

# The Living Church.

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

VOLUME I.

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## Current Events.

### Some Foreign Notes.

*French Communists—Roman Vandalism—An Electric Storm—St. Nicolas' Church, Cyprus—Haworth Church—An Essay on the Art of Hanging.*

[Written for the LIVING CHURCH.]

The French are a queer people. Here is one of the communists who was caught red-handed and shipped off to Cayenne, and lately returned under the amnesty,—here he is, we cry, out in an appeal to the electors of a district of Paris, to elect him to the municipality of the very city he tried to destroy. He will probably be elected, though never permitted to take his seat. And in Bordeaux, one of the most violent of the communist fanatics, who had been in prison for years, shut up just as any mad dog would have to be shut up, was elected to the National Assembly. One wonders how these things can be; but when we learn that two-thirds of the constituency did not vote at all, but left the whole election to the lunatic communists, the wonder ceases. The repugnance shown to political life, in our country, by the educated classes, seems to be spreading among the French republicans, and is a very dangerous tendency.

"Ouida," the *nom de plume* of an Englishwoman who writes novels of the cheapest sort, has been lately turning her really fine talents to some better advantage, by attacking the Italian government, or rather the municipality of Rome, for its passion for renovating and cleaning up that ancient city. Just as, in England, the restoration of many of the old churches has proved the obliteration of everything of interest about them, so it is likely to be with the present mania for polishing up the handles of the Roman front doors! One instance will suffice; we mean the treatment of that majestic relic of ancient Rome, the Baths of Diocletian. One hemicycle of the Baths has been razed to the ground, notwithstanding all that Signor Lanciani could do; in the south wall a series of openings has been made to turn it into a row of wretched liquor and cigar shops, writing their odious signs on the grand old' back wall above; while through the central edifice a brand new street has been driven, called the Via Cernaja, for no other end or purpose than to let people go to the back entrance of the new Ministry of Finance five minutes more quickly than they would go without it. The great Exedra of the western side is left to drop to pieces. When it has finally disappeared, no doubt the area will be covered with cockney villas like those which already adorn the quarter called Macao.

A mountain party at Linz got into an electric storm, and the effect was very curious. After the storm subsided, the electric fluid seemed to strike into and all round the company in the storm cloud. To the six persons of whom this party consisted all nature seemed to be the scene of one vast conflagration, and they were prepared for the worst. The guide endeavored to console them, addressing them in these words: "Gentlemen, we shall all be struck dead; but what does it matter? The lightning might have killed us even if we had been in our beds." For some time the lives of the members of the party did not appear worth half a minute's purchase. Moreover, every one temporarily suffered from complete blindness, owing to the overpowering intensity of the electric display. At length, however, the power of vision began to return to the various members of the party, when a strange phenomenon presented itself to their sight. Each of the six persons appeared enveloped in all the brilliancy of St. Elmo's fire. From the hair of their heads and beards, from their coats and hats, a stream of electric sparks was discharging itself. The cords with which their hats had, on account of

the violence of the storm, been fastened to their coat buttons, gave out light, while from the alpenstocks which they had stuck in the snow, the electric fluid streamed out. Notwithstanding the imminent danger to which they had been exposed, none of the gentlemen were in the least injured, the only inconvenience they suffered being that they were compelled by the rain, snow and frost to return that morning to the Stühlhütte and defer the ascent to a later hour of the day.

Post-cards have been introduced into India, but as yet with only partial success, since the natives will insist on regarding them as compulsory writing-paper, on which they indite their correspondence, and then dispatch them inside envelopes. A native official has sent in by post, in a big cover, his annual report, written on a series of post-cards.

The Bishop of Gibraltar has just got possession of an old church in Nicosia, Cyprus, which has been used as a stable by an old Turk, but which is now again to be restored to its holy purpose. The church bears the name of St. Nicolas, the patron of sailors. It is a remarkable fact that in the fourteenth century there was at Nicosia a church which went by the name of "St. Nicolas of the English," and is so styled in old records. The Bishop has written a very interesting Pastoral about it, appealing to Englishmen for funds to be used in restoring it. Among other things, he says: "Whether the desecrated church of St. Nicolas, which I saw in Nicosia, was originally built by funds from London, and is that very edifice in which Englishmen worshipped five or six hundred years ago, I have not as yet been able to discover. At any rate, the church bears the same name. The style, moreover, is transitional. Whatever its history, if we make it our church, we shall have in it a bond connecting us, if not with the knightly Order of Englishmen who lived at Nicosia in days long past, yet with our Eastern brethren, whose forefathers worshipped in it before it was seized and desecrated by the Turks. Moreover, it is not to the credit of our own Church and country that we should remain any longer in the island without possessing a place of religious worship."

A great deal of silly gush has been poured out against the people of Haworth, where the Brontë family lived, because they found their parish church too small, and insisted on tearing it down and having a new one. They have been called Vandals and every other hard name; but, because the Brontë girls went to Church there and their disagreeable old father preached there, seems a poor reason to discompose a whole parish. It is a striking proof of the keen interest felt in the authors who have made the little village famous in literary history, that at the closing Service held last Sunday, prior to carrying out the change, hundreds of curious visitors from all quarters had to be turned away from the doors; and the village, remote and hard of access as it is, was crowded.

We have had prizes offered in this country for the fattest baby, and for the woman with the prettiest nose, and for the ugliest man, etc.; but really England has gone ahead of us in this particular. The hangman of London, Mr. Marwood, has been writing an essay on his mode of executing criminals.

He is confident that none of his predecessors could have discharged the duty better than he does. He asserts that his method has the approval of the government, and a "leading Churchman" has been so pleased with it, that he presented Mr. Marwood with a handsome piece of china with his name inscribed in gold letters thereon. Perhaps in a future communication Marwood will give us the name of this "leading Churchman." Meanwhile we surcumb to our English cousins, and gnash our teeth that no one over here has as yet offered a prize for the best hanging.

## Our New York Letter.

*The Approaching Church Congress.—Lecture by Hon. Isaac N. Arnold.—The "Church of Jesus."—The Peabody Fund.—The Seminary Students.—The Rev. Mr. Falkner.*

NEW YORK, Oct. 9th, 1879.

The Committee of the Church Congress, to meet in Albany next month, has been in session during the week, perfecting their programme of exercises, but no business of general interest was transacted. The Congress has become a recognized institution of the Church, and will hereafter do much to mould its opinions and to defend its faith. Many of the best minds in the Church are not only willing, but eager to appear on its platform, and it is the purpose of the Committee that all Schools and all sections of the Church shall be represented among its speakers and writers. There was a time when its selections were mostly confined to the East, and but scant space was allowed for the exhibition of Western methods of thought, and for bringing before the Church the necessities of that large part of our heritage. That time has passed away; and the Church Congress has become as Catholic as the Church itself. "Advanced" men and "extreme" ritualists, "High Churchmen" and "Evangelicals," all unite in the great debate, and are heard with equal patience, and they all win whatever praise their thoughts deserve. The annual gathering is always attractive, and calls visitors as well as participants, from all parts of the Church, reminding one of the General Convention. Possibly it may outlive that body, and be a bond of union still, when the General Convention shall have fallen to pieces by its own unwieldiness. The Committee of the Congress, by no fault of its own, has had this year some hindrances put in the way of diffusing intelligence of its plans.

The Hon. I. N. Arnold, of your city, delivered a lecture on Tuesday evening before the New York Historical Society, upon "The Campaign against Burgoyne," in which he gives to Benedict Arnold the credit of the victory and success. It is a new rôle for Arnold—"the Traitor," as he is best known—to appear in, but a strong case in his favor was made. The lecturer, in your city, and before your Historical Society, has re-examined the matter of Arnold's treason at West Point, and has said everything to palliate the act which led to the death of Andre, that it was possible to say. Tuesday night's lecture was listened to with great interest by a picked audience. The thanks of the Society were given to Mr. Arnold for his able paper, and a copy was requested to be placed among the archives. After the Lecture, the Society and invited guests partook of a generous collation. It will be germane to mention, in this connection, that Cyrus W. Field has erected a monument to André on the spot where he was hanged; and Dean Stanley furnished the inscription, for both have been severely criticised by the Press; and it is said that the latter, by insinuation, falsifies the truth of history. The country has yet to build a proper monument to the memory of Washington, and the good taste which commemorates Arnold the traitor and Andre the spy, is regarded as something more than questionable.

The Seventeenth Meeting of the American Board of Commissioners for Foreign Missions is in session at Syracuse. It brings together the marked men among the Congregationalists every year. Twenty-six new missionaries have been sent out during the past year, and twenty-five have returned to their fields after temporary absence. The income of the year was \$357,926, besides the Otis legacy of \$805,734.00. The expenses of the year were \$573,817; which, but for the legacy, would have shown a deficit of \$115,891. There are in the employment of the Board

1,564 missionaries. We commend the fact of the Otis legacy to the attention of the liberal laymen of our own Church, suggesting that instead of waiting until death, they might be their own executors. In that case they would be certain to have their own wishes carried into effect; whereas, with executors and heirs at law, a man's will is becoming as uncertain as the verdict of a petit jury.

Bishop Dudley is in the city, and last Sunday preached an eloquent sermon at Zion Church. He is one of the younger of our Bishops. Dr. Potter, also of Grace Church, was home last Sunday from his summer residence at Newport. He is looking unusually well, and ready for his winter's work. Grace Church is better known in these days by its numerous charities, than as being the resort of fashion. Indeed, there is a shrewd suspicion that "Jenkins" has moved up town, and located at another church. It is to be hoped he will keep moving on, until he comes to Harlem river. As the world is, "Jenkins" is perhaps a necessary evil, but it is not to be forgotten that he is an evil, though there are grades of society that stand ready to say to him, "Evil, be thou my good."

As we passed down Broadway some time ago, and came to Trinity Church, there, at the head of Wall street, with his back to it, and gazing in admiration at the noble structure, which stands looking down upon the money-changers—"the bulls and the bears" of that busy mart—posed a notable Chicago Churchman, no other than the Hon. Judge Otis. We congratulated him upon the position he was occupying, and assured him that we should make an item of it. We do not know what was the subject of his musing. We asked no questions, but entered on a pleasant talk about the Church in the diocese and city, where we had both lived and labored. The Judge was in excellent health and spirits, and was hopeful for the future and thankful for the past. We were glad to hear the kind words he spoke of the LIVING CHURCH.

Bishop Whipple has been in the city recently, in attendance upon the meeting of the Trustees of the Peabody Fund. That fund is wisely administered, and is doing a world of good in advancing the cause of education in the Southern States. Its appropriations during the last year were \$74,850, and there is an available balance of \$83,000 for the expenditures of the coming year. The President of the Board, the Hon. Robert C. Winthrop, in an address upon taking the chair, mentioned with regret, a shrinkage in the income from the investments. The Agent of the Board, upon whom the laboring oar chiefly falls, is the Rev. Dr. Sears, formerly the President of Brown University. The Trustees are all of them men of high character and position, and for once we have a fund for benevolent purposes, upon whose just management no breath has ever been raised. They are men above all partisan influences, and there is no fear that the funds in their hands will ever be diverted from their proper use, according to the will of the testator.

We regret to learn of the death during the week of a brother of Bishop Riley. The Bishop recently sailed for England, with the hope of raising money for "The Church of Jesus" in Mexico. One obstacle to doing that in this country would seem to be the determination to keep our Church in ignorance of the doctrinal standards and formularies of the new Church. It is not understood what good reason there can be for so much secretiveness about it. It is true, the Liturgy and Offices are highly endorsed by some of the Bishops, but the Church would be glad of the opportunity to see for itself. There has been, we think, an unnecessary ignoring of the Church in this matter, and it is not to be wondered at, if men who are not chronic grumblers, are a little sensitive

upon the subject. We live in the days of electric and calcium light, and the public will not abide darkness.

The students in the General Seminary from the three dioceses of Illinois, are taking measures to form a Provincial Chapter, whose objects shall be mutual intercessory prayer and the discussion of Church work and doctrine, and the placing of some memorial in the Seminary Chapel. They will ask the consent of Dean Hoffman, and will address the Bishops of the three dioceses before taking any formal action.

We have several times alluded to the action of the people of the Rev. Mr. Falkner, who came to us from the Congregationalists. They not only bid him "God speed," but have now presented him with a surplice and stole, those articles of clerical apparel, which their forefathers regarded as "rags of popery." We rub our eyes, and ask are we living in the nineteenth century, or are we not? The rector of the parish, where his Ordination took place, announced that he would be glad to have invited all Christian people to the Holy Communion, but that the regular Sunday was still three weeks away. One would have supposed that on the occasion of an Ordination, a point might have been stretched, and the Communion celebrated, though it would have interfered with the regularity of a monthly service. The Church, however, is catholic, and tolerates many different practices and views, and bears as well with errors of defect, as with those of excess. She leaves them both to grow together until the harvest.

As one of the signs of the times, it may be noticed that among the English Methodists, John Wesley's abridged liturgy is being replaced here and there, by the Prayer Book. The Conference has taken up the subject, and has directed the preparation of a short book of Services, which shall contain the Psalms, the Apostles' Creed, the Te Deum, the Ten Commandments, and portions of Scripture. They already have a litany. Thus they are narrowing the line that separates them from the Church; they are bridging the gulf, and it is to be hoped that some day they will return to the mother, whose house they never should have left. In this country, doubtless, the separation will be longer. It was here that the schism was precipitated, and that the Methodists, under Coke and Asbury, first claimed to be a Church. The liberty which would have satisfied the English Methodists, in this country became license; and Wesley himself was powerless to stay the ambitious men, who were as regardless of him and his wishes, as they were of the Church. He died in her communion, bemoaning the schism of which he was the unwilling father; and he was buried as a priest of the Church which he had never ceased to love.

The plan adopted by Mr. Jerome Marble, of Worcester, Mass., of traveling in his own palace car, is not only positively comfortable, but comparatively cheap. He told a correspondent of the *Northwestern Lumberman* that the entire cost of a trip of seven weeks made by himself and friends, covering 4,000 miles, on the Northern Pacific, was but a little over \$200 per head. The charge made by the railroads for hauling his car is but their regular first class fare for passengers occupying the car, provided it carries a minimum number of twelve. Mr. Marble further said that his entire car expenses, exclusive of the amount paid to the railroad companies, but including board, were fifty-seven cents daily for each person. This is probably due to the party living on the game they shot.

Griswold College, Davenport, has opened with an increase of students, and unusual promise for the current year. The students have organized an Athletic Society.

Church Calendar.

October, A. D. 1879.

- 3. Friday, Fast.
- 5. Seventeenth Sunday after Trinity.
- 10. Friday, Fast.
- 12. Eighteenth Sunday after Trinity.
- 17. Friday, Fast.
- 18. St. Luke the Evangelist.
- 19. Nineteenth Sunday after Trinity.
- 24. Friday, Fast.
- 25. Twentieth Sunday after Trinity.
- 28. SS. Simon and Jude.
- 31. Friday, Fast.

News from the Churches.

WESTERN NEW YORK.—The Missionary Board met upon the call of the Bishop, pursuant to adjournment, in St. Paul's Church, Rochester, Oct. 1, at 10.30, A.M. The Bishop and four Deans of Convocation were present, besides two other clergymen.

Mr. J. N. Macomb, Jr., was elected recording secretary, and Mr. D. M. Dewey financial secretary.

