pp. 288. Price \$1.05.

The hero of the story, eager for sea-life, runs away from home where he is always getting into scrapes with a hard-ruling stepmother, and takes service in the navy of the commonwealth under Admiral Blake; his adventures therefore bring the young reader into some realistic acquaintance with the Dutch Admirals De Witt and Tromp, and the great naval battles of those days.

FIGHTING THE SEA. or Winner at the Life-Saving Station. By Edward A. Rand, author of "Her Christmas and Her Easter," etc. New York: Thos. Whittaker. 1887. Pp. 344. Price \$1.25.

Our boys will become absorbed in the brave and exciting scenes in the lives of those whose noble mission it is to fight the sea and rescue the life and property it would destroy, and they will finish the book better informed on the vast field of work occupied by the life-saving service; to the surfmen of which service and to their efficient superintendent, the Hon. S. I. Kimball, the book is dedicated. While the story is thoroughly a boy's own, there is a steady undercurrent of religious teaching in it all. The illustrations are very well done.

ROMANTIC LOVE AND PERSONAL BEAUTY. Their Development, Casual Relations, Historic and National Peculiarities. By Henry T. Finck. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1887. Price \$2.00.

This is a book full of curious and entertaining information, fairly indicated by the title-page. While some of the author's ideas seem to be fanciful, and "Romantic Love" is magnified at the expense of reason, the analysis of this passion, which plays such an important part in the destinies of the race, is admirably done. The chapters upon Beauty and the means of attaining it are especially worthy of perusal. The author's theory of the evolution of "Romantic Love" appears to us more of a romance than a reality. He says it was entirely unknown until within a thousand years, and he finds the first trace of it in Dante's "Vita nuova." It must be admitted that love, both before and after marriage, was not so large a factor in ancient as in modern life, and for the very good reason that women were not honored then as now, in any state or condition of life. A man could

not "adore" one whom he regarded as his inferior, born to be his slave. The elevation of woman to her rightful place of supremacy in moral, social, and spiritual excellence is the evolution of Christianity and not of natural selection or commingling of races or intellectual progress. Love of the highest type was not a national characteristic of the Greeks, though probably no race ever reached a higher state of physical and intellectual culture.

THE opening sketch in the September *Outing* is an illustrated description of rambles in and about the classic surroundings of Geneva. Other papers of interest are Sketches on Ship-Board, by Albert H. Munsell, H. P. Ufford's Beaver Notes, Roger Riordan's tramp among the Navesink Highlands, Trolling for Trout on Lake George, etc. James Ricalton concludes his adventurous journey among the villages of Northern Russia, with many interesting details as to cost of travelling, dieting, and the sum total of the expenses of the trip. The series has found such favor with the public and readers of *Outing*, that it has been decided to publish the seven articles with their taking illustrations in book form. Thomas Stevens continues the narrative of how he crossed the Beerjard trail and reached the Afghan frontier.

THE contents of *The New Princeton Review* for September, 1887, are "Lord Byron," Richard Henry Stoddard; "The Origin of Life," H. W. Conn; "The First Century of the Constitution," Alexander Johnston; "Some Plain Words on Prohibition," A. H. Colquitt; "American Authors and British Pirates," Brander Matthews; "The Dorr Rebellion in Rhode Island in 1842," Wm. L. R. Gifford; "The Essay as a Literary Form and Quality," Francis N. Zabriskie; "The Town's Mind," William Root Bliss; "A Greek Girl's Outing," Julia C. R. Dorr; "Criticism, Notes, and Reviews;" "New Fields of Psychical Research;" "An Old Friend in a New Dress;" "Hodge's Theological Lectures;" "McCosh's Recent Works;" "The Jubilee Summer in England."—Books Received.

THE mysterious virtues of "Household Remedies and Sure Cures" are examined by Dr. Yale, in the September number of *Babyhood*, which also contains interesting articles on "The Disadvantages of Lying on the Back," by Dr. S. J. Donaldson, and "Early Regularity in Diet and Sleep," by Dr. W. L. Carr. No less valuable is a paper by Dr. C. L. Dodge, in which the senseless exposure to contagious diseases, the belief in crookedness as a symptom of improvement, the imaginary distinctions between scarlet fever and scarlatina, the efficacy of "rubbing a tooth through," and other popular fallacies are mercilessly exposed. 15 cents a copy; \$1 50 a year. *Babyhood Publishing Co.*, No. 5 Beekman St., New York.

Science for August 26th is an excellent specimen of the readable and instructive matter presented week after week. Especially valuable are the clear and legible maps which are occasionally issued,—as for example, the map of Central Africa, presenting the belt from ocean to ocean where the Livingston and Stanley adventures and discoveries are located; also a map of Central Asia where the complex operations of England and Russia for oriental mastery are maturing. Less technical and professional than many other scientific journals, every one can understand, and most persons enjoy, this enterprising weekly. N. D. C. Hodges, pub-

lisher, 47 Lafayette Place, New York. \$3 50 per year; trial subscription, four months, \$1.00.

THE *Swiss Cross* for September is not less interesting than the preceding numbers have been. Among articles worthy of special note we may mention "Some Curious Young Folks," "The Red Arrow Gate of Korea," "Ice-bergs and Ice floes," "Hibernating Animals," and "The Chemical Elements." The *Swiss Cross* is a popular scientific monthly, and the organ of the Agassiz Association, published by N. D. C. Hodges, 47 Lafayette Place, New York. \$1 50 per year.

THE American Oriental Society issues its proceedings at the annual meeting in May. The only paper from a Church clergyman is that of the Rev. W. C. Winslow, LL. D., on "The Book of the Dead;" and other contributors are Dr. Ward, of the *Independent*, on "The Rising Sun on Babylonian Seals," Dr. Selah Merrill, on "The Second Wall at Jerusalem, and the Site of Calvary," and various scholars on themes fitting to the learned body.

MESSRS. E. & J. B. YOUNG & Co., have imported some very large Fresco Cartoons, illustrating English Church History, well suited for decoration of schools, libraries, halls, etc. They are well drawn and handsomely colored and the effect is fine. The subjects are: "Martyr of St. Alban," "Gregory and the English Slaves," "St. Augustine before King Ethelbert," "Manumission of Slaves by Bishop." Mounted on canvas, each, 60c.

A SECOND edition of Bishop Wilmer's "Recent Past. Viewed from a Southern Standpoint," with an additional chapter and five portraits is now ready by Thomas Whittaker, who will also publish next week, "A Village Maid," a novel by Helen Hays; and "Inchfawn," a story of Irish life and character by L. T. M. Ade. Both writers are favorably known in line of better fiction.

THE Warden of St. Stephen's College, Annandale, N. Y., will publish through Mr. Whittaker, of New York, a treatise on the "Doctrine of Morality." Dr. Fairbairn is known in literature by his "College Sermons" issued here some two or three years since and afterwards re-printed in England.

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 CITY OF GOD. A sermon prepared for the opening of Trinity church, Bay City, Mich. Thursday in Easter week, 1887, by the late Rev. Thomas C. Pitkin, D. D. Printed in memoriam by the vestry.

IN MEMORIAM. Bishop Lee. A sermon preached in St. Andrew's church, Wilmington, Del., by the Rt. Rev. John Williams, Bishop of Connecticut. Also, a memorial sermon preached before the convention of the diocese of Delaware, by the Rev. Charles E. Murray, rector of St. Andrew's church, Wilmington.

NOTES ON THE LITERATURE OF CHARITIES. By Herbert B. Adams. Fifth series of the John Hopkins University Studies in Historical and Political Science.

THE CONFLICT. A Temperance Concert Exercise for Temperance meetings, Church and Sunday School. Editor, the Rev. John O. Foster, A. M. Chicago: W. P. Dunn & Co., Publishers. Price, with Recitation Leaflet, \$2.50 per 100.

BROTHER AGAINST BROTHER. A story of the Great Rebellion, by John R. Musick. J. S. Oglvie & Co., N. Y.

THE EXISTENCE OF THE LIVING GOD, proved by Reason and Common Sense, also by Scientific Researches and Explorations. Philadelphia: O'Neil Bros.

HISTORICAL DISCOURSE on the affairs of the Church in the United States, and especially in the diocese of Penn., by the Rev. R. S. Smith, rector of St. Peter's chu. ch, Uniontown, Penn.

CHRISTIAN VICTORY. Sermon preached at the 13th annual convention of the diocese of Southern Ohio, by the Rev. Dudley W. Rhodes, rector of the church of Our Saviour, Cincinnati.

ADDRESS of the Bishop of North Carolina to the 71st annual convention of the diocese, 1887.

ANNUAL ADDRESS of the Bishop of Long Island to the convention of the diocese, 1887.

The Living Church.

Chicago, Saturday, Sept. 13, 1887.

SUBSCRIPTION, - - - - - ONE DOLLAR PER YEAR.

(If not paid in advance, \$1.50.)

RECEIPTS.—As the label indicates the time to which the subscription is paid, no written receipt is needed, and if one is requested a postage stamp must be sent with the request. It requires from two to three weeks to make a change in the label.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. The paper will, however, be stopped at any time if the subscriber so desires, and remits the amount due for the time that it has been sent.

CHANGE OF ADDRESS.—Subscribers asking to have the direction of a paper changed should be careful to name not only the post-office and State to which they wish it sent, but also the one to which it has been sent. In each case the State must be mentioned. The name cannot be found on our books unless this is done. In no other way do so many mistakes happen as by this simple neglect.

EXCHANGE.—Personal checks on country banks will only be received at a discount of ten cents.

FOREIGN.—Subscribers in England will please note that 6s-4d is the amount to be forwarded for one year's subscription and pre-payment of postage. Money orders should be made payable to THE LIVING CHURCH.

ADVERTISING RATES PER AGATE LINE, - - - 25 CENTS.

Marriage notices, one dollar. Notices of Deaths, free; Obituary notices, complimentary resolutions, appeals, acknowledgments, and other similar matter, 3 cents a word, prepaid.

Liberal discount on continued insertions. No advertisement received for less than one dollar an insertion.

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

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

A PASTOR in Maryland has done a good work by printing and sending to every family in his cure the canons of the diocese relating to the laity. Many of the laity seem to have no idea that they are under law, though they are very exacting as to the legal enactments affecting the clergy. Perhaps a mild application of the law, now and then, might serve for wholesome instruction, in such cases. But then, as long as "one church is as good as another" they would not care. They could join "some other church."

WE are aware that there are some who really believe it needful to the peace and progress of the Church that the clergy should all wear surplices of the same pattern, and conform to one standard of ritual in everything. They can't understand how "this Church" can continue to exist if there is the slightest departure in any direction from the traditional P. E. ism. But the Church does exist and does go forward even though many of the clergy have discarded the black stole! What is true of Church work at home is true of it in the mission field. Unless our missionaries are a very narrow-minded class of men they can agree to disagree as we do here. It seems to us preposterous that in such a varied and extended work as that in China there should not be room for Messrs. Graves and Partridge to work on the moderately advanced lines they indicate, without interfering with others, unless those others are unduly sensitive in other men's matters. If it is true that in China there must be rigid conformity to one standard, it had better be to that one which Bishop Boone has himself aided in setting up and which we venture to say, he is now driven from by the clamor of those who hold the purse. If the Chinese Church League is "an active and

aggressive party," do let it work. It is the only party of the kind we know of in the foreign field.

AN ECCLESIASTICAL GHOST.

The time has been, as Macbeth says, "that when the brains were out the man would die;" but the ghost of Banquo would not down. So it seems to be with the ghost of our ecclesiastical Banquo, Romanism, at the slightest change by way of return to Catholic usage (not distinctively Roman, but good old Anglican usage) this uncanny ghost pops up, and all the weak-kneed brethren begin to quake and cry out. The poor thing has had a partial rest for a few years past, but of late is more frequently revisiting the glimpses of the moon. Our love-feasts are again disturbed by the pale spectre, and to the excited imagination of the timid ones the real Roman Banquo, with twenty mortal gashes on his head, seems threatening to overpower this pure branch of the Apostolic Church. The apparent anxiety of these alarmists could not be greater, if all who have sympathized with the Oxford movement in this country had become perverts, without exception; whereas, they are loyal Churchmen and staunch defenders of our faith and order. We well remember how Dr. DeKoven was stigmatized as a "Romanizer," and was refused the episcopate by those who stood aghast at this ghost of Banquo. A fitting answer to those unfounded imputations was made by the Rev. Dr. Ashley in *The Church Eclectic*, June, 1879, from which we quote:

In reference to the charge of Romish tendencies, so often made or insinuated against my dear friend, let me relate an incident which may perhaps be known only to myself. It occurred about the first of February, 1868, a few days before we embarked for our European tour. As we sat in his library talking over our plans, he said to me: "I have just received a letter from the Archbishop of Baltimore (it was the late Abp. Spalding, I think), which I will read to you." The purport of the letter was as follows: After stating that he had been informed that his (Dr. DeKoven's) mind was more or less unsettled in regard to the Catholic faith, and also that he was about to visit the old world, he (the Archbishop) therefore took the liberty to say, that inasmuch as the interest and pleasure of his visit to the Eternal City would be much enhanced by an introduction to Cardinal Antonelli and other distinguished ecclesiastics, it would afford him great pleasure to furnish him with letters to them. The epistle was couched in very flattering language. After reading it to me, he said: "I have just written my answer, and will read it to you." Thanking the Archbishop for his kind proffer, he replied: "Inasmuch as my mind is not at all in the unsettled state in reference to the Catholic Faith which your Grace's letter presupposes, I must very respectfully decline to accept your kind proposal."

This senseless craze about "Romanizing" has had its day, and is

becoming stale as well as unprofitable and flat. Faithful priests who believe in the Church and the Sacraments and the Prayer Book, and devote their lives to the service of the Church on the lines of historic Christianity, are not to be pushed from their stools by such a scarecrow. They may bear without resentment the unjust accusations of brethren, but they have rights, and they are entitled to courtesy and fair treatment.

MAY BISHOPS BE CRITICISED?

The Bishop of Massachusetts is over sensitive. He calls it, "a preposterous breach of courtesy and charity" to criticise his official utterances and actions as a bishop. This our correspondent in Boston did, in May last. Our correspondent disavows, over his own signature, (enquire at this office) any intention of discourtesy or want of charity toward Bishop Paddock in what he wrote of his annual address, and of his course as presiding officer of the Convention the next day. He was present in the church when the address was delivered; he was present in the chapel when the rector of Emmanuel church, Boston, introduced his resolution of thanks to the deputies from Massachusetts, for their action in General Convention, on the question of change of name; he heard the bishop give his reasons for his opposition to the change; he heard him say, or intimate that the change was being forced upon the larger, wealthier, more influential dioceses by the smaller ones; he heard him say that to remedy a hardship of this kind, a change of representation might be, or would be necessary; he heard him say that if the "Change of Name" should be effected, against the wishes of the older and stronger dioceses, a schism would, or might result.

Whether this was uttered "as a prophecy or a threat," could not be gathered from the bishop's words. He unquestionably conveyed the impression that the sin of such a schism would lie at the door of those who should effect the constitutional change of name. We have not seen the bishop's printed address. Our correspondent says he did not hear a lisp from his lips that could be construed as a condemnation of the sin of a schism, whose provocation lay only in the constitutional change of the present name of the American Church. While he was not charged with favoring a schism, no Protestant Episcopalian could charge him with condemning it. The oracle was Delphic. It remains so, still. Not yet does the Bishop of Massachusetts tell the Church whether "the great nominal schism" would be a sin or not, in his "godly judg-

ment." He says, "The many presumable dissentients in his own convention saw nothing dangerous or disloyal in what he did say." That is raising a false issue. We do not know what they saw in the bishop's words. Probably the Bishop himself would be among the last to whom they would tell what they saw. But what they thought of the Bishop's position on the change of name was most plainly shown by their action on the resolution offered next day, thanking the Massachusetts deputies to General Convention. A majority of those deputies were present in the Convention when the resolution was introduced. The bishop entertained the resolution, and put it before the house, deprecating any prolonged discussion of the question, in a few pleasant, almost jocose words. The resolution was altogether in the line of his own words of the day before. "Not a suggestion of evil motive or disloyalty on the part of the favorers of the change" was contained in it. The Rt. Rev. President called for the ayes. They were given, loud and strong. He called for the nays. They were given, and, in the judgment of our correspondent, much louder and stronger. At this point the Rt. Rev. President interposed with what was, no doubt, an afterthought, based upon prudence, as well as propriety. Before declaring how the vote stood, in his judgment, he suggested to the mover of the resolution the propriety of withdrawing it. A division was called for, and insisted upon briefly, by one or two speakers, as the proper parliamentary course to pursue. The president ruled that it was entirely competent for the mover to withdraw his resolution at any time before the vote was declared by the chair. This seemed to us a most singular ruling then, as it does still. After a resolution is once entertained by a deliberative body the mover loses all control of it, except as the house itself chooses to permit. However, "the dissentients" in the Massachusetts convention took no appeal from the decision of the chair, and so the question dropped. The mover of the resolution took the friendly suggestion of the chair, at the critical moment. He withdrew his resolution. And no one can certainly tell, to this day, whether or not the "large, wealthy, influential" diocese of Massachusetts is thankful or not to its deputies in General Convention, for voting against the change of name.

These are the simple facts in the case. Deductions from those facts any man may make. They may be unjust to the Bishop of Massachusetts, but it was very easy for him to set himself right, since he chose to appear in print "just once." He prefers the Delphic course. No one

charged him, at least our correspondent did not, with "disloyalty," or with being the "first apostle of a new schism." But the bishop knew that, very close to where he stood that day, a new schism had been broadly threatened. It was scarcely the place for a bishop of the Church of God to give his trumpet an uncertain sound. The Bishop of Massachusetts paltered with the sin of schism, when he stood before his Convention as their leader in the Lord. Even a bishop is not exalted above a just and proper criticism.

A LABORED STATEMENT OF A BAD CASE.

The deputies who withdrew from the diocesan convention of South Carolina, held in May, have submitted a "statement." It occupies some sixty pages, and is an attempt to justify their withdrawal. To the committee who prepared it, and to the limited world of their way of thinking, it is, doubtless, eminently clear, strong, and conclusive. To that larger world, on the other hand, even that larger Southern world, which proposes to let the dead bury their dead, and to make the best of things, this statement must be considered a laborious setting forth of proceedings of which the less said the better.

A point made much of by these retiring deputies is that colored clergymen were not contemplated in the constitution of the diocese. Very likely not. A great many things are not contemplated in this world, which nevertheless come to pass. And when the constitution says, "the convention shall be composed of clergymen and laymen," it is rather straining the matter to claim that this must have meant white clergymen and laymen, and no other, for all time to come. "Will any one maintain," says the statement, "that it ever entered into the minds of the framers of our constitution that these terms applied to any but those of the white race?" Possibly not. But so many things come to pass which do not enter people's minds. Did these retiring deputies never hear that it is the impossible which happens, and that the world must make way for it as much as though it was anticipated beforehand? *Tempora mutantur*; the times change even in South Carolina. And they are so changed that, without straining a point, it would seem as if the successors of the framers of the constitution could make the latter include white and black, as upon its face it clearly does.

But, say the retiring deputies, it is a case of Erastianism. Will the bishop and clergy resort to outside pressure to have similar rights, that is the rights of the black man, conferred in our Church government, "as was done in civil affairs?" "If

they cannot use the sword of State as Erastus would have had them do, will they seek to bring down upon us the anathemas of the Northern Church, because having experienced the great evil brought upon the State by forcing these people into the civil government of the country, we hesitate to bring like trouble into the councils of the Church?" Most people are not thinking of Erastus in these matters, but they are thinking of the founder of the Christian religion and of that universal brotherhood which he came to establish. It would be a pity if the bishop and clergy of South Carolina had turned Erastians, and if they had so forgotten themselves as to wish to bring upon the South "the anathemas of the Northern Church." All the same, they ought to understand the situation and be prepared for the consequences. And they probably considered the great evil spoken of, as so much of a bugbear that they were ready to include a colored man in the clergy list and run the risk of having Church and State shaken as by an earthquake.

Again, "The introduction of the colored element is not only unconstitutional but dangerous." The colored clergy will be taken into the councils of the Church as equals. Then comes the matter of social relations and social equality. "Admit colored clergymen in this diocese, and will our bishops, in their turn, appoint them to deliver the annual sermons at the opening of the convention, and call upon them to take part in the daily opening service?" It is to be hoped so, if the Bishop thinks well of it. He ought to know whether a colored clergyman would have anything to say worth hearing, and was qualified to take part in the service. Of course, there are dangers incident to every situation in this world, and if the delivery of an annual sermon by a colored clergyman might possibly hasten the crack of doom, this catastrophe might as well come a little earlier as later on.

Finally, we are told, says the statement, that this is a case *contra mundum*. Against whom? And against what? "We are against what we believe is, in its best, a mere sentimentality, and we fear, in its more general form, a fanatical desire of those so circumstanced as not in any way, to be personally affected by its consequences, to have negro social equality forced upon us." "It is you, brethren of the clergy, who are attempting a thing *contra mundum*—that is, against the world in which you live. And in doing so, you are inflicting incalculable injury upon your influence in that state unto which it hath pleased God to call you." This, observe, is said to the bishop, the standing committee, and the twenty-two clergy who vo-

ted to have the name of a colored clergyman stand in the clergy list. Why did not they, too, consider it a matter of mere sentimentality? Why were they so indifferent to the dreadful consequences of negro social equality? Was it not because they considered that the question was more than skin-deep, and that the consequences apprehended were very largely a hallucination?

Before taking leave of this subject, which perhaps has been sufficiently discussed in these columns, we beg to add a few words as to the danger of "social equality," over which some good people in the South are agitated. It seems to us a matter which will inevitably take care of itself, and concerning which there is no more need of legal restrictions relating to the negroes than of such restrictions relating to any other class of people. Social distinctions and affiliations are not appointed by law nor are they regulated by politics. Society legislates for itself in these matters, and on the whole gets along very well without civil statutes or ecclesiastical canons. We do not see that equality before the law affects the social status of white people; no more will it affect that of colored people. We do see, however, that the general sentiment of both races is opposed to the obliteration of all social distinctions between white and black people, and tends to restrict the intimate associations of each race within its own lines. We believe it is safer to trust this issue to the social instincts of the community, than to resort to class legislation, in Church or State; just as in business we trust to supply and demand to establish values, rather than seek to regulate them by law.

THE CATHEDRAL.

BY PROFESSOR ADAMS, OF NASHOTAH.

[Revised and corrected by the author, for THE LIVING CHURCH.]

What do we mean by a cathedral? The answer is a "Bishop's Church." The church that belongs to the bishop of the diocese, for his use as bishop; a church, therefore, in which every clergyman and every layman of that diocese has, in addition to his own parish church, an interest. A central church, for all common action that concerns the diocese, in which Councils or Conventions can be held, as also missionary meetings, meetings in regard to Church education, Church finance, Church music, and everything else that concerns the general interest and action of the whole diocese. The one great central church, in one word, is the cathedral.

Now we have the episcopate very distinctly established among us. The name of bishop is perpetually upon our lips, and the idea is so weighty upon our brain, that we have even introduced it into the name and title of the Church, "Episcopal Church." But where is the word cathedral? The answer is, "No, where in our constitution or canons."*

*The thing is changed somewhat since this article was written.

England kept her colonies without bishops, forcing them into Congregationalism, or Presbyterianism at the best. She permitted them, therefore, to build no Bishop's Church; for she proscribed, under William the Third and the Brunswicks, the order of bishops in all her foreign possessions, and at home degraded them as much as possible by such appointments as Burnet and Hoadley. We had, therefore, in what is now the United States, no episcopate and no cathedrals, no bishops and no bishops' churches.

And in despite of all our anxieties, in despite of the most earnest entreaties of the colonial Churchmen for more than two hundred years, the English Government kept our churches, although served by episcopally ordained presbyters and using the English liturgy, Congregational in their government—isolated societies having little or no bond of union one with another. We were, in fact, Congregationalists as to Church order by the compulsion of the government (not the Church) of England. And the usages, habits and feelings of Congregationalism were thus forced into our pores as a body.

The dominion of England happily was brought to an end over us; that government which at home, from the year 1689 to the present time, has discouraged and dilapidated the Church of England to the utmost extent of its power, and abroad seemed willing to crush out its very existence as a Church. Happily for the Church in this land that government came to an end; and after a tenure of two hundred years, it left its colonies with about one hundred and fifty or two hundred Episcopal clergy to three millions and a half of people, and about four thousand Congregational and Presbyterian, Methodist and Baptist ministers.

One of the most pitiful things we know of is a letter from Dr. Johnson of Stratford, Conn., to Archbishop Secker, written May, 1766: "I have the great mortification and grief to inform your lordship that these two hopeful young gentlemen, who were ordained (in England), have had the misfortune to be lost on their arrival on the coast, the ship being dashed to pieces, and only four lives saved out of twenty-eight. These two make up ten valuable lives that have now been lost for want of ordaining powers here out of fifty-one (nigh one in five) that have gone for orders from here, within the compass of my knowledge, in little more than forty years, which is a much greater loss to the Church than she suffered in the time of Popish persecutions in England. I say this because I can consider the Church here, for want of bishops, in no other light than as being really in a state of persecution on this account. Pray, my Lord, will our dear mother country have no bowels of compassion for her poor, depressed, destitute children of the Established Church (probably a million of them) dispersed into these remote regions? How long, O Lord, holy and true? †

This country having got rid of the English monarchy and its negative and slow, but very crushing and very efficient persecution of the English Church, the Church at once began to grow. With the hearty good will of a Republican Government, intensely hostile to the very principle of establishments, the Church obtained that which the monarchy of England with an Estab-

†Dr. Beardsley's History of the Church in Connecticut, vol. 1, page 254.

lished Episcopal Church would not grant to her—the episcopate †

The State without a king was perfectly tolerant of bishops, while Monarchy had absolutely and utterly proscribed them. It was in one case "No king but as many bishops as you please;" in the other, "The king will give you no bishop—will not permit you to have them—will not tolerate them."

But although we had obtained the episcopate, still Congregationalist ideas prevailed. We wanted bishops, but were by the training which England had given us highly sectarian in all our feelings. The bishop had no station or position in our notion of Church Government. An officer to ordain—that was absolutely necessary, as we believe in an Apostolic succession; an officer to confirm, as Confirmation is an office in the Prayer Book. But the congregation could do the government, and hire ministers to do all the rest. What should a bishop have to do with a Church in any way, except he were a parish minister? And why should he not be a parish minister, and be under the vestry? We may fairly say, if it were not for the conciliar action of our conventions, general and diocesan, that having in fact the episcopacy, we would hardly at this day understand its powers, or its relations to the Church.

A scattered number of proprietary chapels within a State, societies incorporated for the purpose of supplying by contract their own members with the services of a clergyman, that was our idea of a diocese. And then a bishop, supported anyhow, ordaining and confirming when called upon, but with no other rights whatsoever. This seems to have been the original idea of the bishop upon which the Church in the United States had to start. The idea of a bishop's church, a cathedral, was nowhere. That of a see, or cathedral city, in the diocese in which he should reside, and from which the diocese should be called, is very new among us, having been started first in the *Church Review* in 1857. That of the house of a bishop in his cathedral city, provided by the diocese, is very novel. We ask: How many dioceses have see houses this day?