The amounts designated to be raised in the respective Convocations were fixed as follows: Buffalo \$1,450, Lockport \$510, Batavia \$940, Rochester \$1,200, Geneva \$900.

The following sums were appropriated for missionary work in the several Convocations: Buffalo \$1,250, Lockport \$450, Batavia \$1,140, Rochester \$1,000, Geneva \$1,160.

It was resolved that the income of the Permanent Fund be divided in the proportion above named among the several Deaneries,—twenty-five per cent thereof, however, being reserved as a contingent fund until the close of the year.

It was resolved, that the financial secretary shall draw his drafts in favor of the missionaries for only that proportion of their full stipends which the amount paid into the treasury by their respective Convocations may bear to the sum designated by the Board to be raised therein.

The *Earnest Worker*, published at Utica, has the following: "Harry Cassidy, one of the most earnest young men of Trinity parish, has gone to Chicago to enter upon a course of study preparatory to his engaging in business in that city. He will be greatly missed in our social circles, as well as in the various parish organizations of which he was a member. Our best wishes and a hearty God speed will go with him to his new home."

Rev. Stephen H. Granberry, of Carthage, has been assigned an important work in Syracuse, involving the care of St. John's Mission, under the direction of our Bishop.

In August, 1878, the Deerfield Mission became a Parochial Mission of Trinity Parish, Utica, and assumed the name of "St. Paul's Mission, Deerfield." This was done in order to assist the people of Deerfield in eventually building up a parish organization. The following items are not included in the above report: Sunday School teachers and scholars, 90; offerings for current expenses, \$37.99; Bishops Relief Fund, \$3.20; Christmas expenses, \$17; new organ, and other improvements, \$111.41; Sunday School, \$9.70; total, \$179.20. Mr. George M. Weaver is the efficient and indefatigable Sunday School superintendent. A new memorial cross has been placed on the altar, and crimson coverings for altar, prayer desk, and lectern, have been furnished.

QUINCY.—We abridge from a local paper, the following notice of the changes and improvements in the Cathedral and adjacent buildings, which are rapidly approaching completion. We judge that they reflect great credit upon the Church in Quincy; and, in an especial manner, upon those gentlemen upon whom, from their position, devolved the direction and carrying out of the work. This has been done under the auspices of the Building Committee appointed by the Bishop. Mr. Robert Bunce is the architect, and has devoted much time and care to the work. The new stone chapel is of Gothic architecture, corresponding in general architectural features with the Cathedral building. It has an auditorium of 20x58 feet, a Bishop's study of 20x26 feet, and a robing room of 15x26 feet. These rooms can all be thrown into one, and are to be used for the Sunday School, choir practice, and Church meetings. The chapel is adapted for Lenten and daily services, when required. The entrance to it will be on Seventh street. The whole interior is to be handsomely finished, making it a Churchy home. The Bishop's study will be a pleasant room, supplied with open grate for fire, and well lighted and ventilated. In the Cathedral itself the changes are most satisfactory. A new roof has been put on the building. The large organ has been removed from the west to the east transept, making a great improvement in appearance; the vestibule in the west transept has been reopened, the aisle has been widened, and seats have been placed in the space formerly occupied by the organ. The building has been elegantly frescoed by Almini, of Chicago, appropriate texts of Scripture appearing in pleasing colors. The chancel arrangements, too, have been made more Church-

ly and appropriate than formerly. The frescoing in the chancel is somewhat warmer than in the nave and transepts, having the effect of enriching the chancel window, which has also been darkened by the erection of the chapel adjoining the building on the north. A new pavement has been laid around the entire building. At the right of the chapel vestibule is a little court, where vines are to be planted, so that the north gable of the Cathedral, which was so beautifully covered with vines before they were sacrificed to permit of building, will be restored in appearance. The church has been refurnished with rare taste. The improvements in the Cathedral proper—the frescoing, furnishing, etc.,—have been effected by the societies of the Cathedral, (the ladies of St. John's Guild and of the St. Mary's Society). They have displayed alike artistic judgment and womanly enthusiasm, as well as pride and determination in what they have undertaken; and they deserve the highest compliments for the success they have achieved.

MARYLAND.—We are happy to learn that The Rev. Dr. Rankin, of St. Luke's Church, Baltimore, has resumed parochial duty, having to a great extent recovered his health.

The Rev. Dr. Leeds, Rector of Grace Church, has returned to the duties in his parish, after a brief absence from home.

We regret to hear that the Rev. T. L. Bannister, who at one time was Dr. Leeds' assistant, has been very seriously ill. We trust that it may not be long before we are able to record the convalescence of the reverend gentleman.

The Memorial Church of the Holy Comforter, Chester and Pratt streets, Baltimore, a mission of Grace Church, has so far prospered as to be able to be self-supporting; at least a trial of its ability is being made for one year, and should the congregation be able to meet the expenses, it will, we presume, be made a separate parish in due time. The Rev. F. S. Hipkins is the clergyman in charge.—*Baltimore Church News*.

A meeting for the purpose of establishing a mission for deaf mutes was held in Grace church, at the corner of Park and Madison streets, recently. Quite a large number of the congregation, of this and other Episcopal churches were present, and the first eight or ten pews were occupied by deaf mutes. The service was opened by Dr. Leeds with prayer, which was interpreted into the sign language by Dr. Thomas Gallaudet, of New York city, who followed with an interesting account of his work amongst deaf mutes in various parts of the country. The address was given in the sign language by Mr. James A. Wells, also of New York. Mr. F. D. Morrison, superintendent of the Blind Asylum, made an address urging that methods should be adopted to establish the mission. Dr. Leeds announced that arrangements had been made for services to be held every Sunday afternoon at 4 o'clock at Grace Church, which will be interpreted into the sign language, the expenses to be borne by Grace Church.—*American*.

Reverend Alfred Stubbs recently called to be rector of St. John's Church, Waverly, Baltimore county, has entered upon his duties, and on Sunday, conducted religious services, which were attended by large congregations.

FOND DU LAC.—The Bishop's appointments, Oct. 19, 19th, Big Saamico; Oct. 19, 19th, Duck Creek; Oct. 26, 20th, Oneida.

The Cathedral School has reopened, this term, with a largely increased number of pupils; and its prospects are constantly brightening.

The Harvest Home Festival has been observed at the Cathedral with great interest. The music upon the occasion was spirited and devout; and the offerings, which were for educational and charitable purposes, were very liberal; the decorations of wheat, grapes, flowers, etc., were elaborate and in excellent taste. The *Wisconsin Calendar*, from which we have borrowed these items, says that "the general opinion prevailed that the lessons of the Festival had never been more impressively conveyed than in the services of that day."

WISCONSIN.—The Bishop's appointments for the month of November:

- Nov. 4-6. Tuesday, Thursday, Mil. Convocation, Elkhorn.
- 12. Sunday, 18th after Trinity, St. John's, Elkhorn.
- 14. Tuesday, meeting of Com. of 14 Diocesan Officers, Milwaukee.
- 17. Friday, Esdaille.
- 19. Sunday, 19th after Trinity, morning, Maiden Rock.
- 19. Sunday, 19th after Trinity, evening, Frontenac.
- 22. Wednesday, Hudson.
- 23. Thursday, morning Richmond.
- 23. Thursday, evening, Star Prairie.
- 24. Friday, St. Croix Falls.
- 26. Sunday, 20th after Trinity, Superior.

The Cathedral Chapter met on the 7th of September, at the call of the Bishop, when the following announcement of preachers and times of service was made:

- THE DEAN—Services as heretofore.
- SENIOR CANON and PRECENTOR—Rev. C. L. Mallory; services as heretofore.
- RESIDENT CANON—Rev. E. R. Ward, Nov 9, 1879, and March 7, 1880.
- CONCILIAR CANONS—Rev. Dr. Cole, Nov. 23, 1879, and Feb. 22, 1880.
- Rev. Dr. Parker, Dec. 7, 1879, and May 2, 1880.

Rev. Dr. Adams, Dec. 28, 1879, and June 13, 1880.  
MISSIONARY CANONS—Rev. Dr. Ashley, Oct. 12, 1879, and Jan. 11, 1880.  
Rev. Mr. Royce, Oct. 26, 1879, and Feb. 8, 1880.  
Rev. Mr. De Forest, Jan. 28, 1880, and April 11, 1880.

The Rev. Mr. DeForest is maintaining Mission Services regularly at Onalaska. The prospects are good for the organization of a Mission and the building of a chapel.

The Rev. Mr. Moran has ministered regularly, during the long summer vacation, in St. Mary's Chapel, Tomah; the Mission seems to share the growth and prosperity of this thriving town.—*Wisconsin Calendar*.

CONNECTICUT.—On the 13th Sunday after Trinity, in Trinity Church, South Norwalk, the Bishop of the Diocese admitted to the Diaconate Mr. Johannes Rockstroh, formerly a Lutheran minister. On the afternoon of the same day, the new-made Deacon presented fourteen candidates for the Laying on of Hands, being the first results of his labors among the Germans in that vicinity.

VIRGINIA.—A few Sundays ago the Rev. Robert S. Barrett, rector of Christ Church, Richmond, administered the Sacrament of Regeneration to a young Jewish convert, who for some years past has been seeking in the Word of God for the True Messiah, and, being providentially thrown in the way of Mr. Barrett, was by him more fully taught, and brought to Holy Baptism.

Notes from Alton.

Correspondence of THE LIVING CHURCH.

ALTON, ILLS.; Oct. 1, 1879.

MR. EDITOR: We take considerably greater interest in the paper, down here, than it does in us, judging by the rarity of items from our section, in its columns. Partly with the wish to remedy this, and partly to show that we are not asleep, I venture to send you the following. Church work is progressing with vigor. Our Sunday schools are increasing both in number and interest, and we hope to be able to give St. Paul's a thorough repairing inside, this fall.

Although our parish has lost much of its strength by deaths and removals, yet the spirit of unity and warm love for the Church amongst its remaining members betokens a blessed and prosperous future. We celebrated our Harvest Festival on the 15th Sunday after Trinity, at both church and chapel. The church was beautifully decorated. The large chandelier was wreathed with hop vines, and from every gas-jet hung a bunch of red, white and yellow ears of corn, and bunches of grapes. Against each side of every window recess leaned a small sheaf of wheat or oats; and between them, in the middle of the window, was a cross of corn husks, wreathed with vines.

On the pulpit was a vase of flowers, flanked by little sheaves of grasses. At its base was a heap of apples, potatoes, corn and tomatoes, overshadowed by a sheaf of oats. The reading desk and lectern were similarly decorated. The font was the centre of a large mound of fruit. In the centre of the chancel was a large shock of corn. I have only specified one bouquet, but flowers were scattered over everything, and the whole church was redolent of their sweet perfume.

I have not space to describe the decorations of the chapel, but the effect was exquisite. There was a very large attendance at both places, and many went away with a deeper sense of the appropriateness and beauty of the Church's services, than they ever had before.

Indeed, so great was the effect of this Festival, that the Presbyterian church arranged one for its Sunday School.

THOMAS ALTON.

[We beg to assure our Alton Correspondent, that "the rarity of items" from his section, to which he refers, is due but to one cause, and that a very simple one. With all our editorial acuteness, we cannot attain to an instinctive knowledge of what is going on at a distance from us, and are therefore dependent upon such thoughtfulness on the part of individuals here and there, as prompted our correspondent to take up his pen. We hope that he will do it again, and that others may be induced to follow his example.—Editor LIVING CHURCH.]

The *Christian News* (St. Louis) says:

"The *Methodist Christian Advocate*, of this city, complains that in some Confirmation manual which it has recently picked up, the recommendation made is that those who are confirmed should not attend other worship. A correspondent writes, wishing that notice should be taken of it. But we suppose that a Methodist would hardly give different advice to a new convert. It would tell him to go regularly to meeting and class, and would certainly discourage all wandering off to strange worship. We have, to say the least, an equal right to protect our own children. This aimless gossiping attendance at different places does not promote sturdy spiritual growth.

Calumny kills three persons; the calumniator, him who listens, and the accused.

The Next Pan-Anglican Synod in New York.

There can be no doubt that hereafter, once in every ten years, there will be a conference of all our Bishops, such as occurred in 1867 and 1878 in London.

The next one will therefore be held in about 1888. Now, why should not the then Pan-Anglican Conference be held in New York instead of London? Why can not our Presiding Bishop and House of Bishops invite the Bishops of the world to convene in New York in 1888?

There are some reasons why it will be a more convenient place than London.

It is nearer in distance and in time of travel to most of the Bishops than London is.

It is more convenient to all the Bishops on the American continent and the West Indies, and even to those in Anstralia and New Zealand, and these together make up nearly two thirds of the entire College of Bishops. Why, then, should the convenience of two-thirds give way to the convenience of one-third in this age of majorities?

It may be said in objection that if it convened in America, the Presiding Bishop of the American Church would naturally be the President of the Conference instead of the Archbishop of Canterbury. Not at all. We think all would be in favor of the Archbishop "taking the chair" and if this were the only objection this point could be readily settled beforehand. American Bishops care little for the question of precedence as far as they are concerned, and no Bishops in the world are more willing to honor St. Augustine's See.

Then it may be said that as large an attendance of the Colonial Bishops of the English church could not be secured in New York as in London, because they all want to go "home" (as they call it) every few years. Well, they could easily arrange to take in New York and the Pan-Anglican Synod on their way "home." They would lose nothing in distance or in expense by doing so. New York is on the way to London for most of the Colonial Bishops.

It may also be urged that but few of the Bishops of England would come to New York. We are not so sure of that. The English Bishops are for the most part deeply interested in the problem that is being worked out by the American church, and though they are very busy men, every hour of whose lives are given to labor, yet they may think it their duty to find time to come to America to see for themselves how a Church, free from the trammels of the State, can be carried on. Besides, there will be in one feature or another, almost as much to interest and instruct them in the life and thought, and work of a new land, as there is to interest and instruct our Bishops in the historic associations of their older country. Not a day that they will spend upon our shores but will bring pleasure and profit to them in one shape or another. This they know very well, and many of them will gladly avail themselves of a Pan-Anglican Synod in New York to come to our country. Less than one third of our American Bishops attended the last Lambeth Conference; we feel sure that one-third of the English Bishops would be present at the New York Conference of 1888.

We happen to know that many of the Bishops in England, and Ireland, and Scotland really desire to visit America, and this would give them a sufficient reason and a good opportunity.

It is to be sure nine years in the future, and some may say it is too soon to broach the subject. It is not a day too soon. The first Lambeth Conference did not meet until fifteen years after its first suggestion by Bishop Hopkins. It will require just about nine years to get it through the average Episcopal mind that a Pan-Anglican Synod may just as well meet in New York as in London. Let the General Convention in 1880 take the initiative steps, then by 1883 it will be ready to issue the invitations, and by 1886 the invitations will be accepted. Two years will be consumed in preparations and preliminaries, and in 1888 New York will welcome with true American hospitality to her first Pan-Anglican Conference nearly double the number of Bishops that met last summer under the shadow of the Lollard's tower.—*Church Guardian*.

To the Marquis of Lorne—Dear sir, do not let William Evarts get started on one of his long sentences; if you do, it will not be completed when he has to say good-bye, and a very long correspondence will necessarily ensue. Choke him off, noble sir! choke him off! Instruct the Princess to interrupt him. Have guns fired to stop him at the first comma, and have the bells ring and the drums beat as soon as he reaches a period. Reject this warning at your peril. Heed it and be happy.—*Buffalo Express*.