But the rarest of all ideas among us has been that of the cathedral, or bishop's church; and yet we are fully convinced that to bring forth to us the full value of the episcopate, in all its spiritual efficiency, a cathedral, or bishop's church, is absolutely necessary. We believe that to the bishop himself—to his presbyters, both personally and in their parish work, to the lay men and women who are communicants, and to all the baptized members of the Church, the cathedral is an absolute necessity, in order to manifest and develop the ideas, and to carry out the work of the Gospel in the Church.

It may seem a strange thing to some that we should make this assertion; but let any one think how invariably spiritual and supernatural ideas represent themselves in matter and form in this world; how the family, for instance,

† Mr. Adams, the Minister of the United States at the court of St. James, actually applied to the Government, and through it to the Church of Denmark, as to the question of Americans obtaining from that quarter Episcopal orders! And the Danish court and Church signified their willingness to Mr. Adams, whose letter to the President of Congress was sent to Bishop White by the then supreme executive council of Pennsylvania. It is presumed, says Bishop White, there would have been an equal readiness to the consecration of bishops. The American minister, the elder Adams—a New England Unitarian, he it remarked—is perfectly willing, nay goes out of his way, and exerts himself officially to get us the episcopacy, which England had refused us for two hundred years!"

The above account is abbreviated from Bishop White's Memoirs, page 20.

shows itself in the home, law in the Court of Justice, the National Legislation in the Capitol; and they will have no difficulty in concluding, that a central church—a bishop's church—in the city which is the bishop's see, may perpetually represent to the people the episcopate and its position among the clergy and the laity.

In fact we think that on the Congregationalist notion of episcopacy, that the bishop is merely a confirming and ordaining functionary, and that the clergyman is a minister who is hired from year to year, a cathedral, or bishop's church, is a perfectly unnecessary building; a bishop's house, or see house, also; and we may add a parsonage. By the way, to show how this Congregationalist theory has leavened society, a prominent vestryman in a Western State once said in vestry meeting: I am on principle opposed to parsonages; they make the clergyman so comfortable, and he feels so much at home, we cannot change him near so often as we want." A hireling minister, we suppose, had better hire his house, and not have any home.

However, to return. Contemplate if you please a bishop like Hobart to whom Trinity church, the mother church of the city of New York, was actually his cathedral. Look at his position in the great city compared to that of all the subsequent bishops, and at once you see the difference. Trinity church represented Bishop Hobart to the eyes of the New Yorkers. It was connected with his image and idea, and he with it; and it was only when the bishop ceased to be connected with it, that the Church and the Bishop stepped off the prominent position that they had in New York, and that in every city they ought to have. "The three most prominent citizens in the city of New York," says Dr. Francis in his *Reminiscences of Old New York*, "were Bishop Hobart, De Witt Clinton, and Dr. Hosack." Give the bishop of the diocese of New York his cathedral, such a cathedral as the Churchmen of New York could now build, and ought to build, and the bishop will stand in quite a different position from what he has since Hobart's day. Give him in any city his Church, however small, and it puts him at once in the proper position towards the people of that city, so far as personal work, and station, and influence are concerned. Keep our bishops without cathedrals in our cities, and we are still under Congregationalist ideas. They are occasional functionaries, to confirm and ordain, when called upon. They may live anywhere. And we surrender to the Romanists, the see, the cathedral, and the city. And they will use them all efficiently.

Let our Church think upon it. Here are our parishes; what are they actually but proprietary chapels? As a matter of business, they own the Church building, it is their property, and they let the seats, or pews in it to obtain an income. And these pews are limited in number, by the necessity of the case; two hundred or four hundred pews in the church, and so many families that rent them; a thousand to two thousand people under a corporation. And they support a clergyman, an educated and pious man, we will say, to minister to themselves.

Now, has not that clergyman enough to do? Let him act faithfully as priest, as pastor, as preacher, to that society, and will it not be with him as was said by a dear friend of mine: "My hands

are full, my head is full, my heart is full!"

Do we condemn that arrangement? Not by any means, for it does some good, and there might be worse. But we see distinctly that, after the pews are all taken, the parish is not an aggressive arrangement, or a missionary organization. It is not an organization to spread and extend the Church, but rather to limit it. The pastor has his flock. They are within his fold. The pews are all let; the pews are full of sheep and lambs; there is no more room in the city two, or four, or ten such churches; multiply the number as you please, and the system is not a missionary system, or an aggressive system. It sweeps not in the masses, but picks out families that are able to pay, here and there. The parish minister is not a missionary; cannot be so. He is the select and permanent pastor of a select flock.

Nay, when you try to make it so, you cannot. The bishop obtained by canon the right of detailing each parish minister four times a year on missionary work in the diocese of Wisconsin, and the answer was given him at once by the very clergyman above cited: "You cannot do it legally; my contract with my parish is for all the Sundays of the year." Therefore the present pew system, the present so-called parochial system, strictly confines our clergy to their own people, and shuts out all else. They who pay for the pews are the members of parishes, and they have a legal right to the benefits of the clergyman's service, that in effect excludes all others.

What do we need then? A peculiar supplemental work, and workers in it; a missionary work that lies outside the parish system and works upon the ground it does not touch. A personal leader, also, and a local centre for this work. This we say, is the bishop, and his cathedral with his staff of clergy in the city.

(To be continued.)

PERSONAL MENTION.

The address of the Rev. G. H. Yarnall, rector of the church of the Ascension, St. Paul, is changed from Dakota Ave. and Delos St., to 88 West Congress St. Please address accordingly.

The Rev. Jesse Higgins' street address is changed from 905 Pine Street to the Old Swedes' Parsonage, 620 Church St., Wilmington, Del.

The address of the Rev. C. E. Brugler is 1615 Lucas Place, St. Louis, Mo.

The address of the Rev. W. J. Clarke Agnew is Omro, Wis.

The address of the Rev. F. W. Wood is Manhattan, Kan.

The address of the Rev. W. C. Winslow, Litt. D. for September and about half of October, is Lexington, Mass.

The address of the Rev. Philip McKim has been changed from Christ church, Bunker Hill, Ill., diocese of Springfield, to St. John's church, Sibley, Osceola Co., Iowa.

The Rev. Geo. Wallace, of Honolulu, Hawaiian Islands, is on a visit to friends in the United States for a few months. His address, until Nov. 1st, will be Nashotah, Waukesha Co., Wisconsin.

The Rev. R. Mackellar has become a assistant rector in St. Mary's church, Burlington, N. J., and chaplain of St. Mary's Hall, in same city. Address accordingly.

The Rev. S. B. Moore has resigned Grace church, Elizabeth, N. J. He may still be addressed at the Sheridan House, Elizabeth.

TO CORRESPONDENTS.

DECLINED.—Sursum Corda; Lullaby; The Empty Altar; The Wakening Church.

C. E. H.—Such books are not easily sold. Write to J. G. Geddes & Co., 28 West 23rd St., New York.

A. B.—Even to this day, in the Greek Church, infants are confirmed immediately after Baptism.

L. V. M.—Those fanatical ravings have been over and over again refuted. Comfort yourself by the consideration that to the crude theories of these few ignorant people, are opposed the learning and customs, and universal consent of all the Christian ages. See Church Cyclopaedia, "Sunday."

MARRIED.

RUSSELL-SWISHER.—At the residence of the bride's parents, Sherman Center, Sherman County, Kansas, on Wednesday, Aug 31, by the Rev. Joseph A. Russell, rector of St. Thomas' church, Falls City, Neb., and father of the groom, assisted by the Rev. Howard H. Russell, brother of the groom, Miss Orissa A. Swisher, daughter of W. B. Swisher, M. D., and Calvin P. Russell, of the firm of Russell Bros., bankers.

OBITUARY.

BROWNE.—Called to rest in Paradise, from Kirkwood, Miss., the home of her grand parents, Aug. 18, 1887, Jennie Roberta, only daughter of the Rev. W. P. and Mrs. M. J. Browne, aged three years, two months and five days.

WHEATON.—In Warren, R. I., August 25, 1887, George Wheaton, in the 92nd year of his age.

POTTER.—At Fond du Lac, Sunday, August 21st, Hamilton, infant son of Henry R., and Clementina B. Potter, and grand-child of the Bishop of Fond du Lac.

KNOWLES.—Entered rest at Oak Park, Ill., Sept. 1, 1887, in the 70th year of her age, Elizabeth E. Knowles, mother of the Rev. Geo. B. Pratt.

ELLIOTT.—Entered into rest at Sewanee, Tenn., Friday, August 26, 1887, the Right Rev. Robert Woodward Barnwell Elliott, D. D., Missionary Bishop of Western Texas, aged 47 years.

At a meeting of the Bishops and Clergy who were present at Bishop Elliott's funeral on motion of the Rt. Rev. J. N. Galleher, D. D., the following resolution was adopted, viz:

Having gathered about his grave in the Church's office for her dead, we have assembled again to make this minute—a brief record of our grievous loss and a testimonial of reverent affection for our brother departed.

In the bereavement which has come to us and the Church, in the death of this eminent prelate, we turn with thankful hearts to remember the good hand of God, who formed and fashioned him for a great and blessed work among the men of his generation. Inheriting a name already illustrious in the Church's annals, he bore it unblamed and worthily and made it even dearer than it was before.

His eloquent lips were never opened to plead persuasively except for the things that are right and good; his heart was never bent on aught save the glory of God and the benefit of his fellow men. Wise in council, gentle in speech, resolute in action, faithful and true in all things, he has left an inspiring example of noble living, and we devoutly thank God for the good example of this, His servant, who, having finished his course in faith, does now rest from his labors.

Ordered that copies of this minute be sent to the family of Bishop Elliott, to the Standing Committee of Western Texas, and to the leading Church papers, for publication.

Attest: ALEXANDER GREGG, Bishop of Texas, Chairman.
TPOS. F. GAILOR, Secretary.

Sewanee, Tenn., *Trinity Sunday after Trinity, '87.*

APPEALS.

The offerings of the faithful are asked for St. John's Hospital, a church charity at Fort Smith, Arkansas. Gifts of money or supplies may be sent to the Rev. George F. Dezen, Fort Smith, Ark.

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 Fairbault, Minn.

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.

MISCELLANEOUS.

WANTED.—An active young clergyman, fond of visiting and a good leader, as a junior curate in St. John's church, Buffalo, N. Y. Address S. R. Fuller, Buffalo, N. Y.

WANTED.—A priest—unmarried, musical, Catholic—as assistant in a vigo our parish (All Saints', Orange). Address the Rev. William Richmond, Orange Valley, N. J.

WANTED.—Mission or parish in or near a City by a clergyman in full orders. Address, "Pastor," care of THE LIVING CHURCH office.

BOZMAN INSTITUTE, Easton, Md., offers home training and thorough instruction to a limited number of girls. Climate beneficial to weaknesses of throat and lungs. \$200 per annum. Address Mrs. H. K. Burroughs.

WANTED.—A priest desires duty on Sundays and holy days in Philadelphia or vicinity. Address "Clericus," care of this office.

WANTED.—A young unmarried priest for Groton, Dakota. Good church building. Address, W. J. BREWSTER, Groton, Dakota.

MISSIS CARPENTER AND WELLARD embroider Vestments, Frontals, Banners, Figures, etc., to order. 57 Chelsea Gardens, Chelsea Bridge, London, England.

WANTED.—A position by a lady. Office or other work. Has acted as Librarian, and Secretary to the President of the Nashotah House for the last five years, and had charge of an extensive correspondence. Address Box 91, Nashotah, Wisconsin, or "A," care Bank of Montreal, Brockville, Canada.

RESOLUTIONS.

The following among other resolutions were passed at a meeting of the vestry of Grace church, Galesburg, on the occasion of accepting the resignation of the rector, the Rev. C. J. Shrimpton:

Resolved, That the six years of faithful and efficient service rendered Grace church by our beloved rector has greatly endeared him to this people, who feel that they have lost a friend tried and true, loving and affectionate; one who has ever been ready and willing to minister to the temporal and spiritual wants of all in need; and whose able and scholarly sermons have been of great assistance to our efforts to lead a Christian life.

Resolved, That not only Grace church but the people of this city, feel the loss of one who has ever been active in good works, and whose daily life and conduct has been a lofty example of the dignified, courteous, Christian gentleman.

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.

The Household.

CALENDAR—SEPTEMBER, 1887.

- 11. 14th Sunday after Trinity. Green.
- 18. 15th Sunday after Trinity. Green.
- 21. ST. MATTHEW, EVANGELIST. Red.
- EMBER DAY.
- 23. EMBER DAY.
- 24. EMBER DAY.
- 25. 16th Sunday after Trinity. Green.
- 29. ST. MICHAEL & ALL ANGELS. White.

GRANT US THY PEACE.

BY E. M. W.

Far in the west the day is gently fading,
Dark fall the shadows of the evening
time,

A holy calm all nature is pervading,
Soft on the ear sings out the vesper chime,
Grant us Thy Peace.

Lord, since the morn, our erring feet have
wandered,

Far from the way in sorrow and in pain,
With broken vows, and golden moments
squandered,

Weary and sad, we come to Thee again,
Grant us Thy Peace.

Thou, whose kind heart has throbb'd with
mortal anguish,

O'er loved ones gone and sacred trust be-
trayed,

Thou will not leave our souls in grief to
languish,

Thou know'st our needs, withhold not then
Thine aid,
Grant us Thy Peace.

Dark grows the night, the weary world is
sleeping,

Yet darkness lurks within its curtained
fold,

May angel bands, their loving vigils keep-
ing,

Grant us, as erst Thy faithful saint of
old,
Grant us Thy Peace.

Thou, whose dear feet have wandered torn
and bleeding,

Thro' desert wild, and mountains' rug-
ged way,

We should be lost, but for Thy gracious
leading,

Guide us thro' darkness to the perfect day,
Grant us Thy Peace.