"Believe and be baptized, and thou shalt be saved." Infants cannot believe, therefore they ought not to be baptized. Exactly so. "Except ye repent, ye shall all likewise perish." Infants cannot repent, therefore they must all likewise perish. "This we command you, that if any would not work neither should they eat." Infants cannot work, therefore they must not eat. It is all equally logical.

All Round the World.

There was another massacre by the Indians on the 26th ult., at Milk Run., Col. Major Thornburgh and fourteen others were killed.—An aërolite weighing 481 pounds recently fell in Emmet Co., Ia.—Queen Victoria has outlived, by several years, every Bishop and every Judge whom she found seated on those benches in England, Scotland, and Ireland. She has witnessed the funerals of each of her premiers, excepting Lord Beaconsfield and Mr. Gladstone.—There was a sad accident at Adrian, Mich., on the third; the grand stand at the races gave way and precipitated about two thousand persons to the ground; fourteen have since died, and there is a large number of wounded.—

In spite of the great number of settlements made in unoccupied territory in the United States, there are still over 724,000,000 acres of land belonging to the Government, which have been surveyed and are now open to occupation, besides over 1,000,000,000 acres not yet surveyed.—Prof. Wise, the aeronaut, and a young man, George Burr, went up in a balloon from St. Louis on Saturday afternoon, the 4th; they have not yet been heard from. It looks like another Donaldson affair.—A guerilla war is going on in Eastern Roumelia, Turkey; six hundred discharged soldiers are the authors.—Last year, the population of the globe increased by fifteen millions; the total population is, 1,439,145,300, of which America has 86,116,000.—Americans pay more for teeth than any other nation on the earth, and yet they do nine-tenths of their chewing with their stomachs.—The French are very much excited over the invasion of European markets by American producers.—The destruction of Pompeii, 18 centuries ago, was celebrated over the ruins on Friday week.—The peanut crop from three States, Virginia, Tennessee, and North Carolina aggregated 1,825,000 bushels last year.—Seventy years ago, there were only 900 post offices in the United States; the present number is 40,872.—James Gordon Bennett's Arctic exploring steamer was at Saint Lawrence bay, Siberia Aug. 28th, with all on board well; she hoped to reach Fort Wrangel this season.—Harvard's new freshman class numbers, so far, 209. There are 45 courses open to graduates this year, 18 more than were given last year.—The regular elective courses amount to 104.—There is nothing like a frank, simple way of stating things. For instance, there is Mr. John C. O'Brien, who lives "on the Chili road," near Rochester, N. Y., and presents this delicate suggestion through the columns of the *Rochester Union*: "I would respectfully suggest to the tourists who visit our neighborhood at night for the purpose of stealing fruit, that they provide themselves with cards bearing their names and addresses, for the purpose of facilitating the identification of their bodies by the coroner, and securing the prompt transmission of their remains to their sorrowing relatives."—In consequence of bad harvests and numerous floods, the distress in parts of Hungary threatens to become very severe this coming winter.—A Normal College has been opened in Bangkok, Siam, on the general plan of the one in New York City. The origination of the college is said to be due to an illustrated article in Harpers' Magazine, in the spring of 1878, on the subject of the educational system of New York City. In process of time the magazine fell into the hands of the King of Siam; the perusal of the article led him to direct his Minister of Education, the Rev. S. G. McFarland, a Presbyterian missionary, to establish a similar school to the one described, in Siam. The original accommodations have had to be greatly increased, owing to the larger number of students applying for admission; among them are fourteen princes of the realm.—The St. Gothard Tunnel will probably be completed next December.—A new postal regulation has been issued. Employers are forbidden to change the direction of mis-directed letters and papers. Matter not directed to any regular post office must be forwarded to the Dead-Letter Office.—Gloucester fishing has been very successful this year. During the week, ending Sept. 20, 97 vessels arrived at Gloucester laden with cod; mackerel, halibut, etc.—The "annex" for women at Harvard College opens with 20 candidates; students from Vassar, Smith and Wellesley being among them. This institution has no connection with the university.—The Lincoln monument in Springfield, Illinois, will probably be finished in December. Mr. Larkin J. Meade is about to begin work upon the fourth and last group.—At a recent examination in one of the Mission Schools at Pekin, China, a Chinese boy, it is said, repeated the whole of the New Testament without a mistake.—Profanity and debauchery are said to be as rare among English sailors now, as reverence and sobriety were a few years ago.—The Free Will Baptists, nearly the whole of whose strength is found in the New England States, number 75,000 members.—\$11,400 has been raised to build a memorial chapel to the late Prince Imperial, in Paris.—King Mtesa, of interior Africa—Stanley's friend—has liberated some 400,000 slaves.—Russia has contracted with American shipbuilders for

\$17,000,000 worth of fast sailing vessels. During the present year, 1,083 miles of railroad track have been laid in this country; an increase over last year, of about two hundred miles.—Butcher—"Come, John, be lively now. Break the bones in Mr. Williamson's chops, and put Mr. Smith's ribs in the basket for him," John (briskly)—"All right, sir, just as soon as I've sawed off Mrs. Murphy's leg."

—America realized last year for bread-stuffs \$181,777,841, and for animal products \$83,232,575.—A New Haven manufactory made 22,424,000 fish hooks last year. It would be curious to know their net returns in fish.—Since the first of January, four hundred and fifty new papers have been started, and probably nearly as many have been suspended.—In an Address before the New York Teachers' Association, President Brower said that Moral Education was never so neglected in the public schools as at the present time. Mere secular tuition he called "a body without a soul;" the same thing might be said of much so-called "religious instruction."

—Among the colored people who have emigrated to Kansas, is a Baptist congregation of 300 members, by their pastor and deacons.—Dr. Oliver Wendell Holmes reached his 70th birthday on the 29th of Sept., and was the recipient of many kindly and complimentary attentions on that occasion.—Arctic weather has closed the Siberian seas recently navigated by Prof. Nordanskjold, and rendered the Northeast passage impracticable.—There is great activity in the wholesale trade of Chicago; sales are twenty to thirty per cent. greater than last fall, and the prices are considerably better.

—Lionel Tennyson, the son of the poet laureate, is to succeed to the Lincolnshire estate of his uncle, Rev. Charles Turner, whose surname he will consequently assume.—"Paradise Lost" has recently appeared in a Russian translation.—The largest church in the United States—it is claimed—is the First African Baptist, of Richmond, Va. It has 3,300 members. On one Sunday its pastor baptized 598 persons, and added nearly 900 to his Church.—Bismarck and Andassy have concluded an agreement that Germany and Austria shall firmly support each other in every event.—A meeting has been held at Aosta, Piedmont, to consider the feasibility of tunneling Mont Blanc.—The first Dominion Exhibition is in progress at Ottawa; it was formally opened by the Marquis of Lorne on the 24th ult.—Forty buildings have been burned at Des Moines. A large part of Gloucester, Mass., has also been destroyed by fire.—Henry M. Stanley has arrived at Sierra Leone from Zanzibar; he will explore the Congo river.—A holy war to protect Afghanistan against English invasion is being preached in the Khost Valley, and among the Mongols. It is said that the rebels are making great preparations, and that vigorous resistance may be expected at Cabul.—The Belfast (Ireland) Presbytery is gravely discussing the question—Whether in the parish of Newtownbreda, a special service, in which a harmonium is used, should be longer tolerated.

We quote the following from a letter from a visiting brother from New York: Eastern people should go West, and get their eyes open. Chicago alone would be a revelation to many a cleric hereabouts, and he would come back very much reduced in his mind. The writer remarked to Bishop Clarkson, the other day, that "he had had one half of his eastern conceit taken out of him since he came to Chicago." The good bishop replied, "Come to Omaha, and you will have the rest of it taken out of you."

One "inflation" which you have at Chicago, we do not crave, and that is, your leading as well as inferior theatres in full blast on the evening of the Lord's Day. It was a surprise to the writer to find that a veteran manager, who had enjoyed the liberal patronage of citizens, and had succeeded in earning their respect, should have yielded to the temptation of opening his theatre to the public on the Lord's day! And what shall those say, who seek to defend the legitimate drama, when such a leading actor as McCulloch sets at defiance the moral and religious sentiments of the public, by opening a dramatic engagement on Sunday? G. T. L. B. WATERTOWN, N. Y.

To the Editor of The Living Church: As your Paper is for the laity—something needed—and does not care to walk always on stilts, allow me to speak of parochial visiting. Of course, I do not mean clerical visiting, but lay. Why should all the "parochial visiting" be on one side? When a new Rector comes, why should not all the parishioners call on him, and not wait that he should call on them? And afterwards, let the Rector have one day a week to receive his parishioners—not one evening, but a whole day—so that persons may be sure to find him in, that day, at any hour. I once heard a presbyterian complain that his pastor "did not visit enough." On enquiry, it turned out, that he, the complainant was the only member of the vestry who had never been enough of the gentleman to pay, in nearly five years, a single visit to him. RECTOR.

To the Editor of The Living Church: When Bishop Ravenscroft was in his last sickness in Raleigh, Rev. Dr. F., who had been raised a Congregationalist and had "the scent of the roses hanging round him still," approached the bedside and said, "Bishop, do you feel that all is right with you?" The old man rose up on his elbow instantly, though very feeble, and looking Dr. F. in the face, replied, "Brother F., you are going to write a book! Don't you put me in a book. Don't you put me in a book, sir! I have lived a beggar all my life, and I expect to die a beggar." His idea of dying was to go out with "God be merciful to me a sinner" on his lips, rather than talking of his triumphant feelings.

"Simple Lessons for Home Use," and "The Shakespeare Birthday Book," both of which have been more than successful in England, are announced for publication here by Thomas Whittaker.

Convent Schools.

How it comes about that Church children are allowed to risk their faith by attending Roman Catholic Schools, we are at a loss to understand. If it be in order that a higher and better education may be imparted to their daughters, that parents run such risks, even then it would be the height of folly and madness to place intellectual attainments above the spiritual and eternal interests of the young. But when the fact is too patent to risk a denial, that the education imparted at the R. C. Institutions is by no means superior—if, indeed, it can be said with truth to be equal to that given in Church Schools, it becomes still more a matter of astonishment, that so much wilful stupidity and reckless indifference should prevail.

If it be done—as we fear in too many cases it is done—more for the purpose of saving a few dollars than for any other reason, then, indeed, do the professions of those concerned go for naught, and their Church principles are sadly lacking. It has ever been the settled policy of Rome—and she has never disguised her intentions—to get the young girls, the future mothers of this land, under her influence, in order that they may become, if not members of her Communion, at least poor Protestants, (probably sceptics or infidels,) and thus, no less surely, to weaken the influence and position of Protestantism.

We have met with very many young ladies who have graduated from these Institutions, and we have yet to know the first one who has increased her faith in Jesus Christ, and in the doctrines as taught by the Church of England; while in nearly every case which has come under our notice, we have found this scepticism we speak of, plainly apparent.

A very great responsibility rests upon the shoulders of the parochial clergy in this matter. They, more than any others, should lose no opportunity and spare no pains to make their people see the folly and danger of sending their children to the Convent schools; and they should also speak warmly to parents in favour of Church schools—as in all truthfulness they now can do,—and endeavour in this way, not only to prevent the young, at their most impressible age, from being sent where they are likely to become inoculated with the dangerous tenets of Rome, but also to do their utmost to have them placed where the influences of the Church are sure to be exerted over them.—The Church Guardian.

Noah, or Moses?

To the Editor of the Living Church: You are creating a great interest in the first Chapter of Genesis, a grand chapter of a grand book. But—whom is it by? Of course, it makes no difference as to its truth, who its author was; and the question of authorship being external to that of veracity, and after all rather one of curiosity than of real value.

May there not be found traces of the fact, that these records are from the pens of different writers? May not Genesis be a sort of Mosaic work; that is, records collected by Moses from various quarters and fitted by him into their respective and proper places in the sacred narrative? If not, why not? This would, in no wise, interfere with the truthfulness of the story of Genesis. On the contrary, if these many pieces of the one whole, be from the pens of those who antedated Moses, they would give even greater value to the account of the great Jewish Lawgiver. I wish this topic might be opened up by some who have leisure and inclination. AJAX.

To the Editor of the Living Church:

Is there any way by which as respects our city churches, at least, the heavy expense of providing large libraries for our Sunday Schools, may be avoided? Most boys and girls, now-a-days, have books enough at home to read—some think too many. May not the money used in buying these books for the Sunday Schools, be used to the greater benefit of the schools? How would it do to encourage our Sunday School papers to become weeklies (instead of, as now, monthlies only) and let these be used, instead of Libraries? Has any one tried dispensing with Libraries? If so, will he advise us of the result? SUNDAY SCHOOL.

When Bishop Ravenscroft was in his last sickness in Raleigh, Rev. Dr. F., who had been raised a Congregationalist and had "the scent of the roses hanging round him still," approached the bedside and said, "Bishop, do you feel that all is right with you?" The old man rose up on his elbow instantly, though very feeble, and looking Dr. F. in the face, replied, "Brother F., you are going to write a book! Don't you put me in a book. Don't you put me in a book, sir! I have lived a beggar all my life, and I expect to die a beggar." His idea of dying was to go out with "God be merciful to me a sinner" on his lips, rather than talking of his triumphant feelings.

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TESTIMONIALS.

From the Bishop of Illinois.

"I think the Diocese has reason to congratulate itself that a school for girls so admirably equipped, and so successfully administered, has been established upon enduring foundations. In these and times, when the sect and spirit is striving to divorce education from religion and so to paganize the nation, it is cheering to find honest efforts to afford the people opportunity of giving their children a culture that does not ignore our blessed Lord, meeting with appreciation and success. As I go through the Diocese, I frequently hear the praises of St. Mary's from the lips of former pupils. WILLIAM EDWARD McLAUREN.

From the Bishop of Indiana.

"I can very sincerely express my favorable opinion of St. Mary's School, not only from testimony perfectly satisfactory to me, but also from personal knowledge. I know of no better school. J. C. TALBOT.

From the Bishop of Montana.

"I have been at St. Mary's School and through its rooms, and have watched the work done. In fidelity of attention to the girls committed to its care, in observance of the laws of health, in quiet, persistent thoroughness of studies and recitations, and in the refined home tone out of which grow the peace and power of true Christian womanhood, it is not, I believe, surpassed by any other school." DANIEL S. TUTTLE.

From the Bishop of Quincy.

"The school is an ornament, honor, usefulness to the Diocese and the Church. High and practical tuition in the branches, which make up so much of scholarship, and enter so largely into the preparation for a woman's noble and useful career, are prominently here. But woven with this, are cords of gold and strength, are Christian principles and culture. The school is not parted from religion. A better seminary for girls, in the Church or out, I am confident, is not maintained in all the Western states. Our Clergy and Laity should be proud of St. Mary's."

From Hon. Judge C. L. Higbee, Pittsburg, Ill.

"I am highly gratified not only with the proficiency my daughter has made in her studies, but also with her acquirements of ladylike deportment, easy and unaffected manner, and those moral and social graces which lend so great a charm to the true woman. I cannot refrain from giving expression to the feelings I entertain, and send you this with liberty to use as you may see fit, with best wishes for your great success in your most worthy work."

From Hon. S. Corning Judd, Chicago.

"I am free to say that I regard St. Mary's, Knoxville, as equal, if not superior, to any other girls' school in the country. In a remarkable degree it combines ornamental and polite culture, with substantial education; with sound moral and religious training it affords ample facilities for the development of all that goes to make up cultured, accomplished and Christian young ladies."

From Hon. D. Moorar, Keokuk:

"After having the experience of educating two daughters at much more expensive schools, and having watched closely the progress and culture of the one now in St. Mary's School, as well as having some personal observations by visiting the School, I can truly say that I am not only well pleased with all its methods and appointments, but also believe it equal to any school within my knowledge for thorough mental and Christian culture, and for the proper development of true womanhood."

From Hon. J. M. Woolworth, Omaha:

"Our daughter's improvement, during the two years she has been at St. Mary's, has been very gratifying; her progress in her books has been great, but her development in womanly, Christian character, has been even more marked. I know that she, as well as ourselves, will always feel grateful for what St. Mary's has done for her."

From Mr. H. A. Williamson, Quincy, Ill.:

"I regard St. Mary's School as one of the very best institutions East or West, for the education of young ladies. I think it hard to estimate the great advantages it affords young girls for becoming useful and refined Christian women. Having been a patron of the school for six years, I feel justified in commending it to all who have daughters to educate."

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C. W. LEFFINGWELL, 75 ASHLAND BLOCK, CHICAGO.

Our Indian Policy.

An Indian war is nothing new. We have one nearly every year, and we go on in the same way, after it is over, sowing the seeds of another harvest of blood. We do not all think alike about the causes and conditions that underlie this perennial conflict, but the country is nearly unanimous in the opinion that there ought to be an end of it. A voice of indignation has gone up all over the land, since the news of the uprising of the Utes was flashed over the wires.

The feeling is universal that such things ought not to be and need not be. Public opinion will not much longer tolerate an Indian "policy" that is a demonstrated failure. It will not do, much longer, for men who have the charge of our public affairs, to leave this department of public interest and safety in the hands of adventurers, to be mismanaged for their private gain. Somebody must be responsible, and the public will insist on having the responsibility defined.

A sorry spectacle it is, indeed! A great nation going to war, year after year, with a few thousand savages, whom it fails to civilize or control; making "treaties" with tribes of wild men in the wilderness, and suffering those treaties to be broken by wandering outlaws and desperadoes, who furnish the deadly weapons for revenge on the brave men who are sent at the last minute to enforce the law.

The people are tired of it. They are thoroughly disgusted with it. In the interest of civilization, in the interest of the unfortunate Indians, they insist that something shall be done, and speedily, for the final settlement of this bloody business.

But the people are not agreed as to what ought to be done, and probably nothing effective will be done, till the situation is more generally understood, till theory and sentiment give place to practical knowledge and common sense. As long as the people of the East theorize about the "noble savage," and the people of the West hate him as a pest; as long as our "policy" is dictated by men who know nothing of him, and is administered by men whose interest it is to plunder him, so long shall we have to hunt him down with troops and go on to exterminate him.

Our theories are wrong, and our practice is wrong. We began by recognizing the Indian as lord of the soil. We admitted his title to the ownership of this country. That was the first mistake. Suppose we had been consistent with this theory. What would America have been to-day? A howling wilderness, with a few howling savages hunting on the prairies and burning the timber to drive the game. Our theory was wrong, and we did not live up to it. We did not keep our promises to them, and so our practice was wrong. We educated them to be kings and treated them as slaves.

So it has gone on. The Indians have lived as independent nations among us. They had done nothing to acquire title to lands; they had no organic law; for the most part they had no abiding place; and did not want any. We have kept up the fiction of a sovereign power within our borders, and what wonder it did not work well! Civilization subdues the soil and claims it. Savagery does nothing with it, and must give way. We do not make the law; it is the law, and we should have acted on it from the first. It is not the law of brute force. It is the law of industry, as old as the race, as wide as the world.

The Indian has just the same rights that other men have. We have attempted to give him more, and the result is we have actually given him less. Recognizing him as lord of the soil, and making him independent of law, we have denied him the benefit of law, and there is nothing for him to do but to be a law to himself. He is denied all redress in the courts, there are

no courts for him, and he seeks redress in his own way. It is a savage way, and we have ourselves to blame when he takes it.

We are not prepared to offer a full solution of the problem that now agitates the country, but we are convinced that the first thing to do is to make the Indian citizens of the United States, and to deal with them as citizens. It will cost something to do this; but it will cost less than Indian wars, and we shall save the lives of our soldiers and the lives of many more misguided and abused savages.

The next thing that seems to us imperative is to make such promises as we can keep, and then keep them. It is useless to promise them a million of acres apiece, or limitless annuities. Industry and enterprise will push on and scatter our paper contracts to the winds. The country will some day tire of spending millions to feed a population of thriftless, lazy, unproductive savages. It will demand that they who will not labor shall not eat. But for the present, the most of them cannot labor, and it is our fault. We have encouraged them in idleness. The future is before them, and it seems practicable to provide now some system of emancipation, by which, in a generation or two, they may grow out of their abject ignorance and degradation.

Some of the Indian tribes have already done this. Bishop Whipple has demonstrated that the Indians can be civilized, and he has shown, too, that our present treatment of them is unchristian and inhuman. We need to reform it altogether; to provide the means of education, the aids to practical knowledge as well as the influences of religion. There is economy in liberal expenditure in this direction for our generation. Then let the Indians take care of themselves as other men do, and let them be held responsible as other men are. We have no right to hand down to posterity this brutal and vacillating policy that we are pursuing. Now is the time to begin the great work of making men of the stalwart savages that are reddening our western plains with blood.

Since writing the above we have read the last annual address of Bishop Hare. There is probably no one better qualified to give advice on the Indian question; we are glad to see that our opinions are sustained by such authority. The Missionary Bishop of Niobrara says:

"The true mode of dealing with the Indians in the line of material things, is to give them land in severalty; throw open the portion of the Indian Reservation which remains untaken after the Indians have been provided for, to settlement by whites in cases where it can be equitably done; give the Indians special help in the way of food and implements while they are learning to support themselves; and protect their title to their land for a term of years during their nonage, until they learn to take care of their own rights, by making their title inalienable for a term of years, and then let them fight the battle of life for themselves.

The present system by which Reservations of thousands upon thousands of acres are a vast Common in which any man scratches a piece of land where he will, and where beef, flour, sugar, coffee, etc., are doled out to vicious and virtuous, indolent and industrious alike, is a monstrous evil which should be tolerated not a day longer than is absolutely necessary. Even were our tax-payers willing to endure it, we have no right to inflict it upon the Indians who ought to receive from us an useful and not a pernicious training, nor have we any right to rear a race of paupers to be a curse to our whole Western country."

A Unitarian clergyman of distinction—Dr. Bellows—gives high testimony to the value of Public Worship. He says "I never knew one man or woman, who steadily evaded the House of Prayer and Public Worship on the Lord's Day, who habitually neglected it, and had a theory on which it was neglected, that did not come to grief and bring other people to grief." Is not the reason found, in the fact that when the habit of staying away from church is begun, it is in violation of conscience, and of the sense of duty? The moral nature is thus weakened, the power to resist temptation to evil is lessened, and we add sin to sin, until conscience becomes scared. We go on from bad to worse, and at last come to live without God and without hope; wrong doing overmasters us, and becomes part of our nature; we are bound hand and foot. We thought it a little sin to stay away from church, but it is the beginning of evil, and is like the letting in of water; no man can tell in what ruin it may end.

Feast of St. Luke the Evangelist.

Those days which are known in the Church as "Saints' Days," although they are observed in commemoration of certain holy men and women, were by no means instituted for the glorification of the individual, but in order to magnify the Grace and Goodness and Wisdom and Mercy of God, manifested in His creatures; and to shew forth, through all ages, how His strength is made perfect in human weakness.

This is, in very few words, an answer in full to the cavils and objections of the ignorant and prejudiced.

"St. Luke's Day" falls on the 19th of October; and there are a few things which we wish to say, with regard to it.

And first, concerning the Evangelist himself. Of his personal history, very little is known. As his name does not occur in any of the Four Gospels, it is probable that he did not become a convert to the Christian Faith, until after the Ascension of our Blessed Lord. In the whole of the New Testament, there are only three passages in which his name occurs. St. Paul, in his Epistle to the Colossians, alludes to "Luke, the beloved physician." In the Epistle to Philemon, his name is included among those whom the Apostle terms—"his fellow laborers." And in the second Epistle to Timothy, the same Apostle says incidentally—"Only Luke is with me." This much we know, that he was the beloved friend of St. Paul, and his companion in his travels, and that after the death of the Apostle, he preached the Gospel in Greece and Egypt.

According to the testimony of the Ecclesiastical historian Eusebius, St. Luke was a native of Antioch, and—as we learn from St. Paul—a physician by profession. According to ancient tradition, he appears also to have possessed a taste and genius for painting, and to have left behind him pictures of our Saviour and of the Blessed Virgin; some of which, ascribed to his pencil, are even now extant. Certain it is, that he was an ardent and devoted missionary, since, according to the common consent of antiquity, it is to him that St. Paul refers, in the 8th chapter of his second Epistle to the Corinthians, "the brother whose praise is in the Gospel throughout all the Churches; and not that only, but who was also chosen of the Churches to travel with us." Every allusion to him, every record that we have of him, makes it evident that he was devoted to the cause of the Gospel of our Lord Jesus Christ.

With regard to the time and place of St. Luke's death, there is no absolute certainty. He is generally supposed, however, to have joined "the noble army of martyrs" in Bithynia, by being nailed, for lack of a cross, to an olive-tree; thus sealing his testimony with his blood at the ripe age of eighty-four.

In this brief notice, we have necessarily confined ourselves to a mere outline of the subject before us. But we would ask, whether even such an outline, meagre as it is, does not afford the fullest justification of that much misunderstood Institution, called—"All Saints' Days."

We do not envy the man, who can rise from the contemplation of such devotion even unto death, to so great and holy a cause, without finding kindled within his soul aspirations after a higher life than he is now leading; as irations culminating—it may be hoped—in earnest resolutions to walk, according to his measure, in the steps of the Saint and Evangelist, of whom it may still be said, that his "praise is in all the Churches."

The faculty of making friends is one of the most important elements, not only of happiness, but also of success. We have heard more than one business man say that what he had, he owed to his friends more than to his own skill and industry. A careful observation of the career of many successful men has convinced us that their great strength was in their power of inspiring the confidence and enlisting the co-operation of others,—in securing the friendly aid and good will of their neighbors. On the other hand, we have known many people who could never "get on" in the world, simply because they had no friendships and failed to win the sympathy of others.

The fact is, it is true in business and society as it is in religion; that none of us liveth to himself. We are so related in this world, that we cannot separate our-

selves or our affairs from others, without risking failure in everything. We are dependent upon each other all the way of life, and no amount of toil or shrewdness will bring substantial success, unless we make it to the advantage and interest of others that we should succeed. In other words, success is largely conditioned by the disposition of those among whom it is to be achieved. If this is unfriendly, our best efforts will be comparatively fruitless, our best endowments practically worthless. But if we so make friends of the "mammon of unrighteousness" that we are favorably regarded by all whose regard is worth having, our faithful efforts will meet with ready response and will return to us fourfold.

What any man can do directly and personally is but a fraction of the results that go to make up what is called "success." He can only set the forces in motion, and guide their action, and combine their effects. It takes skill to do this, and not every one that deserves success has the power to do this. What we argue is, that over and above all skill and energy, there must be the good will and co-operation of others.

This friendly helpfulness, upon which we all depend in large measure, must be secured through the exercise of the same spirit by ourselves. We must make friends by being friendly, by taking a genuine interest in the affairs of others. We must make ourselves loved by being loveable. We must go about our business in a kindly way, and be ever ready with a helping hand. We must make others heartily to wish our success, by showing ourselves worthy of it, and by making it to be seen that we are not altogether selfish in seeking it.

The man who seeks friendship merely because it will pay him in business, will not make real friends. He must do it because he really loves his neighbor; and then, though they may not help him on to positions of power or places of wealth in this world, they will receive him into heavenly habitations, where the success or failure of this world will count but little.

The Aristocracy of Faith.

Readers of Hammond's work on the Canons of the Church, will remember the diagram of an ancient church; how, in an inner apartment separated from the catechumens, a place was provided for the faithful and the co-standers. Our churches now make no distinctions. If an infidel will pay his pew-rent, he may sit next the chancel. But it is still true, that the Faithful—the real disciples, the men and women of childlike hearts before God, live and work in an inner court, a *penetralium* more honored of God than men, separated by a thick wall from those that are without.

Perhaps the reader will catch our meaning, when we repeat the remark of a lady about a certain parish, that "it had a great many Episcopalians, but very few Churchmen." It is indeed one thing to rent a pew, buy a Prayer-book, and patronize the rector, get into society, and indulge in religion as a fashionable luxury. But it is another thing to love the Church as the Body of Christ; to work, pray, and speak for it with an ardor of devotion; to deny one's self for its sake, and so to live in it that at last one may peacefully fall asleep "in the communion of the Catholic Church." There is not a "middle wall of partition" on earth, so thick as that which separates the people who attach themselves to the Church for some purpose that is worldly or selfish, from that select company who love to sing,

"For her my tears shall fall,  
For her my prayers ascend,  
To her my cares and toils be given,  
Till toils and cares shall end."

We occasionally meet with some of the latter, (and it is well for the Church that they can be found wherever the Church is,) who, while faithfully discharging their duty, grow impatient with the surrounding indifference, and petulantly complain that they are left to bear the burden alone.

But is it not well to recall to mind the fact, that it has always been by an inner band of devoted ones, an aristocracy in labor and self denial, that the interests of the cause of Christ have been promoted and defended? Why should we complain when we are admitted to their glorious company, with the privilege of sharing the honorable toils, and shedding the merito-

rious tears of those whom God has counted worthy in His Kingdom? If we accept the inner life with all its trials, we secure also its joys and rewards. "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of ungodliness."

While we are doing some drudgery to pay the interest, or to provide for the wants of our dear pastor and priest, our "Episcopalian" friends are spending their time and money in vain show and fashionable dissipation, and "having a good time," too. The flesh is weak and craves a share in it all. But the spirit thinks the matter over seriously and concludes that he who tilleth the Lord's land "shall have plenty of bread" (even the Bread of Life), "but he that followeth after vain persons shall have poverty enough." (Prov. xxviii:19.)

Perhaps these lines may strike the eye—and if so, may they pierce the heart—of some one who is in the Church but not of it, attached to its Services but knowing nothing of its service; to whom the devout and quiet Churchman is a mystery. God deliver you from your unreality and shallowness, and plant in your heart a desire to gain the higher atmosphere of the Christian life, and to become a participant in the peace of God which passeth the understanding even of those who possess it!