Ruth ford, N. J.

"I AIM to tell the truth." "Yes," in-
terrupted an acquaintance, "but you
are a very bad shot."

AT Driffield, a small village near Ci-
rencester, it was the custom still re-
tained in 1804 to sing the "Wedding
Psalm" on the first Sunday after the
marriage, when the wedded couple ap-
peared at church. At this church a
wedding sermon was preached in 1742,
by the Rev. John Humphries, which
he afterwards printed and published.

THIS quaint epitaph is from St. Cuth-
bert's Church at Wells: "Here resteth
the body of Valentine Tryme of this
city, gent. . . day of October, in
the year 1660.

Worn out with business and disease, here's
One lay'd down to take some ease;
That which in 's life he scarce could have,
He might at length finde in the grave.
Faithfully diligent in 's trust,
Lesse to himself than others just,
A faithful frind, a husband deere,
A careful father lyeth here;
If any or all these move thee
Frind give a tear to 's memorie."

IN a late issue of the *Church Eclectic*,
Dr. Pelham Williams enumerates these
ten agencies as being chiefly influential
in promoting the popularity and suc-
cess of the Church in this country:
I. The Free Church System. II. Church
Schools. III. Hospitals and Homes.
IV. Sisterhoods. V. The more attrac-
tive and impressive ordering of Divine
Service. VI. Organized Work. VII.
More Direct Preaching. VIII. Socie-
ties for the Accomplishment of Spect-

fic Ends. IX. Missions and Retreats.
X. More frequent celebrations of the
Holy Eucharist, and Daily Prayers.

ANOTHER story of Bishop Fraser is
that on the occasion of the Bishop's
first visit to his successor a woman
came to him in indignation, saying,
"Have you seen, sir, what dreadful
things those boys have chalked up on
the door of the school?" Mr. Cornish
went and read:

Mr. Fraser is a very good man,
He tries to teach us all that he can,
Reading, writing, and 'rithmetic,
And when he thinks right he gives us the
stick.

Over which doggerel the new Bishop
and his old friend had a hearty laugh.

THERE is a grace which is not a new
grace, but an olden. "Faith, repen-
tance, confession, and decision." It is
decision which has won all the battles
that have ever been worth the winning
on the field of duty and principle, truth
and justice, humanity and religion. It
won at Marathon; it won at Nice; it
won at Runnymede. It is decision
which has made manly men and wo-
manly women, the ages through and
the world over. It made Joshua the
greatest general of his day, and Moses
the greatest leader and lawyer. They
were decided men. It made Ambrose
Ambrose and St. Paul St. Paul, and has
filled homes with saintly lives and peo-
pled heaven with souls, that, "putting
on Christ" here, still wear Him as their
robe of eternal righteousness in the
courts above.

PITSMOOR is one of the mining dis-
tricts of Sheffield, and the vicar, the
Rev. S. Chorlton, has many queer stor-
ies to tell of the manner in which peo-
ple are married "in batches" there.
The bridegroom almost invariably gets
the ring too small, and after many
fruitless attempts on the man's part to
push it on the proper finger—for the
vicar never allowed the bride to put it
on herself—it is no uncommon thing
for the man to give it up in despair, and
to say to the lady, "Thee lick it"—and
the bride would reply, "Nay, thee lick
it;" and Mr. Chorlton has seen "the
delicate little finger pushed half-way
down a bridegroom's throat." Then,
again, when the contracting parties
come to that part of the marriage ser-
vice where the minister asks the man
if he will have this woman to be his
wedded wife, the man will not unfre-
quently turn to the woman and say,
"Wilt tha' bla'k my boots?" and the
woman almost invariably says, "I
will;" and the man then rejoins, "Now,
tha'st said it," and he holds her to it.

AT Sewanee I was greatly interested
and heartily delighted to observe how
well and wisely the foundations are
being laid for a most excellent educa-
tional institution of the Church. I am
aware that what I saw and heard of
the exercises of the young men be-
longed to the "dress parade" rather
than the "field activities" of their
work; and that a week or two of stay
in their recitation rooms can only qual-
ify me to bear competent testimony.
Yet as an old teacher I claim I can
form a fair judgment even from the
phenomna of an "exhibition" day.
That judgment is unqualifiedly a most
favorable one on the side of the good,
physical, moral, mental, social and
spiritual training of the young men who
are so fortunate as to be students in
the University of the South. The place
itself is a perfect pleasure, especially
to the summer sojourner. Forests,
rocks, winding roads, living springs
and the quietness of an entirely restful

life are among its great attractions.
The Bishops of Texas, Northern Texas,
Kentucky, Louisiana, Florida, Shang-
hai, and Western Texas were there,
the last one, I grieve to say, prostrat-
ed with extreme weakness, and with a
sadly diminished prospect for recovery.
I could only see him for a few moments
for a loving greeting and a warm grasp
of his poor thin hand and some words
of tearful prayer to God to restore him
to health and usefulness in the Church
Militant if it be His blessed will.—
Bishop Tuttle.

THE FOURTEENTH SUNDAY AFTER TRINITY.

BY E. O. P.

Almighty and everlasting God, give unto us the
increase of faith, hope, and charity; and that we
may obtain that which thou dost promise, make us
to love that which Thou dost command; through
Jesus Christ our Lord. Amen.

The Latin original of this day's altar
prayer is found in St. Leo's Sacramen-
tary, and in the series of Communion
collects it is the last we have from this
earliest of collect writers. Our Prayer
Book gives unchanged the faithful
translation made in 1549.

In its opening, our collect petition
has very clear connection with the day's
Epistle where faith and charity are in-
cluded in mention of the Spirit's fruit.
But for many of us that which now we
ask brings echo of a strain first heard,
however unconsciously, at the font. It
is there we have teaching of our Mother
that in Holy Baptism the soul is endu-
ed with those heavenly virtues—faith,
hope, and charity—for thus each of her
children is begun cure of the wounded
human nature with which all are born
into the world. It is, perhaps, easy to
accept in a vague and general way that
we need increase of our Baptismal vir-
tues, but the help of this day's altar
pleading surely is intended to touch
the springs of each one's daily life. To
this end it were "wise to talk with our
past hours" and to place them in the
light of the final judgment, that so we
note their record; and first, to "ask
them what report they bore to heaven"
of the faith which we would have in-
creased? Well for him who has show-
ing that with meek heart and due rever-
ence he hears and receives God's holy
Word, and whose purged vision enables
his loving acceptance of all God reveals
to us through His Church. *Loving ac-
ceptance—for the devils, we are told,
"believe and tremble."*

"Joyful through hope." But when
the gentle Master has taken into His
own blessed keeping dearest treasures
which so are but more truly ours, have
we never sorrowed as without hope?
And have we never felt such sickness
in disappointment, in remorse, or fear
"lest a worse thing happen," that hope
has been as dead, and thought has come
how it shall easily be that one cease
striving to persevere, and so become a
castaway? "Rooted in charity." Yet
rather, has not one's love proved veriest
thistledown when every breath of cir-
cumstance, or whiff of human praise or
blame avails to blow it into one and
another field of earthly pleasure where
soon the soul shall forget God; or the
rootless thing by every breath of siren
voices is drawn upon some sunny sea,
and the senses are enthralled, the heart
filled with every care but how one shall
please his Lord? And what is Heaven's
record as to any being rooted in charity
who seeks only his own—ungraciously
dispensing whether to God or to his
neighbor that which through custom or
necessity he must give—or who grades
his actions towards others only accord-
ing to the station in life, or to the purse

of each, or who, when others are prais-
ed knows only bitterness of heart?

The day's Introit gives to us the
Psalmist's words "troubled above meas-
ure," and do we make them ours in that
the font's threefold gift has been neg-
lected? Already the same introit has
reminded us of the quickening Word.
Like the lepers in the day's Gospel, we
lift up to God our voices, and even as
the lepers' cry at once was heard, so
too, the collect words have answer. It
is as we walk according to the light of
God's Word that we are helped of him,
for so the lepers as they obeyed were
cleansed. It is in obedience that faith
has growth, and faith brings love, and
both come from Him Who is our Hope.

Yes, "give unto us the increase of
faith, hope, and charity." It is said in
mighty chorus, for alway the story of
the Cross goes on—the drawing power
of the Crucified One is for all time.
Ever do we see Peter humbled and lov-
ing at his Lord's knees, and yet again
behold him weeping bitterly. Mary
Magdalene falls at those blessed feet
confessing her sins in penitential
love, Nicodemus by night seeks the
teacher come from God, Zaccheus
resolves upon restitution. The lame,
and deaf, and blind, who do what-
soever Christ saith unto them are
swelling the same chorus of supplica-
tion, whilst friends are saying for their
beloved who cannot, it may be, alas!
who will not say for themselves, this
brief, comprehensive prayer.

From the stranger who alone gave
glory to God we will learn our lesson
of thankfulness, as from him we also
learn the blessedness of doing what
God commands; and doing His will
shall hope to love it more and more,
eternally, through Jesus Christ our
Lord.

PASSAGES FROM THE DIARY OF ELLEN GOODNOUGH

OF THE ONEIDA MISSION.

EDITED BY SUSAN FENIMORE COOPER.

VIII.—CONCLUSION.

Tuesday. Your friend the missionary
is a busy man. He locked himself into
the study this morning to prepare his
sermon, but was soon called out to see
some of our people. The Post Office
takes up a great deal of time. He is
Post Master, but the duties of the office
here are certainly peculiar, for we are
asked to write, at their dictation, many
of the letters for our people, and to read
the answers also. To-day several ailing
ones came for advice and medicines.
As Court Commissioner he also acts as
Justice of Peace, and there was a case
to settle in the school room in the after-
noon. And then they brought him
money to keep for them, and he had of
course to go over their accounts about
which he is very particular. He hoped
to get his sermon into shape before
school, which opens at ten, and closes at
half-past four—but he only got as far
as text. There is no intermission in our
school. We have dinner and supper to-
gether, as soon as school is over. But
to-day the missionary has scarcely time
to eat. When all the various business
matters were settled, he was sent for to
visit a sick person living four miles
away, and to baptize a sick child at an-
other house. He did not come home
until ten. We have seldom been in bed
lately before mid night. And your friend
the missionary is sometimes up until
one or two, and at other times rises at
four. He would not like me to speak
of his work, but I may surely write to
a friend like you. This is one of our
busiest times.

Sunday. It is distressing what a bad

example the white people, or some of them at least, from the towns set for people. Parties come out for riotous pleasuring, and we meet them as we go to Church. White men are constantly seen on Sunday passing with loaded teams, going to market, or peddling, or driving sheep or cattle. We were much disturbed in church to-day by a party of very rough, noisy drovers, who were quarrelling and swearing in the road. And when we came out of church a man from the Bay called and wanted to buy a calf, in our barn. Such people do not seem to remember there is a Lord's Day in the week. And a class of reckless whites set a very bad example to the Oneidas, regarding the other Commandments.

Dec. 22nd, 1867. Monday the missionary went to the Bay and found the Oswego Box. I cannot tell you how glad we all were when we opened it. Wednesday we divided the clothing, and tied it up in packages. Thursday the missionary went to the Bay and bought forty loaves of bread, four hundred buns, twenty pounds of candy, one barrel of apples, and several boxes of nuts. We also received from the Green Bay parish ninety-five cornucopias, well filled with candy, raisins, and pop-corn. There were many nice toys too, dolls and other things. I boiled four large hams. The girls scrubbed the school-house. That night we made sandwiches until twelve o'clock. Early Friday morning I made the boiler full of coffee. Then everything, provisions, clothing and toys, was carried to the school-house. There were ninety-six children present, with many of their parents and friends. Mr. Goodnough opened, as usual, with morning prayer. Then the children read and spelled as they do every day. Then he passed around the sandwiches, buns, and coffee—this last was in pails, with two or three cups to each. Then came apples, candy and nuts. There were about two hundred present. Then the missionary made an address, and Miss — and myself distributed the cornucopias. Great was the happiness of the children and their friends.

And in the evening I had a present too—a handsome writing desk filled with paper and envelopes of all sorts and sizes, with a gold pen, and silver holder! I could not imagine where it came from. I was greatly astonished. But when the missionary said it was a present from an old lover of mine, I knew it came from himself.

Jan. 25th. A council was held here last week; another is to be held tomorrow. The old plan of threatening the Indians has been abandoned. Bribery is now to be tried. Two yoke of oxen, or a plough, or a wagon, have been offered to the men if they will yield the point—and sell! Give up the whole Reservation to the whites, with their homes, their Church, and move into the wilderness westward, is what they are asked to do.

December 30th, 1869. We have had a glorious Christmas. The church is beautifully dressed with evergreens—cedar, pine and ground-pine are used for the wreaths. Flowers were made of fancy papers and sewed among the wreaths very tastefully. The chancel is decorated with ground-pine. Christmas Eve the church was brilliantly illuminated for the children's festival; there were more than one hundred candles, besides our large chandeliers, and four side lamps. A day or two before Christmas a gentleman at the Bay gave us two small chandeliers. The church seemed one blaze of light. The wreaths

are so arranged that, as you enter, the building seems immense, that is in the evening. The brilliancy I will not attempt to describe. The music was perfectly grand. In the Christmas hymns, all joined, old and young, in the Oneida tongue. It was so affecting I had to wipe my eyes several times during the singing. The building was far too small. It was packed for both services. The little boys looked so funny sitting on the chancel steps; their eyes were almost as bright as the lights, and danced with pleasure and enjoyment. When it came to the children's part of the festival their delight and excitement were more than words can tell. They had never known anything so grand as this Christmas Eve before. After the prayers and singing were over, Onontguatgo, the young chief made a speech, in Oneida, of course, and we gave out the toys sent by Miss B. from Oswego. The dolls we gave to the little girls, pictures and other toys to the older ones. I went among the boys with a little box of toy watches, holding one up for them to see. Instantly all order was overthrown; such a scrambling I never saw; the excitement was tremendous. John Baird, the head warrior, called to them angrily to be quiet, but there was little order until the last watch was gone. The clothes we spread out, and the drawing began. The girls who had been to school most steadily had the first choice, then the next, and so on. It was quite dark when all was over. But it was a glorious day, one never to be forgotten by the Oneidas. I only wish Miss B. and other kind friends who added so much to the pleasure of the day could have been with us, and seen the perfect delight of the Indian children. We were all dreadfully tired, and hungry; we had not sat down a moment all day, nor eaten a mouthful.