THE LIVING CHURCH, of Chicago, Ill., needs no words from us. We read every line with interest. It is rapidly growing in favor. Although it is published in Chicago, it bids fair to be a most truthful exponent of Church principles.—*The Church Bell, Waco, Texas.*

THE LIVING CHURCH would not notice the crushing pleasantry with which the above kind and complimentary notice concludes, if it had come from any other quarter than Waco, Texas. The gentle reader ought to know, that if one wants to get instruction in "Church principles" he must go to Waco, Texas! In fact the editorial fraternity, if they desire to know how to conduct themselves with propriety, had better go and take lessons in Waco, Texas. There is no center that we have any knowledge of, that can compare with Waco, Texas. And yet, *The Church Bell*, though published in Waco, Texas, is a right good little paper. *Floreat!*

THE first volume of the LIVING CHURCH will be completed October 30. The following number, the first in November, will be an Anniversary number; a very large edition will be printed, and copies will be sent to every parish in the United States. We wish to make this number advantageous not only to advertisers but to the Church all over the country. It will afford an excellent opportunity for making known the condition and progress of our work in various localities. We solicit items of news especially for that number. They should be sent a week in advance, if possible, as we shall be crowded and must give the preference to that which is on hand when we are ready to use it.

CHARLESTON, W. VA. Oct. 3, 1879.

To the Editor of The Living Church:

I have just read the reference in your N. Y. letter of Sept. 27 ult. to that portion of Bishop Peterkin's Address, touching the brotherhood in Virginia. There is no mistake in the Bishop's statement, the answer to your correspondent's query is easy.

Every member of the Brotherhood, lay or cleric, is a contributor; while the clergy or their families are the only beneficiaries. When a clergyman—a member of the Brotherhood—dies, each member pays \$2.10. The payments have sometimes, I believe, reached \$1,500 or more. Judge John F. Lay, of Richmond, is, I think, the author of the scheme; which I know he has so much at heart, that I doubt not he would gladly furnish full information on the subject. J.

Deaths.

At the family residence, Hopkinsville, Ky., Sept. 20, 1879, in his 79th year, the Rev. Gideon B. Perry, D. D., LL.D., late rector of Grace Episcopal Church, in that city; formerly rector of Trinity Church, Natchez, Miss.; first rector of St. Paul's, Cleveland, Ohio; for some time at Grace Church here, and founder of St. James' parish, Cleveland, also. The Rev. Dr. Perry was the last surviving kinsman contemporary of Commodore Oliver Hazard Perry, the hero of the battle of Lake Erie. Both were natives of South Kingston, R. I., and born under the same roof; the Rev. Dr. on Oct. 12, 1800, some years junior of the other. Dr. Perry for more than fifty-seven years in the Christian Ministry, was a prominent divine of the Church and stood high, especially for force and pulpit eloquence. The Rev. Henry G. Perry, of Chicago, is a son of the deceased. The Rev. Dr. Perry leaves a family, his widow and three children surviving him.

Re-opening of the Abbey Church of Tewkesbury, England.

The re-opening of this venerable building was the Church event of last month. It has been undergoing the process of restoration for the last ten or twelve years. This church was consecrated in the year 1123, having occupied about twenty years in its erection. In its present restored state, it is almost identical with what it must have been several hundred and fifty years ago. The most salient points in its architecture, are—nine lofty and enormous circular columns on each side of the nave, each measuring no less than twenty seven feet in circumference, and thirty feet in height; and the centre tower, which is of large dimensions, rising to a height of 140 feet, and ornamented with a succession of beautiful arcades. The whole plan of the building is said to be almost identical with that of Westminster Abbey, only that there is no Lady chapel. This latter feature is the more singular, in that the sacred building is dedicated to the Blessed Virgin.

Tewkesbury Abbey is, with two exceptions—St. Alban's and Beverly—the largest parish church in England; and, of the twenty-eight English cathedrals, only eighteen are larger. Besides the church proper, there are seven chapels opening off of it. One of these was restored by the Freemasons of Gloucestershire, who were present in large numbers. The cost of the restoration was equivalent to about \$64,000.

Of the ceremonial on the occasion, it is not necessary to say much. There was an Early Celebration at 8 o'clock, and Matins and a second Celebration at 11.30. The procession was large and imposing, comprising the Mayor and Corporation, about a hundred choristers, and between eighty and ninety clergy. It was preceded by a Cross-bearer, and several banners were borne aloft. The Bishops of Gloucester, Hereford, and Oxford were in attendance, the first-named prelate, as Bishop of the Diocese, being the preacher of the day. The congregation at this Service numbered 1,500.

In the afternoon, there was the inevitable English feature—and we by no means despise it—of a luncheon, which was held in the Town Hall.

Notwithstanding the rain which had set in, there was again a very large attendance at Evensong, the nave being almost filled. The Bishop of Oxford preached from the words, "The kingdoms of this world are become the Kingdoms of our Lord and of His Christ; and He shall reign for ever and ever." (Rev. xi:15). During the Octave, special Services were held, at which the preachers were the Bishop of Wry, Canon Shuttleworth, the Rev. G. Body, the Rev. Knox Little, and the Rev. G. Portal. The last named gentleman preached at the grand Masonic gathering on Thursday within the octave. For the particulars which we have given, we are indebted to Church Times and John Bull.

St. Luke's Hospital.

We hope very earnestly that there will be a large and general attendance of the humane and charitable, at the Annual Meeting in behalf of St. Luke's Hospital, at Grace Church in this city, on Sunday evening next, the 19th, at 7.30. If ever there were a charity, in whose interests all could find common ground upon which to unite, this surely is one; inasmuch as the only condition for the admission of worthy subjects, is—ability on the part of the hospital to care for them. And this condition, the charitable public can supply in every instance of distress and suffering, if it will.

Now and then we hear of a clergyman who thinks the LIVING CHURCH is not quite as ponderous and dignified as a Church paper ought to be; it lacks ecclesiastical starch! We rather like to hear that complaint, for it convinces us that we are just meeting the wants of the people; and we have many other indications to that effect. We have some ponderous papers already, and we hear talk of starting another in New York. These papers discuss eucharistic mysteries, the state of the Departed etc; and the proposed new ponderosity will take up the subject of "mediaeval Romanism in the Church," for a change! Meantime, we propose to go on giving a variety of interesting reading, including many things not ecclesiastical. The people can pay their money and take their choice.

BRIEF MENTION.

The Methodist says: "If a rational professor to be a minister, the fact generally gets into print to the discredit of the ministry. And yet, last year, the total list of ministerial criminals was set down by an enemy at only fifty. A mathematician makes this one-thirteenth of one per cent. of the total number of ministers. But one-half of the list were not ministers at all; and three-fourths of the rest were not charged with immoral conduct."—A Detroit correspondent of the Standard of the Cross thinks that the "reformers" have a better prospect among the denominations than they have among our Church people.—The Christian Instructor boasts of losing only one subscriber in eight months by reason of collision of opinions, "and he, poor fellow! ought never to have been born." The question is, has that paper got any opinions worth colliding with?—The Civil Damage Law is working well in Massachusetts. It makes the liquor seller responsible for the consequences.—We learn from a correspondent of the Church News (St. Louis), that Mr. Siebald, who recently went over to Rome, was brought up "a rigid Presbyterian," and was not, while in the Church "what would be called an average high Churchman." "His eccentricities in social matters caused him to be regarded as insane, by many."—Bishop Wells suggests that the offerings of Harvest Home Festivals in his diocese, including fruits and flowers and money, be sent to the Church Home for the Aged in Milwaukee. It is a good idea; nearly every diocese has some charity of this kind, that ought to be remembered at such a time. There is St. Luke's Hospital, Chicago, for instance. The Express Company makes no charge for transportation.—The Rev. Dr. Saul of Philadelphia has given \$10,000 for the support of St. John's Missionary College, Shanghai, China, which Bishop Schereschewsky has recently laid the foundation of.—The assets of the corporation for the relief of the widows and children of clergymen in the dioceses of Pennsylvania, amount to \$430,516.32. We hope other dioceses will go and do likewise. We shall hear less of "clerical changes," when such provision is generally made.—Editing a paper is like carrying an umbrella on a windy day. Everybody thinks he could manage it better than the one who has hold of the handle.—Erratum. In our late notice of Bishop Young, for "sick" read "married!" Some old bachelor must have sent the despatch which got into all the papers. We are happy to make the correction and to extend congratulations.

—California, among other evidences of Church life, has some good Church Schools. We read lately, the account of the celebration of St. Matthew's Day, at St. Matthew's Hall, San Mateo. The school is prosperous to the overflowing, and deserves to be, under the wise and faithful administration of the Rev. A. L. Bewer.—With No. 53 (Nov. 6) a great many renewals of subscription are due. We trust that our patrons will be prompt in forwarding the money, as the rule of the office is strictly payment in advance.—Some weeks ago Bishop Cox wrote a letter to the Southern Churchman in which he spoke in commendation of flowers in the churches, and of altar cloths. Of the latter he said, "A decent altar cloth or 'carpet,' as it is called in the old English canon, has always been a part of chancel furniture, and it is almost as requisite to a decent table, as a surplice to a man's back." He might have varied the phrase, and expressed the same idea, if he had said, that it is always "necessary where it may be had."—In the State of New York, there are 6,400 local ecclesiastical organizations, of various names; and nearly as many churches with a seating capacity of 2,000,000. The number of members is 1,300,000 and the value of real estate held by these religious bodies, is \$117,570,000. Can any State make a better showing?—We welcome to the field another Church paper, the Church News edited by the Rev. Campbell Fair, D.D. Baltimore. The Standard of the Cross says, "it undertakes to present what it says has not yet been presented, an ideal Church paper. We shall see what we shall see." It will not be the first church paper that started out with an ideal which it never realized.—The Rev. Dr. Bolles is contributing to the Eclectic some articles on "Shakespeare, the true Catholic." It is worthy of mention that the Church is foremost in this gener-

ation in doing honor to this foremost man of all the literary world, and that his best critics are found in his own household of faith. These are the Rev. Henry N. Hudson, and the Rev. Dr. Bolles.—The clergy who are willing to distribute specimen copies of this paper in their parishes, will do us a favor by sending for them. We will supply them, free of charge.—A correspondent in Our Dioceses is not in favor of the proposed new name of that paper, in fact, he does not like any name that has an adjective in it. He says: "I am not strenuous as to the noun, but the adjective!"—The Marquette Mining Journal says: Bishop Harris preached two powerful sermons at St. Paul's church, last Sunday, morning and evening. The diocese appears to have been very fortunate in its choice, the new bishop having made a most favorable impression here. Possessed of a high order of talent, he brings to his new position an earnestness of purpose which cannot fail in the accomplishment of much good for the Church.—By delay in the transmission of copy our series, "What Answer shall I give?" is interrupted this week. It will be resumed in our next.—A correspondent in Springfield, Ill., signing himself "Dogma," sends the following: "Would the Pauline advice, 'of Dogs to beware,' Have prevented, if heeded, the biting of Fair? Since the dog, it is thought, may have barked his 'beware,' And the Doctor himself, will admit he bit Fair."

"Adirondack Murray" is thoroughly disgusted with the world. He retires from public life to escape "the envy and malice of men." "It may be I am mistaken," he says, in a petulant card to the public, "but it doesn't matter." True, it may make but little difference to the public, but it makes a great difference to Mr. Murray, and puts him on record in a very unhappy way. He writes himself down as wanting the patience and courage to endure hardship, and exhibits an egotism that is unworthy of one who has assumed to be a preacher of the Gospel. It is enough that the servant should be as his Master; to run away from persecution and trial is not worthy of the cause that he represents. One can hardly believe that a man who has occupied the place that Mr. Murray has, should entertain such sentimental nonsense about the world, as his late utterance exhibits. We heartily hope that when the first vexation at his failure has passed, he will come back to his senses, and go to work again, like a man.

The Series of Church Tracts.

An Illinois Presbyterian, having in the LIVING CHURCH requested the publication in tract form of the Rev. Mr. Lowrie's article on "The Apostolic Succession," several clergy have arranged to print a Series of Church Tracts, to be composed of that Article and other suitable matter. Five have contributed \$2 each; five others, at the same rate, are solicited. For the \$20, five hundred of each of 10 four-page tracts, four and a half by six inches, can be printed. The 5,000 tracts will be equally divided among the subscribers. For his \$2, each will receive 500 tracts suitable for parish use—50 of each of the ten sorts; or, for \$2, two hundred and fifty tracts, 25 of each. (Two or three persons might unite, in taking a share. One or two ladies have agreed to aid.) A List of the Series will be announced soon; five of the series will be ready before long, and five later. Address Editor Living Church, 76 Ashland Block, Chicago.

Notices.

Marriage Notices, Fifty Cents. Notices of Deaths, free. Obituaries, Resolutions, Appeals, Wanted, School Notices, etc., Fifteen Cents a line, (two cents a word) prepaid.

Notice.

DIOCESE OF SPRINGFIELD. The reports of missionaries should be made on the 1st November, February, May, and August, instead of first October, January, April, and July, as heretofore.

The Missionary Year has been changed, so as to close with the last of April. D. E. DRESSER, Secretary.

October 1879. The Chapter of the Middle Deanery is to be held in Paris, Edgar Co., Oct. 22, 23, and 24. First Service Wednesday p. m., 22d. The Bishop is expected to meet with the Chapter on the 24th. October, 11, 1879. Kenosha Water Cure, Kenosha, Wis. A quiet, home-like resort for those needing rest or treatment. Chronic Diseases; Nervous Diseases; Diseases of Women. Patients improve best in fall and winter. For circulars, address N. A. Pennoyer, M. D., or E. Pennoyer, Proprietor. Wanted, Copies of this paper for No. 45, Sep 19th. Any one sending the same, may have time of their subscription extended one number.

To Correspondents. D.—We have been favored by two of the most prominent Church Book Publishers in New York with the following information respecting Bishop Odenheimer's "True Catholic no Romanist." One says that it was published by Pott, Young & Co., but that it is off their list, and that its price was 40 cents. The other says that it was originally published by Stamford & Woods, N. Y.; that it was a 48 cent book, published at 25 cents, and that there is some talk of re-publishing it. We do remember very well the last mentioned edition.

Educational.

St. Agnes School, 717 W. Monroe St., Chicago. Church School for Young Ladies and Children. VISITOR AND PATRON: The Rt. Rev. the Bishop of Illinois. PRINCIPAL: Mrs. McKeown. The Primary Department will be conducted by Miss Shipman. Provision is made for instruction in all branches of a polite and thorough education. For terms and circular address the Principal. The Fourth year commences Sept. 10, 1879.

EDWARD DE. ANGUERA'S Conservatory of Music, 103 State St., 249 Park Ave. Piano, Vocal Culture, Organ, Violin, Elocution, Violoncello, Guitar, Zither, Flute and Piccolo, Cornet, Ge. man, French, Italian and Spanish. Also Harmony, Counterpoint, Fugue, Composition, Through bass, Reading at sight and all other branches of Music.

Home School, Brattleboro', Vermont. Offers peculiar advantages as to care and instruction. Circulars on application to Mrs. EMMA J. IVES, Principal.

Theological Seminary of the Diocese of Ohio. FALL TERM BEGINS OCTOBER and FULL FACULTY AT WORK. Tuition and room rent Free. Board \$3.00 per week. Address Rev. FLEMING JAMES, D. D., Gambier, Ohio.

Madame Clement's School for Young Ladies and Children, Germantown, Penn. (Established 1857). The school will reopen Wednesday, Sept. 16, 1879. For circulars apply to Miss E. Clement.

Racine College, Racine, Wis. REDUCED TERMS. The Classical, the Scientific, and the Grammar Schools will reopen on Thursday, September 11. For full information apply to DR. STEVENS PARKER, Warden of Racine College, Racine, Wis.