I had a present too. The women of the parish gave me a fruit dish, silver plated. It is very pretty indeed. Was it not kind in them! Christmas Day itself, was a blessed, and holy, and joyful Festival, as it must always be. The church was crowded to its utmost capacity. And the Holy Communion service was very solemn, with a very large number of our Oneidas kneeling at the chancel. Oh it has been a glorious Christmas!

This happy Christmas was the last that Ellen Goodnough passed on earth. She continued busy, happy, well and strong through the winter. The one care that weighed heavily on her was anxiety as to the fate of her Indian friends. The speculators at Green Bay, with one or two chiefs of the minority party were making great efforts to force a bill through Congress which should compel the President to act in opposition to his own views of the welfare of the Indians. "If this bill passes," wrote the missionary, "the Oneidas will soon be destroyed." In the spring this movement appeared to gain strength, and cast a gloom over the Mission House. But a deeper shadow than any that had been feared was about to darken that happy Christian home. One afternoon in the pleasant days of May, Ellen Goodnough remarked to her husband that she had never felt in better health or happier than at that moment. She was cheerful, contented, and happy in her missionary life. But the close of that simple, loving, devoted life, was at hand. A severe cold taken a few days later, soon assumed an alarming character; she became dangerously ill. Still she had loving words for those about her, and

with the husband, children, and friends at her bedside, her dearly loved Oneidas shared her last thoughts. In the midst of severe suffering she was very anxious to write a letter to a friend in New York, urging an appeal to some gentleman of influence, in behalf of the Oneidas. Must her dear people be driven into the wilderness, by their enemies, the speculators? She spoke also with especial affection of the scholars whom she had been teaching, only a few days earlier; "I dearly love to teach those children," she said with much feeling. A few more anxious hours and her eyes closed on this world. On the 30th of May, 1870, she breathed her last. For her all care and toil, and anxiety were over for ever. "Blessed are the dead who die in the Lord."

The grief of the Oneidas at the death of this faithful, loving friend, was very deep, and very touching. They gathered in anxious groups about the Mission House during the brief illness. When her death was made known to them, they were almost heart-broken. Many remained about the house day and night from the moment of her death until the funeral, singing solemn Christian hymns of sorrow, and faith, in their own speech. On Wednesday, June 1st, the funeral services took place. The red people were all there, all who could possibly be present. As the solemn procession moved from the house they began a mournful chant, which continued until the church was reached. Only those who have heard those rich melodious voices, can imagine the effect. And truly they sang from the heart.

Ellen Goodnough was interred in the Mission Cemetery, near the little boy she had lost, William, whose tombstone bears his Oneida name Ka-na-ta-nou.

At the celebration of the Holy Communion, on the first Sunday after this bereavement, the service was deeply impressive. The missionary could scarcely command himself to perform the sacred service. He found it impossible to repeat the sentence of administration. "A silence," writes one who was present, "more awful than any I have ever known, fell upon the great congregation, and continued for many minutes, while the Holy Bread and Wine were given into the hands of the devout Indians. The silence was dreadful, yet blessed; we all seemed to feel that the Lord was present with us. A deep sigh from the men, or a heart-broken sob from the women, were the only sounds we heard. Oh it was a tearful but a blessed hour. The sympathy, love, and reverence for their minister and his grief, as well as the most devout adoration of God, were expressed in the faces of the mourning people."

LETTERS TO THE EDITOR.

CANON LAW AND THE PRAYER BOOK.
To the Editor of The Living Church:

Some months ago I noticed in THE LIVING CHURCH an intimation that you are unwilling to open its columns to controversy about the Blessed Sacrament. But the accuracy of a statement made by me in the issue of Aug. 13th, having been challenged in a communication published Aug. 27th, and bearing the above title, I will ask you to permit me to express the grounds upon which I then believed, and still believe what I wrote to be true. The statement was that "the American Church's Canon Law and Prayer Book witness against Eucharistic Adoration."

In Art. XXV., it is declared that the Blessed Sacrament was "not ordained of Christ to be gazed upon, or to be

carried about, but that we should *duly use*" it. To learn what the American Church teaches to be its "due use," we turn to the article treating the Holy Eucharist, Art. XXVIII. After alluding to its being "a sign of the love that Christians ought to have among themselves one to another," the article continues that "rather it is a Sacrament of our Redemption by Christ's death;" and that those receiving "rightly, worthily, and with faith" the consecrated elements, are partakers of Christ's Body and Blood. Two "due uses" are here indicated, which refer directly to 1 Cor. xi: 16, 17. In the end of the article four things are enumerated as not within "Christ's ordinance." The Sacrament was not, 1., reserved; 2., carried about; 3., lifted up; (which three could be unlawful only as accessory to) 4., worshipped. Here are four things which are not a "due use," because not of Christ's ordinance. The Blessed Sacrament being an institution of *divine, not human or ecclesiastical* appointment, and for a definite purpose, the Church cannot recognize as a "due use" of it, what was not appointed to be such in the original institution. This, the Anglo-Catholic position, is thus expressed by Bishop Andrewes, "*Extra sacramenti finem, extra precepti vim, usus haud ullus*—beyond the end of the Sacrament, beyond the force of the command, there is no use." The Blessed Sacrament not being worshipped "by Christ's ordinance," may not lawfully be worshipped by subsequent ecclesiastical usage or ordinance.

The objection that the article is directed against the worship of the Bread and Wine is not tenable, because the word is "the Sacrament," which is not merely the *signum*, but also the *signatum*, so that neither of these may be adored, if we may not worship "the Sacrament."

The expression quoted by your correspondent, viz., "under the forms of bread and wine," will not make the matter clearer. It is rejected by the highest Anglo-Catholic authority as never "heard or dreamt of in St. Augustine's time or many hundred years afterward" (Bishop Andrewes, Answer to Perron's Reply). The point lost sight of is that the Bread and Wine *do not contain, but are* the Body and Blood; hence the worship of the latter, necessarily involves the worship of the former. A simple illustration will make clearer this identity of the elements with Christ's Body and Blood. The body of an infant is not the same in material substance as the body which he will have when grown to maturity. Yet it is none the less the same in identity—it is virtually, potentially, and to all intents and purposes the same. In his case his identity reaches from one material substance, to a totally different material substance, by means of the simultaneous and continuous growth and decay of his body,—by its constantly appropriating new, and rejecting old particles of matter. The same principle of identity holds true of, and is illustrated by the resurrection body. It is *virtually* the same body which was buried, but it is not the same in material substance (1. Cor. xv: 37, 44).

In the case of the Blessed Sacrament, the identity of Christ's Body and Blood with the Bread and Wine is in likewise not that of the same material substance; but the Bread and Wine, a different substance, are made by the Holy Ghost in the Consecration to be in identity our Blessed Lord's Body and Blood,—i.e., virtually, potentially, and to all intents and purposes. Thus the identity is the same in quality as that

of the body of an infant, with what we call the same body grown to manhood, though it is not in material substance the same body.

This virtual identity is demanded by Holy Scripture, the ancient Liturgies, and the writings of the Fathers. But they do not warrant the modern teaching that the Person of Christ is placed by the Consecration within the local limits of the Bread and Wine. Hence the Prayer Book's statement that the Sacrament was not worshipped by Christ's ordinance, does, I believe, "witness against Eucharistic Adoration." I think more to the same effect might be adduced; but I must pass to the consideration of the canon in question, Canon 22, of Title I. of the Digest.

I cannot see how anyone can regard it as otherwise than prohibitory of Eucharistic Adoration. Your correspondent's quotation includes only half the crucial point. The words are: "Any act of adoration of or towards the elements," which specification refers back to the words, "ceremonies or practices not ordained or authorized in the Book of Common Prayer, and setting forth or symbolizing erroneous or doubtful doctrines." Can anyone for a moment suppose that the "erroneous or doubtful doctrine" here in view is an adoration of material elements, the Church meanwhile holding that there was yet within the local limits of these same elements the adorable Person of our Blessed Lord?

And if an effort be made to fall back upon the suggestion that the Church merely intends to prohibit the outward act, but to permit the inward adoration of the soul:—How, we ask, could a canon, *i. e.*, legislation, go beyond the act? The real meaning of any legislation is aimed at the motive, the soul of the act, even though the act alone can be reached. Canon 13, of Title I. of the Digest, "Of Persons not ministers in this Church officiating in any congregation thereof," is a case directly in point. I doubt not your correspondent will in this instance admit the correctness of the above principle.

I see no reason to modify the challenged statement made in the former letter. DANIEL M. BATES.
Clifton Heights, Pa.

AN ANSWER.

To the Editor of The Living Church.

I might answer the above letter by simply saying, *cadit questio*, for he professes to believe the doctrine of Calvin known as virtualism, and not that of the Catholic Church. Now, as everyone knows, the doctrine of virtualism denies that by consecration the bread and wine become the Body and Blood of Christ, but affirms that while remaining plain and ordinary bread and wine, by the faith of the recipient, they become to him "virtually, potentially, and to all intents and purposes" (as your correspondent expresses it), but not really in any sense, the Body and Blood of Christ. Of course this doctrine being once accepted, "Eucharistic adoration" becomes idolatry, since the Body of Christ is supposed to be really absent, and hence the Divine Nature thereto hypothetically united cannot be adored. Your correspondent does not agree with the Privy Council in thinking that the adoration of Christ in the Sacrament is not forbidden by the formularies of the Church, and proceeds to set forth his case; but unfortunately his conception of the doctrine of the Real Presence does not seem to be accurate, at least he does not express it in correct theological language. He writes: "The bread and wine do not

contain" the Body and Blood of the Lord. Of course not, speaking accurately the presence of Christ is not "contained in," circumscribed by, nor materially united with the forms of bread and wine; far less is it "placed by the consecration within the local limits of the bread and wine," (a horrible heresy never yet heard of, so far as I know, but which your correspondent says is "modern teaching.")

The Presence taught by the Catholic Church (I may beg him to remember) is not local, but supralocal, not natural, but supernatural, not material but sacramental, and yet, for all that, not virtual but real. We are told: "The bread and wine are the Body and Blood." God forbid! The bread and wine are the veils which hide the Body and Blood, the bread and wine are the material elements under the forms of which are present, given, taken and eaten the Body and Blood of Christ, only after an heavenly and spiritual manner. Your correspondent seems to confuse the doctrine which he styles "Eucharistic Adoration" with certain practices of Eucharistic worship. The latter might be forbidden justly by a local Church for a local reason for a time, without in any way affecting the orthodoxy of its doctrine.

Now it is just here that he falls into error in reading Art. XXVIII. What that article really says is this: "The Sacrament of the Lord's Supper," *i. e.*, the material forms of bread and wine (the *Sacramentum* is always the outward part as used in contradistinction to the inward, called the *res sacramenti*) was not commanded by Christ to be reserved, nor to be carried about, nor to be lifted up; so too, the article adds the sacrament was not ordered by Christ to be worshipped. Nothing can be clearer than that the outward acts of worship are hereby declared to be not of divine obligation, just like the outward acts of reservation, circumstation, and elevation. Your correspondent seems to think that the Catholic Church teaches that "Eucharistic Adoration" is a "use" of the Holy Eucharist. Such however is not the case; there are but two "uses" of the Holy Eucharist, the first as a communion, the second as a sacrifice. The adoration of the Divine Presence is a necessary doctrine following from the recognition of its existence.

I pause here to express my amazement at your correspondent's quotation from Bishop Andrews, whom he styles "the highest Anglo-Catholic authority." How are we to explain that the whole page preceding the passage cited is devoted to the recognition of the truth of the doctrine, which he is quoted as denying! In fairness to the memory of one justly revered, his words must be quoted here. "We, with Ambrose, 'adore the flesh of Christ in the mysteries;' and 'Him' not 'that, present upon the altar.' Incorrectly does the cardinal enquire 'what is there worshipped?' for his question should be, 'who is there worshipped.' With Nazianzen he should say 'Him' not 'what.' With Augustine we eat not that flesh, except we first adore, but yet we do not adore the sacramentum."

I cannot let pass your correspondent's illustration. If I understand him aright the natural substances of bread and wine after consecration, bear the same relation to the Body and Blood of Christ as the material of the body of a grown man does to the material of the body of the same man when a new-born infant! I would prefer not to criticize this doctrine which is a form of "virtualism"

I never remember having met with before and which would seem to teach that our Lord's natural body is made of bread and wine, and is materially upon our altars!

On the so-called 'Ritual Canon' your correspondent is misinformed, and by reading the report of the debates, he will see that the canon is not a decree against the doctrine of "Eucharistic Adoration," whatever may have been the meaning attached to it by some voting in its favor. I will not ask him, however, to take my word for it, but will refer him to the Bishop of Albany, who in his pastoral for 1875 wrote as follows: "Even the all absorbing question, the regulation of ritual, on which in the judgment of many the test of all orthodoxy depends, was, I should hope at least, hastily bundled into a crude canon, whose patent theological fallacy as to the symbolism of incense and the crucifix, the unanimous action of the bishops prevented from shaming us on our statute books, whose *telum imbelles* is aimed at an error which no theologian, even in the Roman Church allows that he holds, which breaks the spirit if not the letter of the law by attempting to rule ritual matters by canon and doctrinal questions by the vote of a single session of the General Convention, and by depriving a priest of the right of trial by his peers, and which I believe no bishop ever will attempt to act under or ever can succeed in enforcing."