Episcopal Female Institute, Winchester, Va. Rev. J. C. Wheat, D. D., Principal, assisted by efficient and experienced teachers in the several departments of English, Modern Languages, Vocal and Instrumental Music. For circulars containing full information, address J. C. Wheat, D. D., Winchester, Va. References:—Rt. Rev. W. E. McLaren, Rt. Rev. J. B. Kerfoot, Rt. Rev. H. H. Clarkson.

Cottage Seminary, Pottstown, Montgomery Co., Pa. For Young Ladies. A Church School in its 20th year. Is situated on the Philadelphia and Reading R. R., forty miles from Philadelphia. For Catalogues, address GEO. G. BUTLER, A. M., Principal.

St. Margaret's Diocesan School for Girls, Waterbury, Conn. Fifth year will open (D. V.) Sept. 17, 1879. Limited number received. Rev. FRANCIS S. RUSSELL, M. A., Rector.

Grace Church School, Hinsdale, Ill. A Church Boarding School for Boys, with full preparatory courses for business or college. Rev. DANIEL F. SMITH, A. M., Rector.

Female Academy, Poughkeepsie, N. Y. The facilities for a thorough and finished education are second to none while no effort is spared to make this School a Refined, Christian and Happy Home for Pupils. For Circulars, containing terms, references, etc., please address the Rector, Rev. D. G. WRIGHT, D. D.

De Veaux College, Suspension Bridge, Niagara Co., N. Y. TWENTY-SEVENTH YEAR.—COURSES OF STUDY—Classics, Modern Languages, Mathematics, etc., to prepare for advanced standing at the Universities; for West Point, Annapolis, or business; adapted to the wants of boys from 10 to 18 years of age.

LOCATION.—The College Domain of three hundred and sixty-four acres, two and a half miles below Niagara Falls, extends for half a mile along the most picturesque part of the Niagara River, and is wholly devoted to the use of the institution. Its healthfulness is unsurpassed; no epidemic for fourteen years. Six trunk lines of railway intersect at Suspension Bridge.

BUILDINGS.—The College Edifice contains Chapel, School and Recitation Room, Library and Reading Room, Dormitories and Commons-Room; it has steam, gas, ample bathing facilities, excellent ventilation, and every needful appliance of health, comfort, and efficient administration. The School-room has been professionally examined by an oculist, and its lighting pronounced typical and beyond criticism; the desks, a new outfit, have folding lids to serve as book rests, and to enable pupils to study in an erect posture with the book at a proper distance from the eye. The Gymnasium is new, large, and well appointed.

ORGANIZATION, PHYSICAL CULTURE, ETC.—The entire household constitutes, and is treated as, a single family. The formal Organization, Routine, and Discipline are military; at Drill, breech-loading rifles of the Remington "Civil Guard" pattern, made to special order, are carried by Cadets five feet or more in height. The Campus is admirably laid out as a Parade Ground. Athletic sports are heartily encouraged, and the opportunities are unrivalled.

EXPENSES.—Changes a year; Special Rate to sons of the Clergy. New Cadets are allowed to wear out civilian clothing already in use.

SCHOLARSHIPS.—Competitive Examinations for Scholarships are held at the beginning of the College year, the first Wednesday in September; applications for the same must be filed ten days previously. Rev. GEO. HERBERT PATTERSON, A. M. L. B., Pres. Rt. Rev. A. CLEVELAND COXE, D. D., President of the Board of Trustees.

"AMERICAN SCHOOL INSTITUTE" Established 1836. Families, Schools, Colleges promptly provided with Teachers of Known Ability and Character. Parents safely advised of good schools for their children. Reliable teachers represented for suitable positions. Circulars, with highest endorsements, on application to W. SCHEMMEBORN, A. M., Sec'y., 30 E. 14th Street, Near University Place, New York.

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Riverview Academy, Poughkeepsie, N. Y. \$300. Good style, good work, good fare. Reopens Sept. 11. Otis Bishop, A. M., Principal. A school of the highest grade, with charges reduced to the lowest practical limit.

Boarding School for Boys, Poughkeepsie, N. Y. For Boys of all ages Military Drill, Large Gymnasium Ample Play Grounds. Special attention to those elementary studies which lie at the foundation of all education. Boys fitted for College or for business. Circulars sent on application. Terms reduced to rates before the war. Reference to Dr. Leffingwell of this paper. Address C. B. WARRING, Principal, Poughkeepsie, N. Y.

St. Mary's Hall, Faribault, Minnesota PRICES REDUCED. Rt. Rev. H. B. WHIPPLE, D. D., Rector. Miss S. P. DARLINGTON, Principal. Is under the personal supervision of the Bishop with 22 experienced teachers. It offers superior advantages for education, with an invigorating and healthy climate. The 14th year will begin Sept. 1, 1879. For Registers with full details, address the RECTOR.

Miss Jones's Seminary, At Bordulac, Oconomowoc, Wis. FOR YOUNG LADIES AND CHILDREN. A thorough Church School and Home. Unsurpassed in beauty and healthfulness of location. For circulars and information address Miss GRACE P. JONES.

College of St. James's, Washington County, Md. (Diocesan) reopens on Monday, September 15th. Boys prepared for college or for active business. For circulars address Henry Underdonk, College of St. James, Washington county, Md.

Charlier Institute, On Central Park, New York City. For Boys and Young Men from 7 to 20. Prepares them for all Colleges, Scientific Schools, West Point, Naval Academy, and business. French, German, Spanish, spoken and taught thoroughly. New building erected purposely—model of its kind—cost \$400,000. The Prospectus contains full details. Bible read every day. Pupils attend St. Thomas Church. Twenty-fifth year will begin on September 16, next. Prof. ELIE CHARLIER, Director.

Collegiate School, Cincinnati, Ohio. A family and day school for boys and young men from 7 to 20 years old, prepares for all colleges, scientific schools, and business. Reopens Sept. 22. For catalogue address BABIN & RIX, Cincinnati, O.

St. John's School, Sing Sing, N. Y. FOR BOYS, Rev. J. Breckenridge Gibson, D. D., Rector. The School year will begin Tuesday, September 9.

Maplewood Musical Seminary, For Young Ladies, Maplewood, Conn. Established 1863. A thorough graduate course, with lectures and recitals weekly. The finest location on the Connecticut River. For catalogues address Prof. D. S. BABCOCK. (Pupils can enter at any time.) C. E. HAHN, Principal, Connecticut, East Haddam, Middlesex Co.

Clifton Springs Seminary, Clifton Springs, N. Y. A Church Home School for Young Ladies. Number limited. Terms moderate. Twelfth year begins Sept. 2d, 1879. This school is under the patronage and visitation of the Bishop of Western New York. Rev. W. B. EDSON, Rector.

Episcopal High School, Near Alexandria, Virginia A Boys' school fitting for College or business. The 41st year opens Wednesday, September 24, 1879. Terms moderate. Five resident teachers and liberal provision in all respects for the improvement and comfort of pupils. Elevated and beautiful location. Extensive grounds, including ample skating pond, and thoroughly equipped Gymnasium. Students from twelve states. For catalogue address the Principal. L. M. BLACKFORD, M. A., Alexandria, Va.

Edgeworth School, No. 59 Franklin St., Baltimore, Md. MRS. H. P. LEFEBVRE, Principal. Boarding and Day School for Young Ladies and Children. Practical teaching in the French and German languages, Thorough training in the English Department, which meet all the demands for the higher education of women. References: Rev. S. S. Harris, D. D., Chicago; Rev. John Fulton, D. D., Milwaukee.

Hobart College, Geneva, New York. Founded in 1825. Two Courses—Classical and Scientific. Thirty Scholarships. Tuition remitted to all who need the aid, and who come properly recommended. For Catalogue, etc., address The Rev. R. G. HINSDALE, S. T. D., Resident.

The Misses Leeds' English and French Boarding and Day School, For Young Ladies and Children. Instruction thorough. Number of boarding pupils limited to twelve. Fall term opens Sept. 17. For circulars address to New York City, 21 East 126th Street, bet. Fifth and Madison avenues, near Mount Morris Park.

St. Mary's School, Knoxville, Ill. Rev. C. W. LEFFINGWELL, D. D., Rector. A first-class establishment, healthfully located; thoroughly conducted by the same officers that founded it more than seven years ago. Rates Reduced to \$300 per Year. Send for a Register.

Home and School.

For THE LIVING CHURCH.  
The Tri-une God.

Suppose you glistening sun,  
The Father's form to be—  
Fit symbol of His quenchless life,  
And glorious majesty.

Proceeding thence, its rays  
Illumine the boundless air,—  
Fit symbol of His spirit form,  
Unseen, yet everywhere.

Unseen, 'till 'gainst the clouds,  
Those rays the sky adorn,—  
Fit symbol of God Manifest,  
In flesh of Virgin born.

This mystery, unknown  
(The undivided Three)  
'Till first by our dear Lord revealed,  
Is seen in all we see.

As in the noon-day sun,  
In form, in light, in heat,  
So all that feel His live'ning touch,  
That mystery repeat.

The grass that clothes the plain,  
In life, in blade, in hue,  
And every three leaf'd clover stem,  
Uplift the same to view.

'Tis shadowed in the race  
Eternal time doth run,  
The past, the future, and the twain  
Co-equal three are one.

'Tis heard in voice of song,  
When triad chords combine,  
To praise the Tri-une God,  
In harmony divine.

When He created man,  
To be on earth His heir,  
A living soul He breathed within,  
And formed His image there.

The likeness of Himself,—  
In life, in mind, in heart,  
Eternal life, eternal love,  
And Him to know in part.

These three in one He gave,  
Like His own life in plan,  
Like Him, to love, and give, and do  
As much as mortal can.

H. B. W.  
EMMANUEL CHURCH RECTORY,  
Brooklyn, L. I., October, 1879.

The "Song of the Shirt" and the "Old Oaken Bucket."

Hood's touching lyric, "The Song of the Shirt," was the work of an evening. Its author was prompted to write it by the condition of thousands of working women in the city of London. The effect of its production was foreseen by two persons, the poet's wife and Mark Lemon, editor of *Punch*.

"Now mind, Tom—mind my words," said his devoted wife, "this will tell wonderfully. It is one of the best things you ever did."

Mr. Lemon, looking over his letters one morning, opened an envelope enclosing a poem which the writer said had been rejected by three London journals. He begged the editor to consign it to the waste basket if it was not suitable for *Punch*, as the author was "sick of the sight of it." The poem was signed Tom Hood, and was entitled "The Song of the Shirt."

It was submitted to the weekly meeting of the editors and principal contributors, several of whom opposed its publication as unsuitable to the pages of a comic journal. Mr. Lemon, however, was so firmly impressed with its beauty that he published it on Dec. 16, 1843.

"The Song of the Shirt" trebled the sale of the paper, and created a profound sensation throughout Great Britain. People of every class were moved by it. It was chanted by ballad singers in the streets of London, and drew tears from the eyes of princes. Some years after the author's death, the English people erected a monument over his grave. The rich gave guineas, the laborers and sewing women gave shillings and pence. Sculptured on it is the inscription, devised by himself, "He sang 'The Song of the Shirt.'"

"The Old Oaken Bucket" was written fifty or more years ago by a printer named Samuel Woodworth. He was in the habit of dropping into a noted drinking saloon kept by one Mallory. One day, after drinking a glass of brandy and water, he smacked his lips and declared that Mallory's brandy was superior to any drink he had ever tasted.

"No," said Mallory, "you are mistaken. There was a drink which, in both our estimations, far surpassed this."

"What was that?" incredulously asked Woodworth.

"The fresh spring water we used to drink from the old oaken bucket that hung in the well, after returning from the fields on a sultry day."

"Very true," replied Woodworth, tears dropping glistening in his eyes.

Returning to his printing office, he seated himself at his desk and began to write. In half an hour

"The old oaken bucket, the iron-bound bucket,  
The moss-covered bucket that hung in the well,"

was embalmed in an inspiring song that has become as familiar as a household word.

Sidney Smith began one of his charity sermons thus: "Benevolence, my brethren, is a natural instinct of the human mind. When A sees B in grievous distress, his conscience always urges him to treat C to help him."

Quantity and Quality.

In New York there has been recently exhibited the "King Collection of Engraved Gems." These are oval in shape and in their greater diameter about half an inch; the subjects occupy the entire field, and the effects produced are as grand, as impressive, as large, as if worked on a frieze or painted on the widest spreading canvas." These effects were wrought by patiently scratching with a diamond point on a bit of precious stone and by occasional use of the drill. The names of the artists are unknown but their work remains. We couldn't help wondering while studying some of these wonderful gems, whether they who wrought them didn't clamor for a wider sphere, whether they didn't want to have a hand in building or decorating the Parthenon at Athens, or Diana's Temple at Ephesus, or some Tyrian palace, or an amphitheatre at Rome, for these gems, some of them, date a thousand years before Christ. Were they content, while Phidias was making the statue of Minerva of ivory and gold, thirty-nine feet high, to sit in their little studios and scratch away at a sard half an inch one way by five-eighths of an inch the other? The statue is gone, the sard remains, "a little monument of antiquity." And then what was more natural than that we should think of our thousands of readers, many of them in obscure homes, scratching away with diamond points on little bits of humanity, filling their lives full of beneficent but not wide-reaching activities, and leaving the impress of their skill, their taste, their ability, their virtue, graven on the hearts that love them forever? Will some of our readers who write us pleading letters to show them how to carve for themselves a way to success, take these few thoughts as the reply intended for them? For each of us there is a career; and if, like the old lovers of art, we "scorn the immense," if we never allow quantity to usurp the place of quality, the most obscure may find a way to work his master-piece.—*New York Tribune*.

A curious bit of Johnsonese is contributed to the columns of *The Echo* (London), by a bombastic Englishman. "When," he begins, "in an unnamed African hollow, the rude assegai of a savage profanely passed the fence of those strange, pale, waiting eyes, and entered the richly convoluted brain of the only son of Napoleon III., it managed to touch the heart of Europe." "By a strange touch of the irony of Fate," he goes on to say, "or may we not say of Providence?—the ludicrous pinchbeck Imperialism of a Beaconsfield, brought into collision in those far-away regions with the brutal Imperialism of a Cetewayo, has been the means of extinguishing the most vital spark of a dangerous idea that might, in the person of its victim, had he survived, have been considerably rehabilitated in the eyes of Europe. This embodied idea has died honorably and pitifully at last, with a not unbecoming smile upon its lips, and we shall bury it honorably out of our sight, not without some lurking regrets for a thing that was, after all, an impossible anachronism." The correspondent's main point seems to be that France cannot stomach the notion of an Emperor to come out of "a cross between the intolerable Plon-Plon and the rude, cock-nosed stock of Savoy." Undoubtedly he is right, but he has a strange way of putting the case.

An infidel passing through the shadows that hang around the close of life, and finding himself adrift amid the dark surges of doubt and uncertainty, without anchor or harbor in view, was urged by his skeptical friends to "hold on." He answered, "I have no objection to holding, but will you tell me what to hold on by?" Here is a question which men would do well to consider before they reach the closing scene. If they are to hold on, what are they to hold on by? Where is their trust? Where is their confidence? What certainty have they as they go down into the shadows? Surely a man who comes to his dying hour needs something better than infidelity can give him; he needs the guiding hand of Him who is the resurrection and the life, who has conquered death and triumphed over the grave, and who is able to bring us safely off at last. He needs that hope which is "as an anchor of the soul."—*The Christian*.