I may add that the priest who first taught me to adore Christ present in the sacrament under the forms of bread and wine, was a deputy to this General Convention, and voted in favor of this canon; and strange to say, the words in which he taught me were those of Bishop Andrews, that "highest Anglo-Catholic authority," "Christ himself, the inward part of the sacrament, in and with the sacrament, beyond and without the sacrament, wherever present should be adored."

HENRY R. PERCIVAL.

Philadelphia, Sept. 1887.

[The Editor desires that this discussion should be confined to the writers who have begun it.]

THE PREFACE TO THE PRAYER BOOK.
To the Editor of The Living Church:

THE LIVING CHURCH ANNUAL for 1887, in speaking of the first Bishop of South Carolina (the Right Rev. Robert Smith) says: "The preface to the American Book of Common Prayer was written by Bishop Smith and is the only known writing extant from his pen." This is an error. See 1st Vol. of General Convention Journals, page 514; Wm. White, D.D. in letter to William Smith, D.D., dated Dec. 6th, 1785, says: "It came into my head to draw up a few hints towards a Preface, if you think they will not be useful towards that purpose throw them into ye fire." Dr. Smith endorses on the letter hints proposed by Dr. Wm. White. "N.B. The preface has been composed on another plan by Dr. Smith who has made use of some of the hints." See page 518.

In letter of Jan. 17th, 1786, Dr. White to Dr. Smith says: "I expect your draft of Preface by next Post." See page 519 Dr. Smith in letter to Dr. White dated Feb. 6th, 1786 says: "Enclosed you have my Preface. . . . Ye Preface or Address which was a matter particularly entrusted to the Committee, I have ever considered of great importance as the first impression on the introduction of ye Book may be of serious concern. Of this the Church was sensible in Charles the Second's time on the last review, when they wrote the several

prefaces giving full account of the reasons of all the alterations, the abolition of ceremonies etc. . . . have given an account of what the wisest and best members of the Church of England have long wished to have done in order to show that we are not pretending to be leaders in the Reformation but follow them and remain connected with them. This will state our work quite in a light wherein the people in general of our communion will be pleased and be made able to give an answer to gainsayers. . . . our reasons for being particular and at least as strong as ye Church of England in 1662. Many will strive to make the people believe we are wholly departing from ye Church of England, nay, treating her as a corrupt and erroneous Church by setting up a reformation of our own. But I hope the Preface will obviate and confute these and all such like misrepresentations, especially when it has undergone your judicious and sober revision."

Dr. White in letter to Dr. Smith Feb., 1786, says: "I like your preface both in plan and execution. The particulars of mine are rendered unnecessary by ye Articles you have inserted as proposed at ye Revolution. A few observations that occurred to me in the reading I have noted on a separated paper and will enclose. Quere: ye propriety of saying anything about ye Church of Rome." Letter of Dr. White to Dr. Smith, Feb. 12th, 1786. "So I shall say no more at present except to acknowledge ye receipt of ye Preface and express my approbation of it."

Thus you see the Preface to our Book of Common Prayer was considered of very great importance, demanding serious consideration by the ablest men of the Church and those to whom the Revision of the whole Book was entrusted, as a Committee of two, made necessary by change of our Civil Government. I take great interest in this as all Church people should, and also from the fact that Dr. Smith was my great great grandfather, and as Provost of the College and Academy of Philadelphia having had Bishop White as a pupil from his seventh year up to his seventeenth.

E. MATILDA LINCOLN.

Elkton, Md.

QUEER NOTIONS.

To the Editor of the Living Church:

Considerable haziness exists respecting the Church, even in some of our older established dioceses. *e. g.* Last Lent, as I was starting out to service one week day, I was accosted by an old Presbyterian lady who boarded at the same hotel. In perfect good faith she said: "When does the Feast of Purim come? You all keep Purim, I believe, is that at the close of Lent, or when?"

A florist (Methodist), told me it was the generally received opinion (though he hardly believed it himself and would like to ask me), that the difference between the High Church Episcopalians and the Low Church was that the former swore allegiance to Queen Victoria, and the latter did not have to.

The sexton of one of my churches is a colored man and the population of the town is over 4,000. We have not been organized there more than four years, but this sexton told me that one day when he was cleaning up the church, another colored man came in and begged please to be allowed to see "the god that we worshipped."

Once we had a mission, and the evangelist, who is pale-faced, appearing through the vestry door rather suddenly in his surplice, a girl told me that she

thought her father would have a fit; thought it was a "haunt" from the adjoining graveyard, and it "nearly scared him to death." A. G.

THE REV. RICHARD MANSFIELD. To the Editor of The Living Church: In the LIVING CHURCH for Aug. 13th, under the head of "News and Notes" you speak of the Rev. Richard Mansfield as one of those "who with Johnson, Cutler, and others were persuaded of the necessity of episcopal ordination from reading Bishop Berkeley's library in Yale College." In this statement there are two errors. The Rev. Mr. Mansfield was not one of those men, nor was Bishop Berkeley's library given to Yale College at that time.

It was in 1722 that the event occurred to which reference is made, and this is just about the time that Richard Mansfield was born. He was graduated from Yale College in 1741 and came back to this country, after his ordination, in England, in 1748.

Bishop Berkeley's visit to this country was after the event referred to. He left Rhode Island in 1731 and at that time gave copies of his own works to Yale College. After he reached England he, with others, sent a present of nearly a thousand books to the college, which President Clap described as "the finest collection of books which had ever been brought at one time to America." Later still, Bishop Berkeley gave his Newport farm of nearly one hundred acres to the college.

The books, the study of which had such an effect upon Drs. Johnson and Cutler, were given to the college by Jeremiah Dummer and were, according to Dr. Beardsley's statement in his History of the Church in Connecticut, the writings of Barrow, Patrick, South, Tillotson, John Scott, Whitby, Burnet, Sharp, and Sherlock. S.

BEWARE OF MORPHINE. To the Editor of The Living Church:

I would like to give a word of warning to any fever sufferers who desire to gain relief by the remedy proposed for that disease in your issue of Aug. 27th. From several years' experience in hospital work I have seen incalculable evil produced by the habit of taking morphia in any form. One-twentieth of a grain seems a very small amount, but the use of it is the entering in of a wedge that one cannot see the extent of—the beginning of a habit of a lifetime that one might never have the strength to overcome. I have been a great sufferer from hay fever for many years, but I would rather suffer ten times as much than gain "the entire relief" here proposed.

SISTER BERTHA. [For further Letters see page 373].

OPINIONS OF THE PRESS.

The Standard of the Cross. THE SOUTH CAROLINA CONVENTION.—The Journal of the Ninety Seventh Convention of the Diocese of South Carolina contains the official record of the painful breach existing in that Diocese over the admission of colored clergymen to seats in the Convention. From our standpoint, the position of the deputies who withdrew seems insane. None the less must the spirit of the Bishop, clergy and lay delegates remaining be recognized as courageous; for it takes courage to withstand an epidemic of insanity.

The Episcopal Recorder. NO SYMPATHY WITH THE CATHEDRAL.—Is it not idiocy for the various denominations to aid and abet such a system? Still further, as this cathedral is to be located either on Fifth Avenue, near the entrance of Central Park, or west of it, does it not indicate imbecility or recreancy for the different denominations to desert the lower part of the city appealing for help—both as to contributions of money and personal co-operation, and betake themselves to propagating evils they seem to know not of? We candidly say we hope this cathedral system will fall to the ground, and hope that all denominational contributors will come to their senses.

Standard of the Cross. CAUTION TO THE CLERGY.—As an illustration of the shameless prevalence of divorce, the fact may be mentioned that the present writer has been called upon twice within a week to marry

young people, who had to be refused on account of divorce. A young man not thirty years of age had a wife that he had not heard of for a year and a half since being divorced, and now wanted to marry again. A young girl, scarcely past twenty, arrayed in costly satin, brought her second living spouse through dark wet streets in a rainy night for the Church's sanction of a union "other than God's Word doth allow." A sadder sight than that of these young people wandering about in the rain and darkness to find some one sufficiently regardless of Christian principle to soothe their guilty consciences with the legal form of marriage, it would be hard to find. These two cases occurred in the regular course of duty in a populous city parish. One of the many comments they suggest is that we have reason to be proud and thankful that our Church supports her ministry by a canon so explicit as that which covers these cases. And another comment is that clergymen cannot be too careful in making inquiry behind the civil license of marriage.

The Chicago Times. GERMANIZING ROMANISTS.—In the assimilation of peoples of different races, language performs a part hardly less important than commingling of blood, and doubtless more important than any excepting the physical mixture of races. The reason of this is perfectly obvious. Language is the principal medium and agency of the moral and intellectual evolution which the assimilation of races imports. What the Teutonic Romanist ecclesiastics propose is to prevent this evolution of the moral man, or, at the least, to seriously obstruct it, by preventing the change of language which is necessary to its progress. What they propose is to fix, fasten, and perpetuate the offspring of German parents in this country in the character of Germans, not of Americans; of men and women of a foreign nation, not of this nation. And what is the motive of the foreign priests who have conceived this program of very objectionable foreignism? Obviously it is to enable them to hold the descendants of foreigners in this republic the more securely in the grasp of a foreign ecclesiastical organization. The scheme is one that the foreign ecclesiastical projectors will find it very difficult to fulfill. But its impracticability can not be pleaded in mitigation of its evil intention. It invites unqualified condemnation.

Harper's Magazine. THE N. Y. CATHEDRAL.—All that the genius of Michael Angelo did for the Roman Church in St. Peter's, the best genius of this time would do in the proposed cathedral for the Christian faith which does not accept the Vatican tradition and decrees. According to the admirable and eloquent manifesto of Bishop Potter, it would not be the cathedral of a sect, but a home of the Church universal as conceived by Protestant Christendom. Its open doors would welcome to its spacious fold for rest and thought and praise and prayer every man and woman and child whom the common faith of Christendom unites in one vast general assembly. Necessarily its distinctive service must be, as become such a temple, stately, impressive, sonorous, ritualistic, and therefore Anglican. But it should not be and would not be in any offensive sense sectarian as among Christian denominations. Nor would it exclude any adherent of Rome, or any Jew or Gentile, who sought a sanctuary of religious reflection or spiritual elevation. Amid the roar of material activity it would bear witness to the supremacy and power of the unseen world. In the eager strife of interests that concern the body it would stand for the welfare of the soul. Perpetual monitor amid perishing humanity of the eternal life in man, it would awaken and refresh and inspire that life in the community.

The Church Times. THE WESLEYAN SCHISM.—One of the commonest charges brought against the English Church is that the treatment of Wesley and the Wesleyans justified the Methodist schism which was consummated in 1836, because she was too statebound and fettered to be able to retain the spiritual fervor evoked by Wesley's labors. Had the Church only been "free," this would never have happened; so it is said. If any Churchmen share in this delusion, we advise

them to read an article on O'Bryan and the Bryanites in the August number of the London Quarterly Review, a Methodist publication. Mr. O'Bryan was the founder of what is called the Bible Christian Connection, a sect which has met with but little success beyond the west of England. Mr. O'Bryan began as a Wesleyan, but having as much notion of submission to authority as the most notorious schismatic on record, he was expelled and had to withdraw, to make a "Church" for himself, with the melancholy result that even the body of his own creation had in after years to disown him. The curious point of the article is that the writer, a Methodist, quite unconsciously condemns his own position. He maintains that a preacher "works as a representative, and the result of his labors belongs to the Church which he represents." John Wesley himself might have written these words, so clearly do they represent his mind. What then can be said of the preachers who only separated from the Church after Wesley's death, but that they were guilty of an unjustifiable act, an act of spiritual robbery? And so long as the schism is maintained so long is the cause of Christ injured by those who profess obedience to His authority. The disintegration seen in the multiplication of Methodist sects, from Mr. O'Bryan's guerillas down to Gen Booth's Army, is a circumstance of Methodist life and teaching that ought to set observant minds a thinking.

SPECIAL COMBINATION OFFER. Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below. The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

THE LIVING CHURCH (in advance) and	
The Art Amateur.....	24 50
Harper's Monthly.....	4 50
Harper's Weekly.....	4 50
Harper's Bazar.....	4 50
Harper's Young People (an illustrated weekly for boys and girls from six to sixteen).....	2 75
The Century.....	4 75
St. Nicholas (an illustrated magazine for boys and girls).....	3 75
English Illustrated Magazine.....	2 50
Atlantic Monthly.....	4 50
Scribner's Magazine.....	3 75
Church Magazine.....	2 75
Youth's Companion (new subs. only).....	2 50
The Practical Farmer.....	2 50
Church Review (new subscribers only).....	4 60
The Living Age.....	8 50

Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.

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

THE DANSVILLE 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 Dansville, N. Y., under the management of Drs. Jackson and Leffingwell. There is no better institution of the kind in the land, and we have 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.

MUSICAL EDUCATION FREE. The Chicago Musical College is doing a work of generous and practical benefit in offering free scholarships to talented and deserving pupils who have not the means to pay for their education. There are fifteen free and one hundred partial scholarships. The Chicago Music Co., supplement this offer and will furnish the sheet music without charge to those who receive the free scholarships. Address Dr. F. Ziegfeld, Central Music Hall.

OUR MISSION NEWS. CANADIAN CHURCH MAGAZINE.—Illustrated and full of interest. The official organ of the Domestic and Foreign Missionary Society of the Church of England in Canada. Subscription only One Dollar a year. Send for sample copy, free. Address Rev. C. H. MOCKRIDGE, Gen'l (Hon.) Sec'y, D. & F. Missionary Society, 156 McNab St. North, Hamilton, Ont.

Purify the Blood.

We do not claim that Hood's Sarsaparilla is the only medicine deserving public confidence, but we believe that to purify the blood, to restore and renovate the whole system, it is absolutely unequalled. The influence of the blood upon the health cannot be over-estimated. If it becomes contaminated, the train of consequences by which the health is undermined is immeasurable. Loss of Appetite, Low Spirits, Headache, Dyspepsia, Debility, Nervousness and other "little (?) ailments" are the premonitions of more serious and often fatal results. Try

Hood's Sarsaparilla

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

100 Doses One Dollar



Lactated Food FOR INFANTS AND INVALIDS

A PERFECT FOOD FOR INFANTS. THE MOTHER'S FAVORITE. It has been successful in hundreds of cases where other prepared foods failed.

FOR INVALIDS AND DYSPEPTICS. THE MOST NOURISHING, MOST PALATABLE, MOST ECONOMICAL, OF ALL PREPARED FOODS. Easily and Quickly Prepared.

Send for circulars and pamphlets, giving testimony of Physicians and Mothers, which will amply prove every statement we make.

For sale by Druggists. 25c., 50c., \$1.00. WELLS, RICHARDSON & CO., BURLINGTON, VT

1887-BABIES-1887

To the mother of any baby born this year we will send on application a Cabinet Photo. of the "Sweetest, fattest, healthiest baby in the country." It is a beautiful picture, and will do any mother's heart good. It shows the good effects of using Lactated Food, as a substitute for mother's milk. Much valuable information for the mother is given. Give date of birth.

WELLS, RICHARDSON & CO. BURLINGTON, VT.

SHOUDY'S

Wonderful Soap. The Best Labor-Saving Soap Made. Used two ways: By boiling and no rubbing; No boiling, using warm water. We will guarantee that one-half of the labor expended in the old way of washing clothes (with soap made of materials which cannot fail to injure the fabrics) can be dispensed with by the use of our

WONDERFUL 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.

G. A. SHOUDY SOAP CO., ROCKFORD, ILL. Manufacturers of

SOAP

CHICAGO OFFICE, 80 South Water Street.

Churchman Building 47 Lafayette Place, New York.

CHAS. BOUTH Glass Stainer MEMORIAL WINDOWS DOMESTIC STAINED GLASS, & DECORATIVE PANELS FOR WALL SURFACES.

CHAS. F. HOGE MAN METAL WORKER. COMMUNION PLATE, MEMORIAL TABLETS, VASES, CRISSES, LECTERN, ALMS BASKETS, Church Lights, &c.

OTTO GAERTNER Decorator PLAIN & DECORATIVE PAINTING, EMBROIDERIES, BANNERS, & Texts. Wood-Work for Church Purposes.

ESTIMATES & DESIGNS ON APPLICATION

BLESSED BE DRUGGERY—A Sermon. 2c., mailed. Religious and other standard books. Catalogue free. Call or write. CHAS. H. KEENE & CO., Publishers, 175 DEARBORN ST., CHICAGO.

THE WESTERN FARM MORTGAGE CO., LAWRENCE, KANSAS.

Capital (fully paid), \$250,000. Assets, \$792,525.78.

FIRST MORTGAGE LOANS

GOLD DEBENTURES.

We offer First Mortgage Loans, as heretofore, drawing 7 Per Cent Guaranteed. Also 10 and 15 year 6 Per Cent Gold Debentures. Each Series of Debentures of \$100,000 is secured by first mortgages for \$105,000 (on land worth two and one-half to five times the amount of the mortgage) held in trust by the American Loan and Trust Company of N. Y.; and also by our paid up Capital and Assets, of over THREE QUARTERS of a MILLION DOLLARS. Twelve years experience. More than 2,000 investors can testify to the promptness, safety and satisfaction of their investments. New York Office, 137 Broadway, C. C. Hine & Son, Agts. Albany, N. Y. Office, Tweed Building, E. V. B. Bull & Co., Agts. Boston Office, 34 School Street, M. D. Brooks, Agt. Send for Pamphlets, Forms and Full Information. L. H. PERKINS, Secretary, LAWRENCE, KAN.

THERE is something rather ludicrous says the *Court Journal*, in the idea that the gorgeous vestments which had lain in lavender since the coronation, and which were worn by the officiating clergy at Westminster Abbey on Jubilee Day by the special command of the Queen, should have been actually sent to that time-honored institution, Madame Tussaud's, for the repairs their fifty years' non-usage had rendered necessary. Two of them had to be cut up for the reparation of the others—an act which somehow escaped the notice of the patriotic members of Parliament who so strongly objected to the doing up of the coronation chair; but the matter was kept as quiet as possible lest critics should make unpleasant or cutting remarks.

Horsford's Acid Phosphate.
In Nervous Prostration.

Dr. O. C. Stout, Syracuse, N. Y., says: "I have no doubt of its efficacy in all cases of nervous prostration. I gave it to one patient who was unable to transact the most ordinary business; as he explained it, his brain was 'tired and confused' upon the least exertion mentally. Immediate benefit followed the use of the Acid Phosphate, and he owed his recovery to it."

Consumption Can Be Cured!

Not by any secret remedy, but by proper, healthful exercise, and the judicious use of Scott's Emulsion of Cod Liver Oil and Hypophosphites, which contains the healing and strength-giving virtues of these two valuable specifics in their fullest form. Prescribed by Physicians. Take no other.

Catarrh, Catarrhal Deafness and Hay Fever.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are cured in from one to three simple applications made at home. A pamphlet explaining this new treatment is sent free on receipt of stamp by A. H. Dixon, & Son, 305 King Street W., Toronto, Canada.

Fort Scott, Kansas.

The city of Fort Scott, Kan., is evidently to become a most important manufacturing center in the southwest. It has unrivaled natural advantages. Coal crops out on the surface and is being extensively mined. Natural gas abounds, and is used in the city for both heating and lighting. Flint glass sand abounds, and eastern factories are putting up a \$40,000 plant to make glass. Many flourishing factories are in operation and more are continually coming. Fort Scott is admirably supplied with railroads. It now has the Missouri, Kansas and Texas R. R., the St. Louis, Fort Scott and Western, the Kansas City, Fort Scott and Gulf R. R., and the Kansas, Nebraska and Dakota R. R. Three more are building the great Atchison, Topeka and Santa Fe, the Chicago, Alton and St. Louis, and the New Orleans, Natchez and Fort Scott R. R. Fort Scott will become the natural commercial metropolis of a large scope of the richest country in southeastern Kansas and southwestern Missouri. It is growing at a tremendous pace and is one of the finest points in or near which to locate the westward. Attention is called to the advertisement in another column of S. F. Scott and Co., Real Estate Agents, Fort Scott, Kan., who are large dealers, thoroughly reliable men, and who will be glad to answer any inquiries. It should not be forgotten that though Fort Scott is a busy manufacturing and commercial center, throbbing with life and tremendous energy, there is not a saloon within its borders to tempt the young man unwary, and church, school and social privileges are of a very superior order.

One of the most satisfactory and valuable articles for a lady's toilet now on the market is "Viola Cream," the advertisement of which appears in this paper. Thousands of ladies are using it daily. The firm has a large force constantly employed in manufacturing and shipping large quantities of this preparation, which certainly goes to show there must be some merit in it.

See Ad. of Mt. Carrol Seminary in last issue of this paper.

CASHMERE
BOUQUET
TOILET
SOAP

• WHITE • EXQUISITELY PERFUMED • PURE •

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.

HINTS FOR HOUSEWIVES.

To CLEAN KNIVES.—Cut a small potato, dip in brickdust and rub them.

GREASE may be removed from silk by applying magnesia to the wrong side.

COLD egg plant mashed, mixed with a little chopped onion and crumbs if the quantity is small, highly seasoned with salt, pepper and butter, may be baked in small dishes or scallop shells.

To TEST THE OVEN.—Throw on the floor of the oven a tablespoonful of new flour. If the flour takes fire or assumes a dark brown color, the temperature is too high and the oven must be allowed to cool; if the flour remains white after the lapse of a few seconds, the temperature is too low. When the oven is of the proper temperature the flour will turn a brownish-yellow, and look slightly scorched.

JAPANNING FOR OLD TRAYS.—First clean the old trays thoroughly with soap and water and a little rotten-stone, then dry them by wiping and exposure at the fire; next get some good copal varnish, mix it with bronze powder, and apply this with a brush to the denuded parts; after which, set the trays in an oven at a heat of 212 or 300 degrees, until the varnish is dry. Two coats will make old trays equal to new.

CLAM broth is appetizing and is excellent for persons who, like Carlyle, know that they are the unhappy possessors of a stomach. Mince twenty-four hard-shell clams and simmer them for half an hour in a saucepan with a pint of hot water or clam juice, a piece of butter half the size of an egg and a few grains of cayenne pepper. At the end of this time add half a pint of scalded milk and strain before serving.

AN OCULIST'S ADVICE.—Keep a shade on your lamp or gasburner. Never read or sew directly in front of the light, window or door. It is best to let the light fall from above, obliquely over the left shoulder. Never sleep so that on first wakening the eyes shall open on the light of a window. Never begin to read, write or sew for several minutes after coming from darkness to light. Do not use the eyesight by light so scant that it requires an effort to discriminate, whether twilight, moonlight or on cloudy days. Finally, the moment you are instinctively prompted to rub your eyes, that moment stop using them.

GREEN CORN PUDDING.—One dozen ears corn, one egg, three good tablespoonfuls melted butter, pepper and salt to taste. Strip the ears down with a fork, or grate lightly all over (just sufficiently to break the skin). Scrape thoroughly both up and down. This gives all the nutriment of the corn while leaving all the skin of each grain upon the cob. Beat yolk and white of egg well together and mix ingredients. The order of putting together is immaterial. If the corn is very young a slight sprinkling of flour will be necessary. If quite old, a little milk. If not sweet, add three heaped teaspoonfuls of sugar. If, however, the conditions are all right, the corn being nice, tender and sweet, the first recipe makes one of the most appetizing dishes ever cooked. Bake as any other pudding, either in pie plates or deep dish, according to preference. When a rich brown, it is done. Serve as a vegetable without removing from baking dish.

LONG CROCHET PURSE.—Use Eureka purse silk F; three spools make two purses, two bunches of steel beads, No. 8. Make a ch of 84 stitches, work once across in single crochet, then join it together. Work 3 rows more in sc, then work in 6 steel beads, then 6 plain stitches, repeat the 6 beads and 6 stitches, through the row; work 5 more rows like the last; this gives you a steel block and a plain silk block. Alternate by working 6 beads over the plain silk block, and a plain silk block over the steel block. Do this until you have 6 rows of blocks. Work 4 rows plain. Now commence the opening in the centre, by making 2 ch and 1 dc in every third st through the row. At end of row turn, and work back, making 2 ch and 1 dc in top of 1 dc in last row. Repeat this last row until you have 21 rows, then join, and work 4 plain rows, (be sure and have 84 stitches) in sc, then put 1 bead in every st for one row. Next row—5 beads, 1 plain st, 5 beads, 1 plain st. Next row—4 beads, 2 plain stitches. Next row—3 beads, 3 plain stitches. Next row—2 beads, 4 plain stitches. Next row—1 bead, 5 plain stitches. Then 4 rows plain. Next row—1 bead, 5 plain stitches. Next row—2 beads, 4 plain stitches. Next row—3 beads, 3 plain stitches. Next row—4 beads, 2 plain stitches. Next row—5 beads, and 1 plain st. Then 7 rows with a bead in every st, narrowing off 6 stitches in each row, bringing the end to a point. Sew a tassel on this end, and fringe on the other end. After crocheting the opening, (dc) slip on both rings. In crocheting any bead work, the side held towards you is the wrong side. Make 3 ch at commencement of each row at the opening, in centre of purse.

BULL'S SARSAPARILLA.

Dyspepsia Variable appetite; faint, gnawing feeling at pit of the stomach, 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, etc. 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

INVALUABLE for LADIES and CHILDREN.

You'll find it good to regulate the organs of both small and great; It checks sick headache and the woes that sad dyspepsia ever know. In TARRANT'S SELTZER people find a remedy and treat combine.

WE WANT EVERY HOUSEKEEPER TO HAVE A SAMPLE OF

ELECTRO-SILICON SILVER POLISH

20 YEARS IN HOUSEHOLD USE

THE BEST

which will be sent free on receipt of address, with name of this paper. Full sized box, postpaid for 15c. in stamps. For sale everywhere. See that full name **ELECTRO-SILICON** is on each box.

THE ELECTRO SILICON CO., 72 John St., New York.

Duplex Corset

TRADE MARK. ADJUSTABLE DUPLEX CORSET. TRADE MARK. ADJUSTABLE DUPLEX CORSET.

Integrity of material and make. Gives suppleness, ease and elegance to the form. Can be depended upon for satisfactory service. Warranted. Sold everywhere for One Dollar. Sample sent post-paid on receipt of price.

BORTREE M'FG. CO., JACKSON, MICH.

PENSIONS OFFICERS, SOLDIERS, WIDOWS, and CHILDREN'S

Claims of all kinds diligently prosecuted. M. L. B. STEVENS & CO., Telephone #23. Metropolitan Bk., Chicago, Ill.

THE COLUMBIA INSTITUTE

FIFTIETH YEAR.

A Boarding and Day School For GIRLS and LADIES.

Chartered with full college privileges, is delightfully situated, in **COLUMBIA, TENNESSEE.**

Widely celebrated for its Healthful Climate. This institution offers, besides a thorough training in the rudimentary branches and higher English, superior instructions in Music, Art, elocution, German and French.

With a laboratory of well selected apparatus, a library of 10,000 volumes, a museum unequalled in the South, the advantages for a thorough education and general culture are unusual.