Before the cadî a Mohammedan was brought up for burning down a Christian's house. "Where is the complainant?" "May our souls be a sacrifice, but he is in the other world! He was burned up with his house." "The koran," said the magistrate, "provides that where the complainant is unable to appear, if his abiding place be known, the culprit shall be taken and confronted with him. In the present case the plaintiff does not appear and is known to be in the next world. Let the law be executed—ditto the prisoner." Gone to meet his victim.

A French newspaper says that in a certain Irish cathedral there used to be shown three skulls, one little one and two big ones, which the guide described as the skull of St. Patrick when he was a child, the skull of St. Patrick grown up, and the skull of St. Patrick as an old man.

The death of Sir Rowland Hill recalls the wonderful work that he did for civilization and public intelligence by his cheap postage reform. When he first proposed penny postage the charge on a single letter was a shilling. He proposed the instant reduction from twenty-five cents to two; and, after a great deal of opposition, and ridicule, the change was made. What was called wild and impracticable was found to be perfectly feasible. The number of letters jumped at once in 1840 to more than double the number in 1838, in 1854 to six times, and in 1878 to twenty times what it was before the reform. At the same time, letters began to be charged by weight, instead of by the number of sheets, and the "Mulready" stamps were also introduced. From that time it has been confessed that the way to make the postal system profitable is to make it convenient and cheap. The English system which grew up under Rowland Hill's influence is more advanced than our own, which needs yet serious amendment. If we can send circulars for one cent, then we can also send letters for the same amount. We want more uniformity in the letter system. The postal cards have proved a great convenience and are deservedly popular; but a letter makes no more trouble than a postal card. We do not think it is too much to demand this reduction to bottom rates, although the two-cent rate, which England has enjoyed for thirty years, would be a welcome step toward the ideal charge.—*The Independent*.

The following from the *Chicago Tribune* recalls some facts generally forgotten. Mr. Winthrop does not state, as he might have done, that there was an express law of the Commonwealth against prayers at funerals. The Romanists prayed for the dead; therefore the Puritans would not even pray for the living.

The Hon. Robert C. Winthrop, of Boston, in a recent address before the Massachusetts Historical society, stated that there were no religious services or sermons at funerals during the early period of colonial history, and—strange as it may seem—the first prayer at a funeral in Boston was as late as 1766, and the first funeral sermon was as late as 1783. The custom was, when a prominent citizen died, for the clergy and officials of the town to get together and pass resolutions formally expressing their sorrow, and sometimes in addition, the military companies would turn out and fire a salute. When Governor Winthrop died, in 1649, the clergy and deacons, and principal persons of Boston assembled at his late residence, and held a consultation as to the best method of conducting the funeral, "it being the desire of all that in that solemnity it may appear of what precious account and desert he hath been, and how blessed his memorial." There was a great concourse of people and many manifestations of sorrow for the departed governor, but neither oration, prayer nor sermon was delivered. A barrel and a half of colony powder was used on the occasion by the artillery company, and the general court (common council) passed an ordinance justifying the lavish expenditure of respect for the memory of the late governor.

The late prince imperial's first tutor was M. Mounier, the son of a French peasant, and a distant relation of the Grévy's. He was honest, good, and learned, but somewhat too proud of his learning. The plan he adopted was to attach himself like his shadow to his pupil, and never stir a step without giving him a short improvised lecture on the properties, history, nature and uses of the objects presenting themselves to his notice. He worked like a slave at night to prepare the morrow's scientific conversations. He induced the emperor to let him take the prince to breakfast with him in the gargottes of the Faubourgs, frequented by masons and street sweepers. This was to show him how the work of the world was done, and what wretches had to bear, and bore without repining.

Galileo's abjuration is printed in full in Karl von Gebler's new book, "Galileo Galilei and the Roman Curia." It is, in part, as follows:

"I, Galileo Galilei, son of the late Vincenzo Galilei, Florentine, aged seventy years, arraigned personally before this tribunal, and kneeling before you, most eminent and reverend lord cardinals, inquisitors general against heretical depravity throughout the whole Christian Republic, having before my eyes and touching with my hands the Holy Gospels, swear that I have always believed, do now believe, and, by God's help, will for the future believe, all that is held, preached and taught by the Holy Catholic and Apostolic Roman Church. \* \* \* Therefore, with sincere heart and unfeigned faith, I abjure, curse, and detest the aforesaid errors and heresies [to the effect that the sun is the centre of the world and immovable, and that the earth is not the centre of the world and moves], and generally every other error and sect whatsoever contrary to the said Holy Church; and I swear that in future I will never again say or assert, verbally or in writing, anything that might furnish any occasion for a similar suspicion regarding me."

Our Washington Letter.

To the Editor of the Living Church: I promised you in my last letter, some extracts from The Parish Guide of the Epiphany Parish, in this city. The two that I shall give, relate—the one, to Congregational Singing, and the other—to Multiplied Services on each Lord's Day at the Parish Church, with a staff of clergy, as the true means of reaching the poorer population of our Parishes.

Says Dr. Paret:—"It is the general experience of Clergymen in charge of Parishes that they find more of annoyance and unpleasantness in the direction of the music than in almost anything else. Let me therefore at the outset say most gladly that my experience in this Parish has been of the very opposite kind. And for this we are indebted, first, to the well-trained efficiency and kindly spirit of our long-established Choir, and their willing efforts to follow the general principles, and to gratify the few special requests which they have received from the Rector. And, next, to the kind forbearance of the Congregation in refraining from criticism, and in leaving the guidance of the work, trustfully, just where the law of the Church has placed it. It is simply impossible that all ears, all tastes, all ideas of musical art or musical devotion should be at all times satisfied. There are some who would prefer the simplest music—old-fashioned, well-known tunes, and plain chants; and some who think that as God's service deserves our best in architectural beauty, so it calls for the consecration of the highest gifts and attainments in musical art. Of these two classes each must have patience with the other. In our varied Sunday services there is room for both ideas to find expression. The richer music predominating, but not monopolizing the fuller morning service, while the simpler style and congregational heartiness give character to the evening prayer. With such views the character of our music for three years has been directed, not always with full success we acknowledge, but always with careful effort to do what was right. And one of the best proofs of the measure of success attained is the fact that so little is said about the music. It has helped the devotional heartiness of our services, without making itself obtrusive."

"There are one or two points in which there is plainly room for improvement. Even when care is taken to appoint tunes and chants which are familiar, there is a backwardness and apparent timidity on the part of the congregation which prevents full success. Now, congregational singing, when full, strong, and enthusiastic, is grand; but when only half-hearted and weak it is very poor indeed. It is sometimes argued, indeed, that with our chant form of singing hearty congregational singing is impossible. There is a sufficient answer of undeniable fact. The New York Avenue Presbyterian congregation have taken into use large parts of our Prayer-Book; and on almost any Sunday our Venite, Te Deum, Gloria, and Gloria in Excelsis may be heard sung there by a thousand voices, which seem to have a thousand earnest souls behind them. If they can do it, we can; and we propose to make the effort in those parts of the singing which are not in anthem manner reserved for the Choir, to hold fast to such Glorias and chants as the people can follow, making very few changes; and we ask the people to second our efforts, to claim their part whenever they can take it, and to sing as if they were in earnest. The free-seat evening service could be made—by such hearty singing—far more attractive and effective. Again, young people sometimes ask the Rector some way in which they can be helpful to the Church. Let those who have tuneful voices use them heartily. The young man, or the young woman who can sing in the parlor owes God service in the gift which he has given. In the volunteer choir at 4 o'clock, we need such help."

On the same point the Rev. Dr. Paret, in his Parish Guide says:—"Our problem was to increase the working and receiving capacity of the Church without enlarging the building. The solution was sought in multiplying opportunities for worship. It is well known that in Roman Churches in our large cities, there is, in many cases, an almost constant succession of services from early morning till evening, one congregation being scarcely dismissed, before another is found ready to enter. And in the English Church in London, where each Parish has a strong staff of Clergy, the same thing is done." There is no reason why the same custom should not be established in the Epiphany Parish. It may take a long time to do it effectually, but if God spare life and strength, we mean to try. The capacity of the Church building for rented seats is limited only by the number of pews. Its capacity for free seats is limited only by the length of the day and the number and strength of the Parish Clergy.

The utmost willingness of courtesy often finds it absolutely impossible to seat all who come to the eleven o'clock service. Yet we know there are many actual parishioners, unable to provide regular seats, who at that hour sometimes find it hard to be accommodated. And we beg them to remember that that is not the only service of the day. Break up that ruinous fashion

of thinking that all the worship of the Church is to be done at eleven o'clock, and that that is the chief service of the day. Of our 830 communicants, at least 350 are of families who have no rented seats. If they thought as much of their religious blessings and duties as the Romanists do, there would be a large attendance of them at the 8 o'clock administration. Neither pride, nor indolence, nor custom ought to prevent them. Do let us try to break out of the old ruts, and fill the Church on Sundays, not once only, but again and again. If the members of the Parish who are not pew-holders will come to the aid of the Rector in this matter, they can help him to establish an important principle as to the right of all parishioners, rich or poor, to opportunity of worship, and to double the life and working and blessing power of the Parish."

Here are words that have the ring of the true metal. I quote them so fully because they deserve it. They ought to be copied in every paper of the land. A Church opened twice only on a Lord's day—and then to the same people in the main—a sort of close-corporation set of exclusive souls, calling the poor "brethren," but treating them as inferiors and soulless, is a disgrace to our humanity, and a contradiction of our professions of religion. Let the Church cleanse her skirts of this. And Dr. Paret is showing her the way in which to do it.

ANONYMOUS.

Protestant Ritualism.

The "Church Book of the Evangelical Lutheran Church in America"—a book published "By authority of the General Council" of that Church—orders a singing or saying of the Agnus Dei immediately after the recitation by the minister of the words of Institution at the Holy Communion. This is done thrice.

In the Reformed (Dutch) Church "The Liturgy" provides "During the Communion, there shall or may be devoutly sung a Psalm, or some chapter read in remembrance of the death of Christ, as liii chapter of Isaiah, the xiii, xiv, xv, xvi, xvii and xviii chapters of John or the like.

The Scotch Book, before it received Archbishop Laud's corrections, and as it was sent to London, has these rubrics:

"In the time of service whilst the people are communicating, let the reader read distinctly the historie of Christ's passion Begynnard at the viii of Sanct Johne and so forward.

"And whilst they are giving place to others let a pair of the ciii or xxvii psalme be sung; so by this intercourse of reading and singing the people shalbe kept in a holy exercise till all have communicated."—*The Standard*.

Suggestive to Fault Finders.

"Now, deacon, I've just one word to say, I can't bear our preaching! I get no good. There's so much in it that I don't want that I grow lean on it. I lose my time and pains."

"Mr. Bunnell, come in here. There's my cow Thankful—she can teach you theology."

"A cow teach theology! What do you mean?"

"Now see! I have just thrown her a forkful of hay. Just watch her. There now! She has found a stick—you know sticks will get into the hay—and see how she tosses it to one side, and leaves it, and goes on to eat what is good. There again! She has found a burdock, and she throws it to one side and goes on eating. And there! She does not relish that bunch of daisies, and she leaves them, and goes on eating. Before morning she will clear the manger of all, save a few sticks and weeds, and she will give milk. There's milk in that hay, and she knows how to get it out, albeit, there may be now and then a stick or weed which she leaves. But if she refused to eat, and spent the time in scolding about the fodder, she, too, would 'grow lean,' and my milk would dry up. Just so with our preaching. Let the old cow teach you. Get all the good you can out of it, and leave the rest. You will find a great deal of nourishment in it."

Mr. Bunnell stood silent a moment, and then turned away, saying, "Neighbor, that old cow is no fool, at any rate."—*Selected*.

This little life boat of an earth, with its noisy crew of mankind, and all their troubled history, will one day have vanished, faded like a cloud-speck from the azure of the all! What, then, is man? He endures but for an hour, and is crushed before the moth. Yet, in the being, and in the working of a faithful man is there already (as all faith from the beginning, gives assurance) a something that pertains not to this wild death element of time; that triumphs over time, and is, will be, when time shall be no more.—*Thos. Carlyle*.

"Edward, what do I hear?—that you have disobeyed your grandmother, who told you just now not to jump down these steps?" "Grandma didn't tell us not to, papa; she only came to the door and said, 'I wouldn't jump down those steps, boys,' and I shouldn't think she would—an old lady like her!"

Current Literature.

Afternoons with the Poets; by Charles D. Deshler. Harper & Brothers. For sale by Jansen, McClurg & Co., Chicago. Price \$1.75.

The title does not quite convey an idea of the book, which is devoted almost exclusively to the sonnet. It has in its make-up too much of the character of a goodish Sunday school book, in putting instruction pleasantly by means of dialogue and narrative. Now we believe the human race may be divided into two distinct classes—those who read sonnets, and those who do not. The former class will take their sonnets without sugar-coating; the latter will soon discover the trick, and will have none of them. We fear the author of this, in many respects delightful book, will not succeed in wholly pleasing either class.

"Afternoons with the Poets," are afternoons with a certain erudite professor, who talks with a strange combination of the sprightly, conversational novel, and the encyclopedia. These "afternoons" are supposed to be holidays; and this extraordinary professor—of what?—reels off sonnet after sonnet, frequently giving dates of writing, and various statistics, in a way that savors of the ridiculous, when we consider that these are supposed to be friendly talks under the trees. Now the sonnet, more than any other form of poetry, requires careful study; yet this extraordinary professor quotes fifteen or twenty at a sitting, and that at a holiday outing; repeating them, too, sometimes in groups of from five to nine, without giving the other person of the dialogue a chance even to exclaim, like Dominie Samson, "Prodigious!" Once the Telemachus to this Mentor ventures to confess that he has not read Shakespeare's sonnets. Up from the grass springs the professor, "in unwonted excitement," "envying the enjoyment in reserve" for his young friend. He "covets the ignorance that makes that enjoyment possible." Is it then malice that prompts him to proceed at once to repeat to his young friend, without a break, nine sonnets of the "Immortal William?"

"Afternoons with the Poets," notwithstanding its fault of construction, is a book worth reading, and worth owning. It is valuable as a collection of sonnets, and as a treatise on those "diamonds of literature," besides containing much pleasant literary gossip, the little things one likes to learn and to recall about favorite authors. The reader, too, has an immense advantage over the unfortunate young companion of the professor's holidays—he is not obliged to go over the rich material here provided—in "seven afternoons."

The publishers have made the book a most attractive one, in paper, type and binding. Altogether, "Afternoons with the Poets" is a desirable book to have in one's library.

The German Principia; Parts I. and II. Harper & Brothers.

It is seldom we have hailed a new text with such unalloyed satisfaction. It looks like an old friend, and is like one—the Principia Latina of Dr. Smith—having been compiled at the request of many readers, who, finding that book so admirable as an elementary work in Latin, desired something on the same plan for the German. The strong resemblance between the two languages in the prominences of inflections, would make a similar plan of study reasonable.

The objection might at once occur that a living language should not be studied like a "dead" one. That depends upon what is most directly aimed at in the study—glibness of speech, or accuracy in grammar. Surely, the latter is the more legitimate object of school work, and German grammar is an excellent means of mental training. The arrangement of the vocabularies in the Principia provides for the acquirement of a valuable stock of words, and the book—while thoroughness in grammar is its especial object—provides for about all that can be done in school for the conversational use of the language, without a sacrifice of time which should be used for the direct work of education—education in the hard sense of mental training and culture.