As the moral, social and physical welfare of the pupils is considered a sacred trust, the school is governed on home principles.

For circulars address
GEO. BECKETT, Rector.
Endorsed by Rt. Rev. C. T. Quintard, D. D.
Rt. Rev. H. N. Pierce, D. D.
Rt. Rev. J. N. Galleher, D. D.

The University of the South,
SEWANEE, TENNESSEE.

Under the joint control of the Protestant Episcopal Church in North, East, and South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Tennessee.

REASONS WHY BOYS SHOULD BE SENT TO SEWANEE.

1. The location upon the Cumberland Plateau, dry under foot, yielding chemically pure, free-tone water and bathed in fresh bracing air is the healthiest in the United States.
2. The students are not herded together in common and dormitories, but are broken up into families, being subject to Christian and refining influences.
3. The tradition of the school is to make Christians and gentlemen out of its students, as well as scholars.
4. Owning a domain four miles in each direction, and having absolute control over it, it can guard students against those temptations that surround them at all other institutions.
5. Owing to its remoteness from cities and large towns, there is not the same inducement for its students to spend money outside of the regular college charges that exist elsewhere; hence the University of the South is really cheaper than most other Colleges. The fees and charges for board are greater than at some other schools, but when we consider that there are no hotels, no saloons, nor billiard rooms, nor gambling places allowed within four miles of Sewanee, we can see that in its higher charges for board and tuition, the University of the South can afford to give its students the best of tuition, and better guard them against the evils that beset other institutions.
6. It is the conclusion of the best medical minds that boys from hotter and malarial regions should spend several years of their lives, between the ages of ten and twenty, in such an invigorating climate as that of Sewanee.

For terms, and all information, address
REV. TELFAIR HODGSON, D. D.
Vice-Chancellor, Sewanee, Tenn.

ST. MARY'S SCHOOL,
RALEIGH, N. C.

THE ADVENT TERM

Ninety-Third Semi-Annual Session

Of this School begins

SEPTEMBER 8, 1887.

For Catalogues address the Rector,
REV. B. SMEDES, A. M.

RADWAY'S READY RELIEF.

The most certain and safe Pain Remedy. Used according to directions cures the most violent attacks of Colic, Diarrhoea, Dysentery, Cholera Morbus,

DR. RADWAY'S PILLS,

Purely vegetable, mild and reliable. Give strength to the stomach, enable it to perform its functions; Health and vigor regained by their use, and all symptoms of dyspepsia disappear.

FULL WEIGHT PURE

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE

Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest, and most Healthful. Dr. Price's the only Baking Powder that does not contain Ammonia, Lime, or Alum. Sold only in Cans.

PRICE BAKING POWDER CO.
New York. Chicago. St. Louis.

FIREPLACES

THE BUTLER CO. CHICAGO
224 Wabash Av.

If you are building, and contemplate using Mantels, we would be pleased to correspond with you.

W. L. DOUGLAS \$3 SHOE.

The only \$3 SEAMLESS Shoe in the world.

Finest Calf, perfect fit, and warranted. Congress, Button and Lace, all styles toe. As stylish and durable as those costing \$5 or \$6.

W. L. DOUGLAS \$2.50 SHOE excels the \$3 Shoes advertised by other firms.

FOR GENTLEMEN
BEST KID
ELASTIC WARRANTED
BEST KID

W.L. DOUGLAS'S \$3 SHOE, SEAMLESS.
SEWED

(Name and price stamped on bottom of each Shoe.)

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

I WANT AGENTS

ENERGETIC MEN and Women all over the country to sell the Missouri Steam Washer.

Why does it pay to act as my Agent? Because the arguments in its favor are so numerous and convincing that sales are made with little difficulty. I will ship a Washer on two weeks' trial on liberal terms, to be returned at my expense if not satisfactory. Agents can thus test it for themselves. Don't fail to write for terms and illustrated circular with outline of arguments to be used in making sales.

J. WORTH, 17th & Franklin Ave., St. Louis, Mo.
(Post prepaid on 2 weeks' trial to persons for their own use where I have no Agent. Ask particulars about Free Trial.)

Just published, 12 Articles on Practical Poultry Raising, by **FANNY FIELD**, the greatest of all American writers on Poultry for Market and **POULTRY for PROFIT.**

Tells how she cleared \$449 on 100 Light Brahmas in one year; about a mechanic's wife who clears \$300 annually on a village lot; refers to her 60 acre poultry farm on which she **CLEAR \$1500 ANNUALLY.**

Tells about incubators, brooders, spring chickens, capons, and how to feed to get the most eggs. Price 25 cts. Stamps taken.

Address **DANIEL AMBROSE, 45 Randolph St., Chicago, Ill.**

THE GREAT AMERICAN TEA COMPANY

GOOD NEWS TO LADIES.

Greatest Bargains in Teas, Coffee, Baking Powder and Premiums. For particulars address **THE GREAT AMERICAN TEA CO., 31 & 33 Vesey St., New York, N.Y.**

SEE HERE! Why not save one half on 1000 useful Articles? Send for Catalogue. Big pay to Agents. **CHICAGO SALE CO., Chicago, Ill.**

HARDWOOD MANTEL, BEVEL FRENCH MIRROR, BRASS FRAME, GRATE AND GLAZED TILES

IN STORE, \$25.00.

Chas. L. Page,
337 and 339 Wabash-av. Chicago.

WATERBURY WATCH FREE!

Stem winder. Warranted Reliable. Given to any one who will get 8 subscribers for the best 50-cent-a-year paper in the world. Sample copies and new premium list FREE. Address **AGRICULTURIST, Racine, Wis.**

MENEELY & COMPANY, WEST TROY, N. Y., BELLS,
For Churches, Schools, etc.; also Chimes and Peals. For more than half a century noted for superiority over all others.

BUCKET BELL FOUNDRY.
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.

VANDUZEN & TIFT, Cincinnati, O.

CLINTON H. MENEELY BELL COMPANY, TROY, N. Y.
Manufacture Superior CHURCH, CHIME AND PEAL BELLS.

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

Stained Glass.

A SOLID 9 PER CENT

Per annum, first mortgages on productive Real Estate. Loans approved by Tacoma National Bank. Best of references East and West. Correspondence Solicited. Address **ALLEN C. MASON, Tacoma, Washington Ter.**

The Farnsworth Loan

MINNEAPOLIS, I & REALTY CO., Minnesota.

Offer strictly choice First Mortgage Loans bearing 6 to 7 per cent, interest, well secured on selected properties in Minneapolis and St. Paul. Perfect title, absolute security, prompt payment, good character, our invariable requirements. We collect and remit principal and interest free to lender. Send for pamphlet containing forms, and references East and West.

PIANOS AND ORGANS, ESTEY & CAMP.

233 State, and 49, 51, 53 Jackson Streets. The Great Piano and Organ Emporium for the West. Decker Bros', Estey, and Mathusnek pianos, Estey Organs. Popular prices, easy terms.

DR. BAIRD'S GRANULES.

A new system of cure; benefits by acting on the glands of secretion and excretion, as the Liver, Pancreas, Kidneys, Glands of the Stomach and Intestines. PURELY VEGETABLE. Regulates the Bowels, cures Constipation, Dyspepsia, Nervous Prostration, Piles, Malaria, Headaches, Purifies the Blood. Try them, be convinced, then you will recommend them to your friends and neighbors. Pleasant to take. Over 2,000 physiological and chemical experiments performed to demonstrate the action of this NEW DRUG. Full sized box FREE, postage prepaid, to any reader of this adv., who sends AT ONCE. Give account of your case, symptoms, &c. Address **DR. BAIRD, 157 W. 23d Street, New York City.**

CATARRH DEAFNESS
Bronchitis, and Consumption

CURED AT HOME.
NEW PAMPHLET FREE.
809 NORTH BROAD STREET, PHILADELPHIA, PA.

D. M. W. Case's Carbolate of Tar Inhalant.

NEVER SQUEEZE A LEMON:

By so doing you force out the pungent oil of the rind, and the bitter juice of the seeds. By using our

CENTRIFUGAL LEMON DRILL

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 sample and terms.

PRAIRIE CITY NOVELTY CO.,
45 Randolph Street, - Chicago, Ill.

AGENTS WANTED FOR

The Treasure Box

THE GREAT CHILDREN'S BOOK OF THE DAY.

It is full of the choicest pictures and stories for children from 8 to 15 years of age, and a work that parents as well as children will thoroughly enjoy.

208 PAGES, 42 OF WHICH ARE BEAUTIFULLY PRINTED IN RICH COLORS ON STONE.

Nearly 40 authors, and all of them first-class. A magnificent cover printed in ten colors. The above cut gives a faint idea of how the book looks except that it is 9 1/4 inches high by 7 1/2 inches wide, and is about an inch thick. We cannot begin to tell you of the added beauty that 9 more colors gives it. We will send a copy of the book prepaid to any address for \$1.25.

Stories from the Treasure Box.

The Treasure Box is divided into 5 parts and called "Stories from the Treasure Box," and each part sold for 30 cents. Send 30 cents and see what the book is like. Agents Wanted.

DANIEL AMBROSE, Publisher,
45, 47 and 49 Randolph St., - Chicago, Ill.

BOYNTON FURNACE CO.,
Sole Manufacturers of

BOYNTON'S FURNACES, RANGES AND HEATERS,

With All MODERN Improvements.

47 and 49 Dearborn St.,
J. H. MANNY, MANAGER CHICAGO.

Military Works.

By **HUGH T. REED, U.S.A.**

LATEST EDITIONS.

Infantry Tactics, Illustrated, Paper	\$.50
Science and Tactics, " Leather	8.00
Artillery Tactics, " Paper50
Signal Tactics, " "50
Broom Tactics (for Ladies), " "25

Orders filled for Crown Fountain Pens. 2.50

DANIEL AMBROSE, 45 Randolph St., Chicago, Ill.

LEPAGE'S LIQUID GLUE

THE ONLY GENUINE

Used by thousands of first-class Manufacturers and Mechanics on their best work. Its success has brought a lot of imitators copying us in every way possible. Remember that THE ONLY GENUINE LePage's Liquid Glue is manufactured solely by the

RUSSIA CEMENT CO., GLOUCESTER, MASS.
Sample by mail 20c. stamp.

GET THE BEST HYMNAL for your SUNDAY-SCHOOL

"HYMNS AND TUNES FOR THE CHILDREN OF THE CHURCH."

NEW, Practical, and preferred to all others by those who have seen it. Single Copy. Per hundred.

Music and Words (postpaid)	.50	\$40.00
Words only	.25	20.00

JNO. B. BUE, Jr., Publisher, 438 S. 4th St., Philada.

THE WELLS GLASS CO.,
(Formerly the W. H. Wells & Bro. Co.)

STAINED GLASS WORKS

Office and Manufactory,
202 to 208 Randolph Street, Chicago.

The GREAT CHURCH LIGHT

FRINK'S Patent Reflectors for Gas or Oil, give the most powerful, softest cheapest & Best light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. Don't be deceived by cheap imitations.

I. P. FRINK, 551 Pearl St., N. Y.

THE AMERICAN MAGAZINE.

BEAUTIFULLY ILLUSTRATED.

This Magazine portrays American thought and life from ocean to ocean, is filled with pure high-class literature, and can be safely welcomed in any family circle.

PRICE 25c. OR \$3 A YEAR BY MAIL.

Sample Copy of current number mailed upon receipt of 25 cts.; back numbers, 15 cts.

Premium List with either.

Address:
The American Magazine Co., Publishers,
130 & 132 Pearl St., N. Y.

GET UP CLUBS.

A Church Organ

AT A BARGAIN!

\$330.00 FOR \$100.00.

Seven Sets of Reeds and Coupler. Five octaves; two sets of 2 octaves each, and four sets of 3 octaves each; sub-bass of 1 octavo and octave coupler.

STOPS—Flute, Dulciana, Echo, Clarinet, La Brillante, Principal Diapason, Dulcet, Hautboy, Vox Humana, Sub-bass Coupler, and Grand Organ and Knee Swells.

Never been in use. Just as received from the factory. Write at once to the

PRAIRIE CITY NOVELTY CO.,
45 Randolph Street, Chicago, Ill.

Mental Gymnastics,
Or
MEMORY CULTURE

By **ADAM MILLER, M.D.**

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

THE CLERGY, Their Sermons;
THE STUDENT, His Lessons;
THE BUSINESS MAN, Items of Business.

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

Most ingenious enables any one, who familiarizes himself with the system, to carry an immense mass of digested information, ready for production on demand. By experiment we have tested the author's mnemonic resources, and been moved by them to wonder.—Advance.

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

Address
DANIEL AMBROSE, Publisher
45 Randolph St., Chicago, Ill.

"THE SANITARY ERA"

Is a paper with a mission. Everything possible, pay or no pay, it will do to extend its "Important Embassy to Man."

Therefore Therefore Therefore

ANY PERIODICAL OR BOOK
IN THE WORLD
may be had of the Publisher of THE SANITARY ERA as low as elsewhere.

Together with a Year of the Sanitary Era, into the bargain—of itself about the best value for the times, ever put into a secular publication for one dollar or any other price.

Persons, lay or professional, who neglect THE SANITARY ERA, are keeping themselves in ignorance of unprecedented advances in sanitation, of which that paper is actually the ONLY periodical pioneer. Semi-Monthly: 16 pp. \$1 a year.

WM. C. CONANT, 34 Bond St., New York.

FOR GAS, BAILEY'S COMPOUND

Light-Spreading Silver-Plated CORRUGATED GLASS REFLECTORS! Invention for LIGHTING Churches, Halls, &c. Handsome designs. Satisfaction guaranteed. Catalogue & price list free.

BAILEY REFLECTOR CO.,
113 Wood St., Pittsburgh, Pa.

FOR OIL,