A somewhat novel feature is the use of the Roman character, which our German cousins are now adopting, without, it would seem, considering fully the interests of the spectacle makers of the fatherland. This will save the eyes of the student, and it is claimed that, with a little practice later, there will be no difficulty in reading the German characters.

Part Second is a reading book; it is to be begun before the grammar, Part First, is completed, and is graded accordingly. We think the whole course admirably arranged; and if the publishers had given us a little larger print as well as the Roman characters, we should—well, we should have had to look sharp for an *if* with which to "season our admiration."

Jansen, McClurg & Co. have the books, and we thank them for presenting them to our notice. Price 94 cents each.

Madelon Lemoine; by Mrs. Leith Adams. J. B. Lippincott & Co. For sale by Jansen, McClurg & Co., Chicago.

This is a tale of more than average interest, and of real merit. The characters

are well drawn, and are worth drawing. The Rector of Bassendale is one who "strives rather to influence men's lives than to tyrannize over their souls, to walk alongside the weak and tempted in a brotherhood of helpfulness, rather than to bring them to his feet, the victims of a morbid self-dissection." "A fearless catholicism, faithful to the teaching of the English Church, yet free from that unreality which must ever be the result of going beyond that teaching, was the characteristic of Hubert Unwin's religion." In his heart was "such a glowing love for the Saviour of all men, that the intensity of its radiance cast a ray of light across the dark path of doubt and misgiving, in which the troubled soul was straying." His was "a manly, large-hearted creed, firm in its own faith, yet looking with tender eyes upon the halting belief of those who had not the same clearness of vision to discern the things of God." "Th' new parson makes a felly feel he care about 'un," said one of his humble parishioners; and in all the years of his ministry that verdict never needed to be reversed.

Madelon Lemoine, the heroine from whom the story is named, is a noble type of woman, one capable of heroic self-sacrifice, and at the same time free from morbid sentimentality. The Rector's daughter is a winsome lassie; the village doctor is a pure-hearted worker with the Rector, in caring for the poor. The best traits of the various personages of the story are brought out during a pestilence that visits the country side. These are times that try men's souls; and here is portrayed heroic self-sacrifice combined with excellent common sense.

The writer is evidently a Church woman, understanding and loving the Church of England. But, if she has set out to write a "Church novel," she has had the art to conceal that purpose. There is in her book none of the mawkishness of the religious novel; her characters talk and act like human beings; the situations are natural yet not commonplace; the story is well told, and with fine studies of English life; it is very interesting and—rare merit for the novel of the day—thoroughly healthful in its tone.

The Englishman's Bible Encyclopedia; J. B. Lippincott & Co., Philadelphia. For sale by Jansen, McClurg & Co., Chicago. Price \$5.

This beautiful book is compiled by the Rev. A. R. Faussett, Rector of St. Cuthbert's, York, and is illustrated by 500 engravings. It is finely printed and handsomely bound, as are all of Lippincott's publications. No family, in which the Word of God is a study, can afford to be without a work of this kind; and among the many that have been presented to the public, this cyclopedia seems the most attractive and satisfactory. It is a complete Bible study, and would be invaluable to Sunday school teachers. We doubt if, for the same money, the clergy can find a greater amount of material conveniently arranged for their use. We know of no way in which our readers can spend five dollars to greater advantage.

Foreign Gleanings; American Book Exchange, New York. 16, cloth 40 cents.

The first of a series of reprints from foreign periodicals. The Book Exchange already publishes a monthly containing the cream of the English magazines and quarterlies. This series of "gleanings" is intended to embrace articles too long for the monthly and of a more enduring character. This first volume, which is a marvel of cheapness, as everything that comes from this house, contains: The Evangelical Movement, by Gladstone; the History of the Evangelical Movement, by Lecky; and the Religious condition of Germany, by Friedrich von Schuler—all of them notable articles.

For Days and Years; H. L. Sidney Lear. New York: E. P. Dutton & Co. \$1.

This, as its whole title indicates, is a book containing a text, short reading, and hymns, for every day in the year. It gives for the whole year what Miss Sewell and others have done for parts of it. The successful attempt is made to carry the idea of the Sunday teaching all through the week, and thus the Church's wonderful chain of instruction is carried unbroken from Advent to Advent. The text is carefully chosen, the selections for reading are from the writings of the most devotional Divines of all ages, and the few lines of poetry represent the world's sweetest gems. To our mind it is decidedly the best of any of the published "Rosaries."

Creed and Creed; Eight Lectures by the Rev. Dudley Ward Rhodes, Rector of the Church of Our Saviour, Cincinnati. Published by Peter Thomson, 179 Vine street, Cincinnati. \$1.25.

There is no doubt that there is great need of just such work as this book is an evidence of. We do not think, however, in spite of Mr. Rhodes' assertion, that the lectures are helped by the omission of text and Scripture quotation; neither do we think that it is necessary to be rather loose in one's use of English to be earnest and effective. The lectures are assaults upon great evils which are among the worst enemies Christianity has to contend with. More of such aggressive preaching is just what the day demands. Among the titles, suggestive of the practical and fearless tone of the lectures, are: Food/Corrupters,

Street Car Life, The Betrayal of a City, The Curse of Tenement Houses, Church and Theatre, Common Sense in Funerals.

Carlyle's Life of Robert Burns; American Book Exchange, New York.

This well known essay of Carlyle's needs no commendation from our pen. Its merit, as biography and as literary criticism, are well understood, and it is acknowledged to be singularly beautiful, even by those who have an aversion to the "Carlylese." Our purpose now is to call attention to the edition published in the Acme Library of Standard Biography. It is in a convenient form, with good clear print. The plan of making small separate volumes of standard works, is an excellent one, for obvious reasons.

Footprints of Vanished Races; A. J. Conant, A. M. Jansen, McClurg & Co., Chicago. \$1.50.

This book is an attempt to describe and discuss the various remains of pre-historic races that are found in the Mississippi valley. All the old points are carefully gone over, and the existing knowledge upon the subject of mounds, wells, earthworks, cave dwellings, and the varying traditions which have been brought down through Indian tribes, is gracefully given and discussed. But Mr. Conant is not content with this; he adds new facts, many of them the result of his own researches, and materially increases the fund of information in this most interesting branch of knowledge. The book is well worth the careful study of all who desire accurate information on the result of the latest investigations.

Baring-Gould's "Vicar of Morwenstow," published by T. Whittaker, has received the most unqualified commendation everywhere, both in private and public, and to meet the demand a second edition has been put to press and will be ready in a few days.

T. Whittaker has nearly ready "The Faith of our Forefathers," a popular but critical examination of Archbishop Gibbon's work on the same subject, so extensively circulated by Roman Catholics. The author is E. J. Stearns, D. D., a well known Episcopal clergyman in Maryland.

To the Editor of The Living Church:

Out of the hundreds of "fat things on the lees well refined" that you have put in your paper, I have seen nothing, really nothing, that has so well pleased me, as your brief article on the unmarried mother of four children, Miss Bernhardt, the actress. If England, the land of English Homes, the land of Victoria and of Hemans, can defile herself with this woman, let not America at any rate, notwithstanding all the celebrated actresses' talents, welcome her. Put Chicago on its guard through your columns. MORALS.

It is said that when Longfellow visited Queen Victoria at Windsor Castle, the servants crowded on the stairway and in the lobbies to get a view of him. On the queen asking them next day why this compliment was paid to the poet, she was told that they used to listen to Prince Albert reading "Evangeline" to his child'ren, and, knowing the lines nearly by heart, they longed to see the man who wrote them. The queen is fond of telling this story.

Throat and Lung Diseases.

Just published, a treatise entitled, "Practical Observations on Catarrhal, Bronchial, and Tuberculous Affections of the Air-Passages and Lungs," "The value of Change of Air," "The Design and Construction of the Proposed Hospital for Lung Diseases," etc., etc., by Robert Hunter, M. D. This pamphlet was specially prepared for the information and guidance of persons of weak lungs, and those afflicted with bronchitis, catarrh, asthma, and consumption. It shows by indisputable facts:

- First—That very nearly one-half of those who die in Chicago (and throughout the whole Northwest) above the age of five years, are destroyed by these diseases.
Second—That chronic diseases of the throat and lungs are wholly incurable by medicines given by the stomach.
Third—That catarrh, sore throat, bronchitis, and asthma, when treated by the stomach, run into consumption, and end in death.
Fourth—That the only way they can be arrested or cured is by local treatment, applied directly to the affected parts by inhalation.
Fifth—That this treatment has been adopted in all hospitals for lung diseases throughout Europe.

Those interested can obtain copies free by calling or sending to Dr. Hunter's office, No. 103 state street.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary, the formula of a simple vegetable remedy for the cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility, and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Powers Block, Rochester, N. Y.

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Table with columns for destination (Milwaukee, St. Paul, etc.), departure time, and arrival time.

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# The Sunday School.

## Church Sunday School Lessons.

Twentieth Sunday after Trinity.

SCRIPTURE LESSON: NUM. xiii:1, 2, 17, 18, 23, 25-28. NUM. xiv:1-4; 6-10.

Subject—The Spies Sent into Canaan.

For Older Scholars.

Verse 1. And the Lord spake unto Moses, saying,

2. Send thou men, that they may search the land of Canaan, which I give unto the children of Israel; of every tribe of their fathers shall ye send a man, every one a ruler among them.

From Deut. 1, 22, etc., it will be seen that the people themselves suggested the search, and that it was approved by the Lord. It was another instance of Israel's faithlessness, of the people's doubt of God, His goodness and His power. God granted the request at once as a trial and a punishment.

"Twelve men were to be sent, as afterward twelve apostles, who failed for fear in the hour of trial, as the spies did (St. Matt. xxvi:56); but ever afterward endowed with power and courage from on high (St. Luke xxiv:49), and became new men, and spake the word of God with great boldness (Acts iv:13, 29, 31), when they had received the Holy Ghost, which the Law of Moses could not bestow."

Verse 17. And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and go up into the mountain;

18. And see the land what it is; and the people that dwell therein, whether they be strong or weak, few or many.

Moses bids them go into the highland country, the southern extremity of the Promised Land. The points to be observed were (1) the climate, soil, cultivation, etc.; (2) the people; (3) its habitations, cities, etc.

Verse 23. And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs.

Eshcol was a little southwest of Hebron. We are told that the valleys and sloping hills are still covered with vineyards, the character of whose fruit corresponds to its ancient celebrity. (Jamieson.) "The grapes reared in this locality are still as magnificent as formerly; they are said by one to be equal in size to prunes, and compared by another to a man's thumb. One cluster sometimes weighs ten or twelve pounds. The mode of carrying the cluster cut down by the spies, though not necessary from its weight, was evidently adopted to preserve it entire, as a specimen of the productions of the Promised Land; and the impression made by the sight of it would be all the greater that the Israelites were familiar only with the scanty vines and small grapes of Egypt."

"The cluster of grapes hanging from the wood, what was it but a figure of Him, who in the last days hung as a cluster of grapes from the wood of the Cross, and has given His own blood to be the drink of eternal life to believers."

The Fathers consider "the cluster of grapes," the "first-fruits" of Canaan, hanging from the wood, to be a figure of Him, who hung as a cluster of the vine (Gen. xlix:11, St. John xv:1, etc.) from the wood of the Cross. It was borne between two, as the true faith of Christ is borne by the two Testaments, the Old and the New, and between two people, the Jew and the Gentile.

Verse 25. And they returned from searching of the land after forty days.

26. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

27. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it.

28. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great; and moreover we saw the children of Anak there.

"After forty days." This is an usual term of trial in Holy Scripture.

"Accustomed to the Egyptians, who, as may be inferred from their mummies, were slight, and short of stature, rather puny, the tall, muscular appearance of the mountaineers of Hebron must, to the Israelites, have formed a striking contrast. No wonder that they inspired terror; for, combined with an extraordinary stature, they were a fierce, wild, wicked race, engaged in continual warfare. Their gigantic appearance arose from their being distinguished by unusually long necks, like the Patagonians of South America, who are noted for their personal deformity—the upper part of their bodies being of disproportionate length."

Verse 1. And all the congregation lifted up their voice, and cried; and the people wept that night.

2. And all the children of Israel murmured against Moses and against Aaron

and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!

3. And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

4. And they said one to another, Let us make a captain, and let us return into Egypt.

"Fear, anger, and lamentation, wrought a panic among the disobedient and self-willed people; in their terror and despair they actually proposed to throw up liberty and return to the slavery of Egypt."

"Such insolence to their generous leaders, and such base ingratitude to God, show the deep degradation of the Israelites, and the absolute necessity of the decree that debarred that generation from entering the Promised Land. They were punished by having their wish granted—they died in the wilderness."

See Psalm cvii:24, 26. A parallel may be drawn between the Israelites and ourselves who distrust God's promises of peace and blessing in the Church, who shrink from the smallest difficulties, and would rather remain slaves to sin than resolutely try to surmount the obstacles that lie in the way to the Canaan above.

6. And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes.

7. And they spake unto the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land.

8. If the Lord delight in us, then He will bring us into this land, and give it us; a land which floweth with milk and honey.

9. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us; their defence is departed from them, and the Lord is with us; fear them not.

"The two honest spies testified their grief and horror, in the strongest manner, at the mutiny against Moses and the blasphemy against God; while at the same time they endeavored, by a truthful statement, to persuade the people of the ease with which they might obtain possession of so desirable a country, provided they did not, by their rebellion and ingratitude, provoke God to abandon them."

The expression "a land flowing with milk and honey" is a general one, descriptive of a rich and fertile country. The two articles specified, however, were among the principal products of the Holy Land.

The phrase "their defence is departed," meant that the favor of God was now lost to those whose iniquities were full (Gen. xv:16), and transferred to the Israelites.

The Standard of the Cross gives some interesting notes on the Old Catholic movement, from time to time. We could wish that our contemporary were as ready to perceive the signs of the times in the Catholic movement at home. It is a great step forward for it to admit that the "Evangelical party" is practically dead, which it did in a recent issue; and now comes this startling "new departure" on the name question: "Old Catholic is a name quite as much in danger of being outgrown as is the name of Protestant, besides being one which the Anglican communion would with bad grace affect at this late day. Putting us all together, Anglicans, Old Catholics, Mexicans, and, if they will, Russians, there seems to be nothing for it but to call ourselves Catholic, not Roman, on the truly honorable analogy of 'Judas not Iscariot.'"

The first stone of the Cologne cathedral was laid Aug. 15, 1248, and it is thought it will be completed in another year. The two towers have now reached their last stage, and have only to be fitted with their massive caps of solid stone-work. For this purpose two great scaffoldings have to be erected at a dizzy height; one of them, however, already approaches completion. When the caps have been finished, then a still higher story will have to be added to the scaffoldings, in order to fix on the tops of the caps the gigantic foliated crosses, almost thirty feet high, which are to crown the towers. This operation will, it is expected, be performed next spring.

Bishop Clark, of Rhode Island, has laid the corner-stone of a new church for Jamestown, which is on one of the islands in Narragansett Bay, another step in making provision for the religious wants of those who through our watering-places. Bishop Perry was also present on the occasion, and about twenty clergymen, including Dr. Potter, of New York.

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